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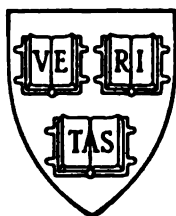
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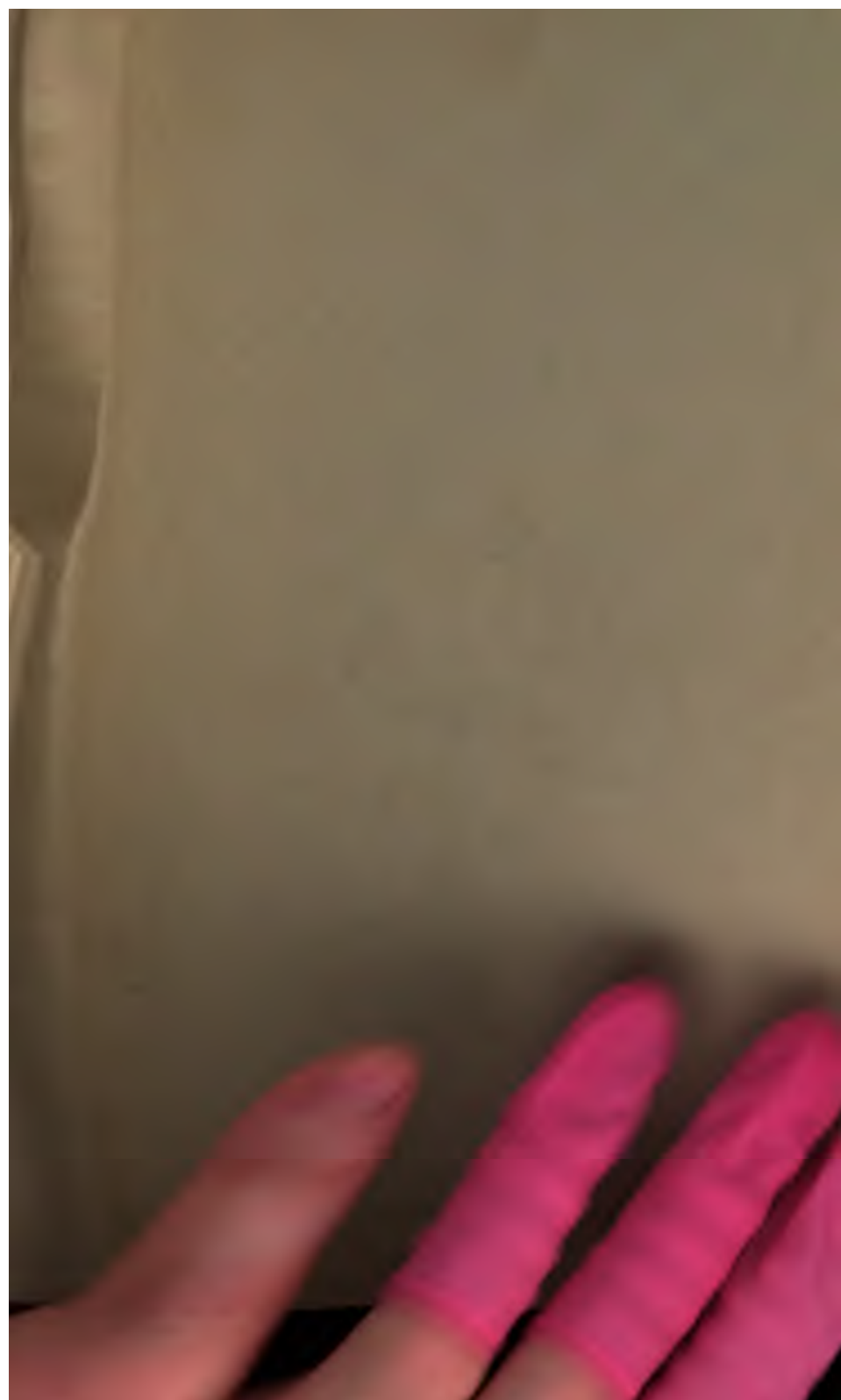




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# HISTORY OF HERODOTUS.

A NEW ENGLISH VERSION, EDITED WITH COPIOUS NOTES AND APPENDICES,  
ILLUSTRATING THE HISTORY AND GEOGRAPHY OF HERODOTUS, FROM THE  
MOST RECENT SOURCES OF INFORMATION; AND EMBODYING  
THE CHIEF RESULTS, HISTORICAL AND ETHNOGRAPHICAL,  
WHICH HAVE BEEN OBTAINED IN THE PROGRESS  
OF CUNEIFORM AND HIEROGLYPHICAL  
DISCOVERY.

By GEORGE RAWLINSON, M.A.,  
CANON OF CANTERBURY, AND CAMDEN PROFESSOR OF ANCIENT HISTORY  
IN THE UNIVERSITY OF OXFORD.

ASSISTED BY  
MAJOR-GENERAL SIR HENRY RAWLINSON, K.C.B.,  
AND SIR J. G. WILKINSON, F.R.S.

IN FOUR VOLUMES.—VOL. I.

WITH MAPS AND ILLUSTRATIONS.

THIRD EDITION.

LONDON:  
JOHN MURRAY, ALBEMARLE STREET.  
1875.

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TO  
THE RIGHT HONOURABLE  
WILLIAM EWART GLADSTONE, M.P.,

Ac. Ac. Ac.

WHO, AMID THE CARES OF PUBLIC LIFE,  
HAS CONTINUED TO FEEL AND SHOW  
AN INTEREST IN CLASSICAL STUDIES,

THIS WORK IS INSCRIBED,  
AS A TOKEN OF WARM REGARD,  
BY THE AUTHOR.

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## PREFACE

### TO THE THIRD EDITION.

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For the present Edition it has been once more found necessary, from the progress made in cuneiform discovery and decipherment, to subject Essays VI. VII. and VIII. of Vol. I. to a searching revision, which has resulted in considerable alteration, and (it is hoped) improvement. It is scarcely necessary to apologize for changes rendered necessary by the advances made in a study, which was in its infancy when the present work was originally composed and published. Where the materials on which history is based increase, history must of necessity be rewritten; and it is to be expected that for many years to come those who sketch, or write, the histories of Babylonia and Assyria, will have from time to time to review their work and bring it into accordance with the most recent discoveries. In revising his account of the Babylonian and Assyrian Monarchies, the author has received much assistance from Mr. George Smith, of the British Museum, to whom he desires to make hereby sincere and grateful acknowledgment.

*Oxford, December, 1874.*

## PREFACE

### TO THE FIRST EDITION.

---

SEVEN years have elapsed since this work was first promised to the public. It was then stated that its object would be at once to present the English reader with a correct yet free translation, and to collect and methodize for the student the chief illustrations of the author, which modern learning and research had up to that time accumulated. The promise thus made might without much difficulty have been redeemed within the space of two or three years. Parallel, however, with the progress of the work, which was commenced at once, a series of fresh discoveries continued for several years to be made—more especially on points connected with the ethnography of the East, and the history, geography, and religion of Babylonia and Assyria—the results of which it seemed desirable to incorporate, at whatever cost of time and labour. Great portions of the present volume had thus, from time to time, to be rewritten. This circumstance, and the unavoidable absence of Sir Henry Rawlinson from England during three years out of the seven, will, it is hoped, be deemed sufficient apology for the delay that has occurred in the publication.

Some apology may also seem to be required for the project of a new translation. When this work was designed, Herodotus already existed in our language in five or six different versions. Besides literal translations intended merely for the use of students, Littlebury in 1787, Beloe in 1791, and Mr Isaac Taylor in 1829, had given “the Father of History” an English dress designed to recommend him to the general reader. The defects of the two former of these works—defects arising in part from the low state of Greek scholar-

ship at the time when they were written, in part from the incompetency of the writers—precluded of necessity their adoption, even as the basis of a new English Herodotus. The translation of Mr. Isaac Taylor is of a higher order, and had it been more accurate, would have left little to desiderate. The present translator was not, however, aware of its existence until after he had completed his task, or he would have been inclined, if permitted, to have adopted, with certain changes, Mr. Taylor's version. It is hoped that the public may derive some degree of advantage from this redundancy of labour in the same field, and may find the present work a more exact, if not a more spirited, representation of the Greek author.

There are, however, one or two respects in which the present translation does not lay claim to strict accuracy. Occasional passages offensive to modern delicacy have been retrenched, and others have been modified by the alteration of a few phrases. In the orthography of names, moreover, and in the rendering of the appellations of the Greek deities, the Latinized forms, with which our ear is most familiar, have been adopted in preference to the closer and more literal representation of the words, which has recently obtained the sanction of some very eminent writers. In a work intended for general reading, it was thought that unfamiliar forms were to be eschewed; and that accuracy in such matters, although perhaps more scholar-like, would be dearly purchased at the expense of harshness and repulsiveness.

It has not been considered desirable to encumber the text with a great multitude of foot-notes. The principal lines of inquiry opened up by the historian have been followed out in "Essays," which are placed separately at the end of the several "Books" into which the history is divided. In the running comment upon the text which the foot-notes furnish, while it is hoped that no really important illustration of the narrative of Herodotus from classical writers of authority has been omitted, the main endeavour has been to confine such comment within reasonable compass, and to avoid the mistake

into which Larcher and Bähr have fallen, of overlaying the text with the commentary. If the principle here indicated is anywhere infringed, it will be found that the infringement arises from a press of modern matter not previously brought to bear upon the author, and of a character which seemed to require juxtaposition with his statements.

The Editor cannot lay this instalment of his work before the public without at once recording his obligations to the kindness of several friends. His grateful acknowledgments are due to the Rector and Fellows of Exeter College for the free use of their valuable library; to Dr. Bandinel, librarian of the Bodleian, and the Rev. H. O. Coxe, sub-librarian of the same, for much attention and courtesy; to Professor Lassen, of Bonn, for kind directions as to German sources of illustration; to Dr. Scott, Master of Balliol, for assistance on difficult points of scholarship; and to Professor Max Müller, of this University, for many useful hints upon subjects connected with ethnology and comparative philology. Chiefly, however, he has to thank his two colleagues, Sir Henry Rawlinson and Sir Gardner Wilkinson, for their invaluable assistance. The share which these writers have taken in the work is very insufficiently represented by the attachment of their initials to the notes and essays actually contributed by them. Sir Henry Rawlinson especially has exercised a general supervision over the Oriental portion of the comment; and although he is, of course, not to be regarded as responsible for any statements; but those to which his initials are affixed, he has, in fact, lent his aid throughout in all that concerns the geography, ethnography, and history of the Eastern nations. It was the promise of this assistance which alone emboldened the Editor to undertake a work of such pretension as the full illustration from the best sources, ancient and modern, of so discursive a writer as Herodotus. It will be, he feels, the advantage derived from the free bestowal of the assistance which will lend to the work itself its principal and most permanent interest.

*Oxford, January 1st, 1858.*

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- Page 337, note <sup>8</sup>, line 8, for "*τὴν δὲ ἰναμιν*" read "*τὴν δὲ ἰναμιν*."  
 „ 344, line 19, for "*Hayle*" read "*Halys*."  
 „ 373, col. v., line 8, for "*615*" read "*608*."  
 „ 373, col. v., line 10, for "*610*" read "*603*."  
 „ 373, col. v., line 17, for "*to*" read "*of*."  
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**HERODOTUS.**



ON THE  
LIFE AND WRITINGS OF HERODOTUS.

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CHAPTER I.

OUTLINE OF THE LIFE OF HERODOTUS.

Impossibility of writing a *complete* life of Herodotus. His time, as determined from his History. Date of his birth, as fixed by ancient writers, B.C. 484. His birth-place—Halicarnassus. His parents, Lyxes and Rhœo—their means and station. A branch of his family settled in Chios, probably. His education, and acquaintance with Greek literature. His travels, their extent and completeness. Their probable date and starting-point. Circumstances of his life, according to Suidas and other writers. Political adventures—their truth questioned. Residence at Samos—doubtful. Removal to Athens. Recitation of his work there. Reward assigned him. Alleged recitations in other Greek cities. The pretended recitation at Olympia. Thucydides and Herodotus. Herodotus and Sophocles. Men of note whom Herodotus would meet at Athens. Reasons for his leaving it. Colonisation of Thurium. Men of note among the early colonists. The History of Herodotus retouched, but not originally composed, at Thurium. Some large portions may have been written there; and his History of Assyria. State of Thurium during his residence. Time and place of his death. Herodotus probably unmarried: his heir Plesirrhôus. His great work left unfinished at his decease.

A RECENT writer has truly observed, that to attempt a complete or connected life of Herodotus from the insufficient stock of materials at our disposal, is merely to indulge the imagination, and to construct in lieu of history “a pleasant form of biographical romance.”<sup>1</sup> The data are so few—they rest upon such late and slight authority; they are so improbable or so contradictory, that to compile them into a biography is like building a house of cards, which the first breath of criticism

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<sup>1</sup> See Colonel Mure's Critical History of the Language and Literature of Greece, vol. iv. p. 243. The romance

has since been written, in two volumes, by Mr. Wheeler.



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will blow to the ground. Still certain points may be approximately fixed; and the interest attaching to the person of our author is such, that all would feel the present work incomplete, if it omitted to bring together the few facts which may be gathered, either from the writings of Herodotus himself or from other authorities of weight, concerning the individual history of the man with whose productions we are about to be engaged. The subjoined sketch is therefore given, not sufficient to satisfy the curiosity concerning the author with respect to the work of Herodotus naturally excites, but as preferable to absolute silence upon a subject of so much interest.

The time at which Herodotus lived and wrote may be determined within certain limits from his History. On the one hand it appears that he conversed with at least one person who had been an eye-witness of some of the great events of the Persian war;<sup>2</sup> on the other, that he outlived the commencement of the Peloponnesian struggle, and was acquainted with several circumstances which happened in the earlier portion of it.<sup>3</sup> He must therefore have flourished in the fifth century B.C., and must have written portions of his History at least as late as B.C. 430.<sup>4</sup> His birth would thus fall naturally into the earlier portion of the century, and he would have belonged to the generation which came next in succession to that of the conquerors of Salamis.<sup>5</sup>

<sup>2</sup> See Book ix. ch. 16.

<sup>3</sup> He mentions the Peloponnesian war by name in two places (vii. 137, ix. 73), and notices distinctly the following events in it:—

1. The attack on Plataea by the Thebans, with which it commenced (vii. 233).
2. The betrayal of Nicolaüs and Aneristus, the Spartan ambassadors, and of Aristeus, the Corinthian, into the hands of the Athenians by Sitalces (vii. 137).
3. The ravaging of Attica by the Peloponnesians in one of the earlier years of the war (ix. 73).

He may also covertly allude to the war in the following places: v. 93, and vi. 98.

<sup>4</sup> Herodotus mentions one event which may have occurred B.C. 425, as the desertion of Zopyrus, son of Megabyzus, to the Athenians (iii. 160); and a cruel deed committed by Amestris in her old age (v. 42). He also speaks in one place (v. 42) of the reign of Artaxerxes, who died B.C. 425, apparently as if it was over. He may therefore have given to his History as late as B.C. 425. Passages which have been insisted upon as pointing to a still later date (i. 13 and ix. 73) have been misunderstood or misapplied. Their true meaning is considered in the footnotes upon these passages.

<sup>5</sup> Many incidental notices in his History refer to persons of this time. Herodotus conversed with a certain Archias, a gra-

These conclusions, drawn from the writings of Herodotus himself, are in close accordance with those more minute and definite statements which the earliest and best authorities make with regard to the exact time at which he was born. Dionysius of Halicarnassus, who as an antiquarian of great research and a fellow-countryman of our author, is entitled to be heard with special attention on such a point, tells us that his birth took place "a little before the Persian war."<sup>6</sup> Pamphila, the only ancient writer who ventures to fix the exact year of his nativity, confirms Dionysius, and makes a statement from which it would appear that the birth of Herodotus preceded the invasion of Xerxes by four years.<sup>7</sup> The value of this testimony has been called in question; but even those who do not regard it as authoritative admit, that it may well be adopted as in harmony with all that is known upon the subject, and "at least a near approximation to the truth."<sup>8</sup> It may be concluded therefore that Herodotus was born in or about the year B.C. 484.

Concerning the birth-place of the historian no reasonable doubt has ever been entertained either in ancient or modern times. The Pseudo-Plutarch indeed, in the tract wherein he has raked together every charge that malice and folly combined could contrive against our author, intimates a suspicion that he had falsely claimed the honour of having Halicarnassus

an Arctas who fell in Samos about 455 B.C. (15 p. 155). He was also associated with a steward of Ariapeithes, the Persian king, who was a contemporary of Darius, the ally of Athens in the year B.C. 480. He travelled in Egypt later than B.C. 462 (15).

<sup>6</sup> *Justinus de Thucyd.* (c. 5, vol. vi. p. 433). The words used are—*Ἡρόδοτος γενόμενος ἑλίῳι ἐπὶ τῶν ἑσπερίων*.

<sup>7</sup> *Ap. Aul. Gell. Noct. Attic.* xv. 23. He was born in the bell Peloponnesiaci siue in regis et sexaginta annos natus erat. Herodotus tres et quinquaginta annos ante Xerxes quadragesima." (See *Fragment. Hist. Gr.* vol. iii. p. 111).

See Mure, p. 254. Pamphila seems spoken of somewhat too slightly when she is called "an obscure female writer of the Roman period." The frequent quotation of her writings by Aulus Gellius and Diogenes Laertius is a proof that she was far from obscure. Photius, too, whose extensive reading adds a value to his criticism, speaks favourably of her work, and especially as containing "several necessary points of historical information." (*τὰς ἱστορίας οὐκ ἀλίγως ἀπαιτεῖται*. *Bibl. Cod.* 175, p. 389.) That Pamphila was a careful and laborious student of history seems certain from her having made an Epitome of Ctesias (see Suidas).

for his birth-place.<sup>9</sup> But Plutarch himself is a witness against the writer who has filched his name,<sup>1</sup> and his testimony is confirmed by Dionysius,<sup>2</sup> by Strabo,<sup>3</sup> by Lucian,<sup>4</sup> and by Suidas.<sup>5</sup> The testimony of Herodotus, which would itself be conclusive were it certain, is rendered doubtful by the quotation of Aristotle, which substitutes at the commencement of the History the word "Thurian" for "Halicarnassian." Apart, however, from this, the all but universal testimony of ancient writers, the harmony of their witness with the attention given to Halicarnassus and its affairs in the History, and the epitaph which appears to have been engraved upon the historian's tomb at Thurium,<sup>7</sup> form a body of proof the weight of which is irresistible.

Of the parents and family of Herodotus but little can be said to be known. We are here reduced almost entirely to the authority of Suidas, a learned but not very careful compiler of the eleventh century, to whose unconfirmed assertions the least possible weight must be considered to attach. He tells us in the brief sketch which he has left of our author that he was born of "illustrious" parents<sup>8</sup> in the city of Halicarnassus, his father's name being Lyxes, and his mother Dryo, or Rhœo;<sup>9</sup> that he had a brother Theodore; and that he was cousin or nephew of Panyasis, the epic poet. To the last of these statements very little credit is due, since Suidas confesses that his authorities were not agreed through want of the parents of Herodotus the connexion was to be traced

<sup>9</sup> De Malign. Herod. vol. ii. p. 868 A. The writers who, like Duris (Fr. 57), and the Emperor Julian (ap. Suid.), simply call Herodotus "a Thurian," need not mean to question his Halicarnassian origin.

<sup>1</sup> De Exilio, ii. p. 604 r.

<sup>2</sup> Jud. de Thucyd. l. s. c.

<sup>3</sup> xiv. p. 939. <sup>4</sup> Vol. iv. p. 116.

<sup>5</sup> S. v. 'Hrōdotos.

<sup>6</sup> Rhet. iii. 9. See note <sup>1</sup> to Book i. ch. i.

<sup>7</sup> The epitaph, which is given both by Stephen (ad voc. *Θούριος*) and by the Scholiast on Aristophanes (Nub. 331),

did not indeed mention Halicarnassus but implied it by speaking of the historian as "sprung from a Thurian land"—*Δυριέων γένους βλαστήων*.

<sup>8</sup> 'Hrōdotos, Λύξου καὶ Δρυοῦς, Ἰωνασσέως, τῶν ἐν Ἰωνίᾳ, καὶ ἀσχηκῶς Θεόδωρον. Suidas ad 'Hrōdotos.

<sup>9</sup> See Suidas ad voc. *Πανύσιος*.

<sup>10</sup> Some said that the father of Panyasis, whom they called Polyas, was brother to Lyxes, the father of Herodotus; others that Rhœo, the author's mother, was the epic sister. (Suid. l. s. c.)

and the temptation to create such a relationship must have been great to the writers of fictitious letters and biographies under the empire. But the name of his father is confirmed by the epitaph preserved in Stephen,<sup>1</sup> and the station of his parents by the indications of wealth which the high education of our author, and his abundant means for frequent and distant travel, manifestly furnish. The other statements of Suidas acquire, by their connexion with these, some degree of credibility; and the very obscurity and unimportance of the names may induce us to accept them as real, since no motive can be assigned for their invention. Herodotus may therefore be regarded as the son of Lyxes and Rhæo,<sup>2</sup> persons of good means and station in the city of Halicarnassus. That he had a brother Theodore is also probable.

It has been thought that Herodotus must have had relations of rank and importance settled in the island of Chios.<sup>3</sup> In speaking of an embassy sent by a portion of the Chians to the Greeks about the time of the battle of Salamis, he mentions, without any apparent necessity, and with special emphasis, a single name—that of a certain “Herodotus, the son of Basileides.”<sup>4</sup> This man, it is supposed, must have been a relative, whom family affection or family pride induced the historian to commemorate; and if so, it is certain from his position as one of the chiefs of a conspiracy, and afterwards as ambassador from his countrymen, that he must have been a personage of distinction—a conclusion which is confirmed by the way in which Herodotus introduces

<sup>1</sup> The epitaph, which Brunnck has placed in the third volume of his *Analecta* (Epig. 533, p. 263), consists of four lines of elegiac verse, and runs as follows:—

Ἡρόδοτον Λέξαν πρότεροι πότις ἦδε θανόντα,  
 ἰάδοι ἀρχαίη ἱστορίη πρότανιν  
 Δορίων πάτερ βλαστόντ' ὅπο, τῶν δρ' ἀπλητον  
 Μῆμον ὑπεκροφηγίον Θούριον ἔσχε πάτερην.

<sup>2</sup> It seems certain that the double form of the name arises from a corruption of the text of Suidas. Bähr (*Comment. de Vitâ et Scriptis Herod.* § 2)

proposes to regard the form Dryo as the true one. But since Dryo is an unknown name, whereas Rhæo belonged certainly to the mythic history of the neighbourhood (see Apoll. Rhod. ap. Parthen. Erot. c. 1), the latter has clearly the better claim to be preferred.

<sup>3</sup> Colonel Mure accidentally says “Samos” for Chios, and speaks of Herodotus the son of Basileides as a *Samian* (vol. iv. p. 253).

<sup>4</sup> Herod. viii. 132.

his name, as if he were previously not unknown to his readers.<sup>5</sup>

This is a point, however, of minor consequence, since it was not needed to prove what is really important—the wealth and consideration of the family to which our author belonged.

The education of Herodotus is to be judged of from his work. No particulars of it have come down to us. Indeed the whole subject of Greek education before the first appearance of the Sophists is involved in a good deal of obscurity. That the three standard branches of instruction recognized among the Athenians of the time of Socrates—grammar, gymnastic training, and music—were regarded throughout Greece, and from a very early date, as the essential elements of a liberal education is likely enough;<sup>6</sup> but it can scarcely be said to have been demonstrated. Herodotus, it may, however, be supposed, followed the course common in later times—he attended the grammar-school where he learnt to read and write, frequented the palæstra where he went through his exercises, and received instruction from the professional harper or flute-player, who conveyed to him the rudiments of music. But these things formed a very slight part of his education, which was necessary to place a Greek of the upper ranks on a level, intellectually, with those who in Athens elsewhere gave the tone to society, and were regarded as finished gentlemen. A knowledge of literature, and especially of poetry—above all an intimate acquaintance with the classic writings of Homer, was the one great requisite;<sup>7</sup> to win

<sup>5</sup> Τῶν καὶ Ἡρόδοτος ὁ Βασιληίδης ἦν. When a new character is introduced, and Herodotus does not consider him already known, he commonly omits the article. (See vi. 127, where none of the suitors of Agarista have the article except Megacles, the son of Alcmaeon.)

<sup>6</sup> Some writers have maintained that in Dorian states the first branch (γρᾶμματᾶ) was wholly, or almost wholly, omitted (Müller, Dorians, vol. ii. p. 328, E. T.; Grote's Hist. of Greece, vol. ii. p. 526). But Colonel

Mure has shown that this imputation is unfounded (Remarks on two Addices to Grote's History, p. 1 et seq.). The three branches are recognized by Ephorus as obtaining from an early time in Crete (Fr. 64, Müller, p. 251), and Plato seems to regard them as universally agreed (Alcib. i. p. 106 E; Amat. p. 130 A; Theag. p. 122; Protag. pp. 325 A, B).

<sup>7</sup> See Plat. Rep. Books ii. and iii. Protag. l. a. c.



might be added a familiarity with philosophical systems, and a certain amount of rhetorical dexterity. Herodotus, as his writings show, was most thoroughly accomplished in the first and most important of these three things. He has drunk at the Homeric cistern till his whole being is impregnated with the influence thence derived. In the scheme and plan of his work, in the arrangement and order of its parts, in the tone and character of the thoughts, in ten thousand little expressions and words, the Homeric student appears;<sup>8</sup> and it is manifest that the two great poems of ancient Greece are at least as familiar to him as Shakspeare to the modern educated Englishman. Nor has this intimate knowledge been gained by the sacrifice of other reading. There is scarcely a poet of any eminence anterior to his day with whose works he has not shown himself acquainted. Hesiod, Olen, Musæus, Archilochus, the authors of the Cypria and the Epigoni, Alcæus, Sappho, Solon, Æsop, Aristæas, Simonides of Ceos, I'lyrnychus, Æschylus, Pindar,<sup>9</sup> are quoted, or referred to, in such a way as to indicate that he possessed a close acquaintance with their writings. Prose composition had but commenced a very short time before the date of his history.<sup>1</sup> Yet

<sup>8</sup> See Jäger, *Disp. Herod.* p. 5; Fabr. *De Vitâ et Script. Herod.* § 3; Mure, *vid.* iv. pp. 515-6, and especially the valuable collection of passages in his Appendix, pp. 551-2. Dahlmann has, curiously enough, omitted this point.

<sup>9</sup> *Hesiod.* ii. 52, iv. 32; *Olen.* iv. 35; *Musæus.* vii. 4, viii. 96, ix. 43; *Archilochus.* i. 12; the author of the *Cypria.* ii. 117 (compare i. 155); of the *Epigoni.* iv. 32; *Alcæus.* v. 96; *Sappho.* ii. 125; *Solon.* v. 113; *Æsop.* ii. 134; *Aristæas.* iv. 13; *Simonides.* v. 102, vi. 223; *Phrynichus.* vi. 21; *Æschylus.* ii. 156; *Pindar.* iii. 38. Note also the quotations from less well-known poets, as *Bæcis.* viii. 20, 77, 96, ix. 43, and *Lylistratæ.* viii. 94. With regard to the passages supposed to be plagiarisms from *Sophocles* (i. 32, ii. 35, and iii. 119), see

notes *ad loc.* The only poets of eminence anterior to his time, with whom Herodotus does not show any acquaintance, are Callinus of Ephesus, Tyrteus, Simonides of Amorgus, Stesichorus, Epimenides, and Epicharmus. He notices *Anacreon* (iii. 121) and *Lasus* of *Hermioné* (vii. 6), but without any mention of their writings. Expressions like that at the beginning of vi. 52 (*Ἀναδαυμένους ἀμολογέστες ἐπὶ πρὶν ποιεῖν*) indicate the confidence which he feels in his complete acquaintance at least with all the cyclic and genealogical poets. (Compare ii. 53 and 120.)

<sup>1</sup> With *Pherecydes* of *Syros* (ab. a.c. 550), according to the common tradition; but at any rate not earlier than the beginning of the sixth century. (See *Mure*, vol. iv. p. 51.)

even here we find an acquaintance indicated with a number of writers, seldom distinctly named, but the contents of whose works are well known and familiarly dealt with.<sup>3</sup> Hecataeus, especially, who must be considered as his special predecessor in the literary commonwealth, is quoted openly, or tacitly glanced at in several passages;<sup>4</sup> and it may be questioned whether there was a single work of importance in the whole range of Greek literature accessible to him, with the contents of which he was not fairly acquainted.

Such an amount of literary knowledge implies a prolonged and careful self-education, and is the more remarkable in the case of one whose active and inquisitive turn of mind seems to have led him at an early age to engage in travels, the extent of which, combined with their leisurely character clearly shows that a long term of years must have been so occupied. The quantum of travel has indeed been generally exaggerated;<sup>4</sup> but after every deduction is made that judicious criticism suggests as proper, there still remains, in the distance between the extreme limits reached, and in the fulness of the information gained, unmistakable evidence of a vast amount of time spent in the occupation. Herodotus un-

<sup>3</sup> See the following passages:—ii. 15, 16, 20, 22, and vi. 55.

<sup>4</sup> Openly, ii. 143, and vi. 137; tacitly, ii. 21, 23, and iv. 36.

<sup>4</sup> It is no doubt difficult to draw a distinct line between the manner of speaking which shows Herodotus to have seen what he describes, and that which merely indicates that he had heard what he relates from professed eye-witnesses. Most writers on the subject have accepted as proof of the presence of Herodotus on the spot a mention of anything as "continuing to his time." Hence it has been supposed that he visited Camicus in Sicily (Dahlmann, p. 40, E. T.; Heyse de Herod. Vit. et Itin. p. 139; Bähr, vol. iv. p. 397); and by some that he reached Bactria (Mure, iv. p. 247; Jäger, Disput. Herod. p. 20). But

the expression relied on does not itself imply presence, and no writer has ventured to regard it in this light in every place where it occurs. It has never been supposed, for instance, that Herodotus reached the banks of the Oarus and saw the forts, said to have been erected by Darius, "whose ruins were still remaining in his day" (iv. 124). Something more than this is required than this expression. I have regarded as necessary to prove presence either a distinct assertion of that effect, or the mention of some little point, which only an eye-witness would have noticed, and which one who received the account from an eye-witness would, even if told, not be likely to have remembered,—as the position of Ladios's statue in the temple of Venus at Cyréné (ii. 181).

doubtedly visited Babylon,<sup>5</sup> Ardericca near Susa,<sup>6</sup> the remoter parts of Egypt,<sup>7</sup> Scythia,<sup>8</sup> Colchis,<sup>9</sup> Thrace,<sup>10</sup> Cyréné,<sup>11</sup> Zante,<sup>12</sup> Dodona,<sup>13</sup> and Magna Græcia;<sup>14</sup>—thus covering with his travels a space of thirty-one degrees of longitude (above 1700 miles) from east to west, and of twenty-four of latitude (1660 miles) from north to south. Within these limits, moreover, his knowledge is for the most part close and accurate. He has not merely paid a hasty visit to the countries, but has examined them leisurely, and is familiar with their scenery, their cities small and large, their various wonders, their temples and other buildings, and with the manners and customs of their inhabitants. The fulness and minuteness of his information is even more remarkable than its wide range, though it has attracted less observation. In Egypt, for instance, he has not contented himself with a single voyage up and down the Nile, like the modern tourist, but has evidently passed months, if not years, in examining the various objects of interest. He has personally inspected, besides the great capital cities of Thebes, Memphis, and Heliopolis, where his materials for the history of Egypt were chiefly collected,<sup>15</sup> the comparatively unimportant towns of Sais,<sup>16</sup> Bubastis,<sup>17</sup> Buto,<sup>18</sup> Papremis,<sup>19</sup> Chemmis,<sup>20</sup> Crocodilopolis,<sup>21</sup> and Elephantiné.<sup>22</sup> He has explored the lake Moeris,<sup>23</sup> the labyrinth,<sup>24</sup> the line of the canal leading into the Arabian Gulf from the Nile,<sup>25</sup> the borders of Egypt towards the Sinaitic desert,<sup>26</sup> and portions of the tract, which he calls Arabia, between the valley of the Nile and the Arabian Gulf or Red Sea.<sup>27</sup> He is completely familiar with the various branches into which the Nile divides before reaching the sea,<sup>28</sup> and with the course followed by the traveller at different seasons.<sup>29</sup> He knows intimately the entire broad region of the Delta,<sup>30</sup> as

<sup>5</sup> i. 181-3.    <sup>6</sup> vi. 119.    <sup>7</sup> ii. 29.  
<sup>8</sup> iv. 81.    <sup>9</sup> ii. 104.    <sup>10</sup> iv. 90.  
<sup>11</sup> ii. 181.    <sup>12</sup> iv. 195.    <sup>13</sup> ii. 52.  
<sup>14</sup> iv. 15, v. 45.    <sup>15</sup> ii. 3.  
<sup>16</sup> ii. 28, 130, 169, &c.    <sup>17</sup> ii. 137.  
<sup>18</sup> ii. 75, 155.

<sup>19</sup> iii. 12.    <sup>20</sup> ii. 91.  
<sup>21</sup> ii. 148.    <sup>22</sup> ii. 29.  
<sup>23</sup> ii. 149.    <sup>24</sup> ii. 148.  
<sup>25</sup> ii. 158, 159.    <sup>26</sup> iii. 5, 12.  
<sup>27</sup> ii. 75; comp. 8 and 12.    <sup>28</sup> ii. 17.  
<sup>29</sup> ii. 97.    <sup>30</sup> ii. 5, 15, 92-98, &c.

well as the extreme limits of Egypt beyond it, both eastward<sup>1</sup> and westward.<sup>2</sup> Again, in Asia Minor, his native country, he knows well, besides Caria,<sup>3</sup> where he was born, Lydia, with its rich plains<sup>4</sup> and great capital city, Sardis;<sup>5</sup> Mysia,<sup>6</sup> the Troas,<sup>7</sup> the cities upon the Hellespont,<sup>8</sup> Proconnesus, Cyzicus,<sup>10</sup> the mouth of the Thracian Bosphorus,<sup>11</sup> the north coast;<sup>12</sup> and again, on the south, Cilicia, with its two regions: the flat,<sup>13</sup> and the mountainous;<sup>14</sup> Lycia,<sup>15</sup> Caunus,<sup>16</sup> Ephesus, the mouths of the Mæander, Scamander, and Caystr rivers,<sup>18</sup> and something of the interior, at least along the line of the royal road from Sardis to Susa,<sup>19</sup> which he most probably followed in his journey to and from Babylon. In Greece Proper he has visited, besides the great cities of Athens, Sparta,<sup>21</sup> and Thebes,<sup>22</sup> the sanctuaries at Delphi,<sup>23</sup> Dodôna and Abæ in Phocis;<sup>25</sup> the battle-fields of Thermopylæ, Plataea,<sup>27</sup> and Marathon;<sup>28</sup> Arcadia,<sup>29</sup> Elis,<sup>30</sup> Argolis,<sup>31</sup> the promontory of Tænaron,<sup>32</sup> the isthmus of Corinth,<sup>33</sup> the peninsula of Tempé,<sup>34</sup> Creston in Chalcidicé,<sup>35</sup> Byzantium,<sup>36</sup> Athos,<sup>37</sup> and (apparently) the entire route followed by the army of Xerxes on its march from Sestos to Athens.<sup>38</sup> In the Levant he has evidently made himself acquainted with almost all

<sup>1</sup> ii. 6, iii. 5.<sup>2</sup> ii. 6, 18.<sup>3</sup> i. 171, 172, 174, 175, &c.<sup>4</sup> i. 80.<sup>5</sup> i. 80, 84, 93, &c.<sup>6</sup> vii. 42.<sup>7</sup> ii. 10, vii. 43.<sup>8</sup> i. 57.<sup>9</sup> iv. 14.<sup>10</sup> Ibid.<sup>11</sup> iv. 86.

<sup>12</sup> Ibid. Comp. i. 76, ii. 104, &c. On his visit to Colchis, Herodotus would necessarily pass along the whole of this coast. He appears to have gone ashore occasionally—at the mouth of the Parthenius, ii. 104; at Themiscyra, iv. 86.

<sup>13</sup> vi. 95.<sup>14</sup> ii. 34.<sup>15</sup> i. 176.<sup>16</sup> i. 172.<sup>17</sup> i. 92, ii. 10, &c.<sup>18</sup> ii. 10.

<sup>19</sup> The description of the route (v. 52) appears to me that of an eye-witness. If Herodotus visited Babylon, which I regard as certain, he would naturally follow it as far as the cross-road which led from Agbatana to that city, issuing undoubtedly from Mount Zagros by the pass of Holwan. The Greeks of

his time sometimes reached Babylon by crossing from the Mediterranean to the Euphrates, and then descending the river in a boat (i. 185), but Herodotus does not appear to have taken this route.

<sup>20</sup> v. 77.<sup>21</sup> iii. 55.<sup>22</sup> i.<sup>23</sup> i. 14, 19, 25, 50, &c.<sup>24</sup> ii.<sup>25</sup> viii. 27.<sup>26</sup> viii. 198

218, 225, &amp;c.

<sup>27</sup> ix. 15, 19, 25, 51, &c.<sup>28</sup> vi. 102, 111, 112.<sup>29</sup> i. 66, vi. 74, 127.<sup>30</sup> iv. 30, vii. 170.<sup>31</sup> vi.<sup>32</sup> i. 24.<sup>33</sup> viii. 121.<sup>34</sup> vii.<sup>35</sup> i. 57.<sup>36</sup> iv. 87.<sup>37</sup> vii.

<sup>38</sup> This appears from the manner of his descriptions, as well as from general fidelity. It has been perceived by almost all the commentators (iv. p. 396; Dahlmann, p. 43; iv. p. 246, &c.).

the important islands. With SAMOS he is completely familiar;<sup>1</sup> and he has visited Rhodes,<sup>2</sup> Cyprus,<sup>3</sup> Ionia,<sup>4</sup> Paros,<sup>5</sup> Thasos,<sup>6</sup> Samothrace,<sup>7</sup> and probably Chios,<sup>8</sup> Lesbos,<sup>9</sup> and Euboea.<sup>10</sup> Elsewhere his travels have, on the whole, the character of *compulsions*. He knows little more of Syria than its coast between the mouths of the Taurus and Euphrates; he has not penetrated very far into Thracia; his knowledge of Syria and Phoenicia may have been gained sometime or twice coasting along their shores;<sup>11</sup> east of the Nile his observations are confined to a single station in Nubia, sitting aside Egypt; he shows no personal acquaintance with any place but Cyprus; and west of Greece he can only be proved to have visited the cities of Carthage, Tunis, and Madaenatum.<sup>12</sup>

It is not possible to determine absolutely the seasons which have been visited, concerning the time when and the nature, or extent, from which these travels were undertaken. At present, however, has been already expressed that they were commenced at an early age. The winter and frost-time (perhaps) is the time when travel is best enjoyed and most easily completed; and the only hints derivable from Herodotus himself concerning the date of any of his journeys, are in accordance with the notion, that at least the more distant and important of them belong to his earlier rather than his later years. If anything is certain with respect to the events of

<sup>1</sup> 142 = 47, 54, 69, 142 = 46.

<sup>2</sup> 142 = 46, 142 = 47.

<sup>3</sup> 142 = 46, 142 = 47.

<sup>4</sup> 142 = 46, 142 = 47.

<sup>5</sup> 142 = 46, 142 = 47.

<sup>6</sup> 142 = 46, 142 = 47.

<sup>7</sup> 142 = 46, 142 = 47.

<sup>8</sup> 142 = 46, 142 = 47.

<sup>9</sup> 142 = 46, 142 = 47.

<sup>10</sup> 142 = 46, 142 = 47.

<sup>11</sup> 142 = 46, 142 = 47.

<sup>12</sup> 142 = 46, 142 = 47.

<sup>13</sup> 142 = 46, 142 = 47.

<sup>14</sup> 142 = 46, 142 = 47.

<sup>15</sup> 142 = 46, 142 = 47.

<sup>16</sup> 142 = 46, 142 = 47.

<sup>17</sup> 142 = 46, 142 = 47.

<sup>18</sup> 142 = 46, 142 = 47.

<sup>19</sup> 142 = 46, 142 = 47.

<sup>20</sup> 142 = 46, 142 = 47.

<sup>21</sup> 142 = 46, 142 = 47.

<sup>22</sup> 142 = 46, 142 = 47.

<sup>23</sup> 142 = 46, 142 = 47.

<sup>24</sup> 142 = 46, 142 = 47.

<sup>25</sup> 142 = 46, 142 = 47.

<sup>26</sup> 142 = 46, 142 = 47.

<sup>27</sup> 142 = 46, 142 = 47.

<sup>28</sup> 142 = 46, 142 = 47.

<sup>29</sup> 142 = 46, 142 = 47.

<sup>30</sup> 142 = 46, 142 = 47.

<sup>31</sup> 142 = 46, 142 = 47.

<sup>32</sup> 142 = 46, 142 = 47.

<sup>33</sup> 142 = 46, 142 = 47.

<sup>34</sup> 142 = 46, 142 = 47.

<sup>35</sup> 142 = 46, 142 = 47.

<sup>36</sup> 142 = 46, 142 = 47.

<sup>37</sup> 142 = 46, 142 = 47.

<sup>38</sup> 142 = 46, 142 = 47.

<sup>39</sup> 142 = 46, 142 = 47.

<sup>40</sup> 142 = 46, 142 = 47.

<sup>41</sup> 142 = 46, 142 = 47.

<sup>42</sup> 142 = 46, 142 = 47.

<sup>43</sup> 142 = 46, 142 = 47.

<sup>44</sup> 142 = 46, 142 = 47.

<sup>45</sup> 142 = 46, 142 = 47.

<sup>46</sup> 142 = 46, 142 = 47.

<sup>47</sup> 142 = 46, 142 = 47.

<sup>48</sup> 142 = 46, 142 = 47.

<sup>49</sup> 142 = 46, 142 = 47.

<sup>50</sup> 142 = 46, 142 = 47.

<sup>51</sup> 142 = 46, 142 = 47.

<sup>52</sup> 142 = 46, 142 = 47.

<sup>53</sup> 142 = 46, 142 = 47.

<sup>54</sup> 142 = 46, 142 = 47.

our author's career, it is that his home during the first half of his life was in Asia Minor, during the last in Magna Græcia. Now, the slightest glance at the map will show that the former place, and not the latter, Halicarnassus (or possibly Samos) and not Thurium, is the natural centre whence his various lines of travel radiate. One of the most curious facts patent upon the face of his history is the absence of any personal acquaintance, or indeed of any exact knowledge, of upper Italy, Sardinia, Sicily, Carthage—the countries most accessible to a traveller whose starting-point was Thurium. It seems as if, on taking up his residence at that town in about his fortieth year, the enterprising traveller had subsided into the quiet student and recluse writer.<sup>1</sup> To descend to particulars, it is clear that his visit to Egypt,<sup>2</sup> with which some of his other journeys are necessarily connected,<sup>3</sup> took place after the revolt of Inarus (B.C. 460); for he states that he saw the skulls of those who were slain in the great battle of Papremis by which Inarus established himself;<sup>4</sup> and yet he could not have been long after, or he would scarcely have been received with so much cordiality, and allowed such free access to the Egyptian temples and records. There is every reason to conclude that his visit fell within the period—say years, from B.C. 460 to B.C. 455, inclusively—during which the Athenian armies were in possession of the country,<sup>5</sup> whose gratitude to their deliverers would have led the Egyptians to receive any Greek who visited them with open arms, and to treat him with a friendliness and familiarity very unlike the

<sup>1</sup> It is not meant that he did not write before this time, or travel after it; but that after he came to Thurium he travelled very little, probably only in Magna Græcia, and once to Athens, occupying himself almost entirely in literature.

<sup>2</sup> Col. Mure supposes (vol. iv. p. 247) that he may have visited Egypt repeatedly, but of this there is no trace in the History. Rather the perpetual use of the aorist tense (*ἐλθὼν—ἐτραπέδουν*, ii. 3; *ἰδὼν*, ii. 12; *ἐβυρδασθῆν*—

*ἐγενόμην*, ii. 19; *ἐλθὼν*, ii. 29; et passim) gives the contrary impression.

<sup>3</sup> Those to Tyre and Thasos, which he undertook in order to investigate the age of Heracles (ii. 44).

<sup>4</sup> iii. 12.

<sup>5</sup> Thucyd. i. 109: *ἐκράτουν τῆς Ἀττικῆς οἱ Ἀθηναῖοι*. There is one passage, however (iii. 91), which may seem to imply that his visit to Egypt was after the Persian authority had been restored.

ordinary jealousy of foreigners. His Egyptian travels would thus fall between his twenty-fourth and his twenty-ninth year, occupying perhaps nearly the whole of that period; while his journeys to Tyre and Thasos would follow shortly after. A single touch in the Scythian researches indicates a period but little removed from this for the visit of our author to Scythia. He speaks of having gathered certain facts from the mouth of Timnes, "the steward of Ariapeithes."<sup>6</sup> This expression indicates that Ariapeithes was then living. But if Ariapeithes immediately succeeded Idanthysus, as is probable,<sup>7</sup> he can scarcely have outlived B.C. 450, sixty years at least from the accession of his predecessor. Probably therefore Herodotus was in Scythia before that date.

We may now consider briefly the few facts which have come down to us, on better or worse authority, with regard to the vicissitudes of our author's life. Suidas relates<sup>8</sup> that he was forced to fly from Halicarnassus to Samos by the tyranny of Lygdamis, the grandson of Artemisia, who had put his uncle (or cousin) Panyasis to death; that in Samos he adopted the Ionic dialect, and wrote his History; that after a time he returned and took the lead in an insurrection whereby Halicarnassus obtained her freedom, and Lygdamis was driven out; that then, finding himself disliked by the other citizens, he quitted his country, and joined in the Athenian colonisation of Thurium, at which place he died and was buried. Of these statements the only ones confirmed by other writers are the removal of our author to Thurium at the time of its first settlement or soon afterwards, and his death and burial at the same place. The former is a point on which all are fully agreed;<sup>9</sup> but the latter is much controverted.<sup>1</sup>

With regard to the political episode, which, if true, would be the most notable adventure in our author's whole career, the slender authority of Suidas cannot be held to establish it

<sup>6</sup> iv. 76.

<sup>7</sup> See note to Book iv. ch. 80.

<sup>8</sup> Sub voc. Ἡρόδοτος.

<sup>9</sup> See Strab. xiv. p. 939; Plut. de

Exil. ii. p. 604 F.; Steph. Byz. ad voc. Θούριος; Plin. H. N. xii. 4; Schol. Aristoph. Nub. 331.

<sup>1</sup> Vide infra, p. 31.

against the absolute silence on so remarkable a matter of all former writers. Undoubtedly it *may* be true, but this is the utmost that can be said in its favour. Probability leans decidedly the other way. If Herodotus had been a tyrannicide it is very unlikely that no orator or panegyrist should ever have noticed the fact. If he had lived on terms of such deadly hostility with the royal family of his native town, it is scarcely to be imagined that he would have expressed himself quite so warmly<sup>2</sup> towards the chief glory of that family Artemisia. The tale seems blunderingly contrived to account for certain circumstances connected with our author which were thought to require explanation, namely, why he wrote in the Ionic dialect; why he treated at such disproportionate length of the affairs of Samos;<sup>3</sup> why he spoke so strongly of the advantages of constitutional over despotic government and why he quitted his native land and retired to Thurium. The foundation for the tale was found in the last line of his epitaph, and, possibly, in the facts of Halicarnassian history; but the epitaph was misconstrued, and the history garbled by the intrusion into it without warrant of our author's narrative. We may gather from the epitaph, which may well be received as genuine,<sup>4</sup> that no political motive caused his retirement from Halicarnassus, but that he fled from *ridicule*<sup>5</sup>—ridicule drawn down, it may be conjectured, by the over-credulous tale of his History, which would little suit the rising generation of shrewd and practical free-thinkers. The transfer of residence to Samos is most likely a fiction. It is not required to account for his adoption of the Ionic dialect, since that

<sup>2</sup> See especially Book vii. ch. 99, and Book viii. chs. 87 and 101.

<sup>3</sup> Book iii. chs. 39-59, 120-123, 139-149.

<sup>4</sup> v. 66, 78.

<sup>5</sup> By "genuine" I do not mean contemporary. The expression, *ἰδὸς ἀρχαίης ἱστορίας πρῶτα*, would not naturally have been used for some time after the death of Herodotus. But I should suppose the verses to have been actually inscribed upon his

tomb within one or two generations of his death, while the tradition respecting his change of abode was still fresh in men's memories.

<sup>6</sup> *Mōmos* (which is the word used in the epitaph) is not mere "ill-will," "dislike," or "envy," but distinct "ridicule." It is a rare word in early writers, and would not have been used where *μῆμψις* suited as well, unless intended to give its peculiar signification.



the form of language already consecrated to prose composition;<sup>7</sup> and if he wrote at all he could not fail to use the character of speech which the prose writers of his day had one and all preferred as best adapted to their branch of literature. Neither is it implied in anything which he himself says of the island; for his acquaintance with its buildings and localities is not greater than might have been acquired by one or two leisurely visits, and the length at which he treats the history may be accounted for on moral grounds.<sup>8</sup>

Herodotus probably continued to reside at Halicarnassus, taking long journeys for the purpose of historical and geographical inquiry, till towards the year B.C. 447, when, being about thirty-seven years of age, and having brought his work to a certain degree of completeness, though one far short of that which it reached finally, he removed to Greece Proper, and took up his abode at Athens. Halicarnassus, it would appear, had shortly before cast off her tyrants and joined the Athenian confederacy,<sup>9</sup> so that the young author would be welcomed for his country's sake no less than for his own. Athens had just begun to decline from the zenith of her prosperity. After having been for ten years sole mistress of central Greece from the isthmus of Corinth to the borders of Thessaly, she had, not without certain preliminary disasters, received at Coronea a blow, which at once reduced her to her former limits, and threatened to have yet more serious consequences. The year B.C. 446 was one of gloom and sad expectation. Revolt threatened from various quarters, and in the ensuing spring the five years' truce would expire, and a Peloponnesian invasion might be expected. It was in this year, if we may believe Eusebius,<sup>1</sup> that a decree passed the Athenian assembly, whereby a reward was assigned to Hero-

<sup>7</sup> See Mure's *Literature of Greece*, vol. iv. p. 114.

<sup>8</sup> Vide *infra*, ch. iii. p. 92.

<sup>9</sup> See Dahlmann's *Life of Herodotus*, ch. i. § 3. We are not obliged to reject either the fact or the date of

Lygdamis's overthrow, because we question the part assigned to Herodotus in the transaction.

<sup>1</sup> Chron. Can. Pars ii. p. 339; Ol. 83. 4.

dotus on account of his great historical work, which he had read publicly to the Athenians.<sup>3</sup> The Pseudo-Plutarch,<sup>4</sup> though himself discrediting the story, adds some further particulars which he quotes from Dyillus, an Athenian historian of good repute towards the end of the fourth century B.C. This writer declared that the decree on the occasion was moved by Anytus and that the sum voted as a gift was ten talents (about 2400*l.*).

According to the common report, it was not at Athens alone that Herodotus made his work known by recitation. He is represented by some writers as a sort of prose rhapsodist travelling from place to place, and offering to each state at a price a niche in the temple of Fame. The Pseudo-Plutarch brings him to Thebes,<sup>4</sup> and Dio Chrysostom to Corinth,<sup>5</sup> in this capacity; but the latter tale is apparently unknown to the great collector of slanders. It is scarcely necessary to observe that these calumnious fictions, invented by those whose self-love was wounded by our author's candour, deserve no manner of credit. It is certainly not impossible that Herodotus may have recited his work at other places besides Athens; but there is no evidence that he did so. His work was not one that could gain him reward or good-will generally; and Thebes, a place fixed upon by the Pseudo-Plutarch, was one of the last where he could expect to be received with favour.

In addition to these tales there has come down to us a circumstantial account of another and more important recitation, in which Herodotus is supposed to have made before collected in Greece at the great Olympian festival. This story, which attracted more attention than it merits, rests upon the authority of low authorities of Lucian and Suidas.<sup>6</sup> It is full of in-

<sup>3</sup> The reading may have been, as Scaliger (ad Euseb.) suggested, a single sustained recitation at the great Panathenaic festival; but I should rather suppose a series of more private exhibitions.

<sup>4</sup> De Malign. Herod. ii. p. 862 A.

<sup>5</sup> De Malign. Herod. ii. p. 864 D.

<sup>6</sup> Orat. xxxvii. p. 456. Marcellinus

Vit. Thucyd. p. x.) has evidently heard the same story.

<sup>6</sup> Lucian, who lived six centuries after Herodotus, and is the first writer that mentions the Olympian recitation, was a free-thinking rhetorician and philosopher, very ignorant of history, and quite above feeling any scruple about perverting or inventing.

...tencies and improbabilities,<sup>7</sup> was unknown to the earlier writers,<sup>8</sup> and is even contradicted by another version of the matter which obtained sufficient currency to give rise to a proverb. According to an ancient grammarian, men who failed to accomplish their designs were likened in ordinary speech to "Herodotus and his shade;" the explanation being that Herodotus had wished to recite his History at Olympia, but had delayed from day to day in hopes of a cloudy sky, till the assembly dispersed without his having effected his purpose.<sup>9</sup> This version of the story has at once more internal probability and more external support than the other, for the proverb must certainly have been in common use; but it may well be doubted whether Herodotus can ever have seriously contemplated such an exhibition, for the whole tone of the work—its candour, its calmness, its unsparing exposure of the weakness, pettiness, and want of patriotism generally prevalent through Greece at the time of the Persian war—unfitted it for recitation before a mixed audience, like that at Olympia, composed of Greeks gathered from all quarters. The reasons which render improbable a recitation at Thebes or Corinth, are with tenfold force against an Olympian reading, which might have pleased the Athenians, Eginetans, and Platæans present, but would have infinitely disgusted all the other Greeks.

With the pretended recitation at Olympia is usually<sup>1</sup> con-

\* His disregard of truth has been well exhibited by Dahlmann (Life of Herodotus ch. ii. § 4). His piece entitled 'Actium or Herodotus' was written for a Macedonian audience, and is not to be very critical, on whom we must expect to palm easily a tale intended as to involve a compliment to them and to their city. (See Dahlmann, vol. iv. p. 122, ed. 1828.)

† Herodotus is represented as coming from Caria to Olympia, with his History not complete, as determined to recite at Athens or elsewhere but at the Great Games, as reading his entire history at a

stretch to the whole assemblage, and as carrying off unanimous applause!

<sup>8</sup> As Pliny and the Pseudo-Plutarch, who both make statements incompatible with Lucian's story: Pliny, that the work was first composed at Thurium; the Pseudo-Plutarch, that its whole object was detraction, and that it was written not to gain fame, but to gratify a malignant spirit.

<sup>9</sup> In Montfaucon's Bibliothec. Coisl. Cod. clxxvii. p. 609, as I learn from a note of Col. Mure's (vol. iv. p. 261).

<sup>1</sup> By Suidas (sub voc. Ἡρόδοτος), Photius (Bibliothec. Cod. ix. ad fin. p. 59), and Tactæus (Chil. i. 19).

nected another story, which need not, however, be discarded with it, since it has an independent basis. Olorus, with his young son Thucydides, is represented as present on the occasion, and the latter is said to have been moved to tears by the recital. Herodotus, remarking it, turned to Olorus, who was standing near his son, and said: "Olorus, thy son's soul yearns after knowledge." These details, it is plain, suit best a private reading to an audience of friends at Athens than a public recitation to the vast concourse at Olympia, where the emotion of an individual would scarcely have attracted notice. And it is remarkable that Marcellinus, who seems to be the original source from which later writers drew,<sup>2</sup> neither mentions the scene of the event at Olympia, nor says anything of the age of Thucydides. The anecdote may, therefore, with violence be transferred to the time when Herodotus was making his work known at Athens; and we may accept it, so far at least as to believe that Thucydides, then about twenty years of age,<sup>3</sup> became acquainted with our author through recitations at that place, and derived from that circumstance the impulse which led him to turn his own thoughts to epic or torical composition.

It is probable that Herodotus about the same time made acquaintance of the poet Sophocles. Six years later it is certain that the great tragedian wrote a poem in his honor, the opening words of which have been preserved by Plutarch, and three years before he wrote it Herodotus had quitted Athens for Thurium. The acquaintance is thus almost necessarily determined to the space between B.C. 447, when Herodotus seems to have transferred his abode to Athens, and 443, when he removed to Italy. Sophocles was then :

<sup>2</sup> The date of Marcellinus is uncertain, but from his style and from the author he quotes, I should incline to regard him as anterior to Photius. Suidas copies Photius, with improvements; Photius, I think, drew from Marcellinus.

<sup>3</sup> If we accept the statement of Pamphila (Frag. 7).

<sup>4</sup> See his treatise, "An senis sit respublica?"—Op., vol. ii. The words quoted are :

Ὅστις Ἡρόδοτον τείρεν Σοφοκλῆς ἐν Πύρῳ ἐκ. κεντῖκοντα—

As Sophocles was born in the year 495, the poem must have been B.C. 440.

zenith of his reputation. He had gained his first tragic prize twenty-one years earlier, in B.C. 468; and for ten years, since the death of Æschylus, had been almost without a rival. A little later than the departure of Herodotus for Thurium he exhibited his tragedy of the *Antigoné*,<sup>5</sup> in which a thought occurs which seems borrowed from our author;<sup>6</sup> and almost immediately afterwards he held the highest office in the state, being chosen *Stratêgus* together with Pericles in the year of the Samian expedition (B.C. 440).

If, then, an intimacy sprang up at this date between the poet and the historian, we may conclude that the latter was introduced during his stay at Athens to that remarkable galaxy of intellectual lights which was then assembled in that city. The stately Pericles, his clever rival Thucydides, the son of Melesias, the fascinating Aspasia, the haughty and eloquent Antipho, the scientific musician Damon, the divine Phidias, Protagoras the subtle disputant, Zeno the inventor of logic, the jovial yet bitter Cratinus, the gay Crates, Euripides, the master of pathos, Sophocles, the most classic even of the ancients, with a host of minor worthies, formed a combination<sup>7</sup> which even at Athens was rarely, if ever, equalled. The rank of Herodotus in his own country was perhaps enough to give him free access to the highest society which Athens could furnish; but if not, as the friend of Sophocles and Olorus,<sup>8</sup> men of the most exalted position, he would be readily received into the first circles. Here, then, he would be brought into contact with the most cultivated minds, the highest intellects

<sup>5</sup> Probably in B.C. 441, as his election to the office of *Stratêgus* in the following year was considered to have been the consequence of the admiration which the play excited. (Aristoph. *Byzant.* ad *Soph. Ant. præf.*)

<sup>6</sup> See note to Herod. iii. 119.

<sup>7</sup> Anaxagoras left Athens in B.C. 450 (*Diog. Laert.* ii. 7), before I suppose the visit of Herodotus to have commenced. He returned some years afterwards, but it is uncertain when. Gorgias may have been in Athens during our author's stay, at least if

he really conversed with Pericles. (*Philostat.* *Vit. Sophist.* i. ix. § 1.) Ion of Chios, the tragedian Achæus, Euphorion the son of Æschylus, Stesimbrotus the biographer, the architect Hippodamus, and the artists Alcamenes, Agoracritus, Callimachus, Callicrates, Ictinus, Mnesicles, would be among the lesser luminaries of the time and scene. Socrates was grown up, but perhaps scarcely known.

<sup>8</sup> The anecdote concerning Thucydides implies that Olorus was already known to Herodotus.

of his age. In Asia Minor he had perhaps known Panyas the epic poet (his relative, according to Suidas); Melissus the philosopher, who defended Samos against Pericles; Chœrilus who sang of the Persian war; and possibly Hellanicus, Charon, Xanthus Lydus, and Damastes; but these were no case minds of the first order, and they were scattered among the Asiatic cities from Halicarnassus to Lampsacus. At Athens he would for the first time find congregated the intellectual world, and see genius of the highest kind in all shapes and aspects. The effect would be like that which a young American author experiences when he comes with his introductions to London. He would feel that here was the real heart of the Hellenic body,—the true centre, at least of the literary Hellas,—the world whose taste he must court, whose approval was fame, whose censure was condemnation, whose contempt was oblivion. He would find his spirit aroused, and his whole nature braced, to strain every nerve in order to maintain his place in the literary phalanx which admitted him into its ranks. He would see imperfections in his work unobserved before, and would resolve to make, as far as his powers went, perfect. He would look at the masterpieces in every kind which surrounded him, and say, "My work, too, shall be in its kind a masterpiece." To this perhaps we owe the wonderful elaboration, carried out twenty years after his visit to Athens, which, as much as anything else, has given to the History of Herodotus its passing and never-failing charm.

It is not difficult to imagine the reasons which may have induced our author, in spite of the fascinations of its society, to quit Athens, and become a settler in one of her dependencies. At Athens he could have no citizenship, and to the Greek not bent on money-making, or absorp-

<sup>9</sup> Suidas ad voc. *Χερήλας*.

<sup>1</sup> In later times the citizenship was granted lavishly, not only to foreigners but to freedmen. (Andoc. de Red. c. 22, p. 86, 80; Demosth. c. Aristocr.,

&c.) But the difficulty of obtaining citizenship was far greater in the time of Pericles. And the trouble and expense (Demosth. c. Næm. p. 1349, 2) deterred many.

philosophy, to be without political rights, to have no share in what formed the daily life and occupied the constant thoughts of all around him, was intolerable. "Man is not a man unless he is a citizen," said Aristotle;<sup>2</sup> and the feeling thus expressed was common to the Greek nation. Besides, Athens, like every capital, was an expensive place to live in; and the wealth which had made a figure at Halicarnassus would, even if it were not dissipated, have scarcely given a living there. The acceptance by Herodotus of a sum of money from the Athenian people would seem to indicate that his means were now low. They may have been exhausted by the cost of his long journeys, or have suffered from his leaving Halicarnassus. At any rate his circumstances may well have been such as to lead him gladly to embrace the invitation which Athens now offered to adventurers from all parts of Greece, whereby he would acquire at her hands a parcel of land (κληρον), which would place him above want, and a new right of citizenship. Accordingly, in the year B.C. 443, when he had just passed his fortieth year, Herodotus, according to the unanimous testimony of ancient writers,<sup>3</sup> joined the colonists whom Pericles was now sending out to Italy, and became one of the first settlers at Thurium.

The settlement was made under circumstances which were somewhat peculiar. Sybaris, one of the Achæan colonies in Magna Græcia, after attaining to an unexampled pitch of prosperity,<sup>4</sup> had been taken and destroyed by the Crotoniats (B.C. 510). The inhabitants who escaped fled to Laüs and Scidrus,<sup>5</sup> places previously belonging to them, and made no effort to recover their former home. But fifty-eight years afterwards (B.C. 452) their children and grandchildren, having obtained some foreign assistance, reoccupied the site of the

<sup>2</sup> Pol. i. 1.

<sup>3</sup> See Strabo, xiv. p. 939. Plutarch de Exil. vol. ii. p. 604, F. Plin. H. N. xii. 4. Suidas ad voc. Ἡρόδοτος, &c.

<sup>4</sup> Strabo says that four of the Italian nations were subject to Sybaris; that she ruled over twenty-five cities, and

brought into the field against Crotona 300,000 men (vi. p. 378). Scymnus Chius gives the number of her full citizens as 100,000 (ver. 344). Diodorus agrees with Strabo (xii. 9).

<sup>5</sup> See Herod. vi. 21.

Thurians derive their laws from him.<sup>8</sup> Empedocles, too, the philosopher of Agrigentum, is stated by a contemporary writer to have visited Thurium very shortly after its foundation; and it is not unlikely that he made it his abode until his death. Thus the new colony had its fair share of the intellect of Greece; and Herodotus would not be without some kindred spirits to admire and appreciate him.

At Thurium Herodotus would seem to have devoted himself almost entirely to the elaboration of his work. It has been asserted in ancient<sup>1</sup> and strongly argued in modern<sup>2</sup> times that his history was there first composed and published. The assertion, as it stands, is absurd;<sup>3</sup> and the arguments adduced in support of it are not such as to command assent. It is proved that there are portions of the work which seem to have been written in southern Italy,<sup>4</sup> and that there are others which could not have been composed till long after the time when Herodotus is said to have settled at Thurium.<sup>5</sup> But the

<sup>8</sup> Heraclid. Pont. ap. Diog. Laert. ix. 50.

<sup>9</sup> Glaucus of Rhegium (Fragm. 6), reported by Apollodorus (Fr. 87). The anonymous life of Thucydides, usually prefixed to his work, speaks of that writer as having been at Thurium—which is called Sybaris—between its foundation and B.C. 422. But this authority is of very little weight. Other celebrities among the early Thurians are Tisias, the Syracusan, the inventor of rhetoric (Phot. Bibl. loc. a. cit.; Cic. de Invent. ii. 2, &c.), and Cleandridas, the father of Gylippus (Thucyd. vi. 104; Antioch. Fr. 12).

<sup>1</sup> Plin. H. N. xii. "Urbs nostrae trecentesimo decimo anno . . . auctor ille (Herodotus) historiam eam condidit Thuriis in Italia."

<sup>2</sup> See Dahlmann's Life of Herodotus, ch. iii. § 2.

<sup>3</sup> Since it makes Herodotus write his whole history in one year.

<sup>4</sup> As iv. 15, and 99, and vi. 127. Dahlmann adds iii. 136-8, and v. 44-5; but these passages may just as well have been written in Asia. It is ad-

mitted that Herodotus "may have comprehended Italy in the plan of his early travels," so that "accidental knowledge" of the localities suggesting that it appeared (which is unquestioned), would not prove the sages to have been written in Italy.

<sup>5</sup> The following are the only passages of which this can be said with any certainty: iii. 160, ad fin.; ad fin.; vii. 114, ad fin.; 133-4, 233, ad fin.; and ix. 78, ad fin. Dahlmann would add iv. 80, where Sicily is mentioned as a man already known; v. 93, where Hippias is made to speak of the calamities which the Corinthians would suffer at the hands of Artaxerxes is spoken of as a Median revolt, which he supposed to be that from Darius Nothus. regard to the last two passages completely mistaken, as will be seen in the notes *ad loc.* The other doubtful. Sitalces, who gr-



who urge these places as conclusive omit to remark that from their parenthetic character they are exactly such passages as a writer employed for many years in finishing and retouching his composition might conveniently have added to the original text. That this is in every case the appearance they present, a glance at the passages themselves will show.<sup>6</sup> They can always be omitted not only without detriment, but sometimes with manifest advantage, to the sense and connexion of the sentences.<sup>7</sup> This fact is a strong indication that they are no part of the original work, but insertions made by the author as points bearing upon his history came to his knowledge. Iahmann indeed rejects altogether the notion of two editions of Herodotus, because no ancient writer is found expressly to mention them;<sup>8</sup> but it seems to be the view which best explains all the phenomena.<sup>9</sup> In the book itself, besides the indication already mentioned, which is almost tantamount to a proof, there are various passages which, either singly or in connexion with those clearly written in Italy, imply the existence of two forms of the work, an earlier and a later one, and from two of these passages we may even gather that the work was published in its earlier shape. The enumeration of the Ionian and Æolian cities in the first book is such as would be natural to a man writing at Halicarnassus, but not to an inhabitant of Italy.<sup>1</sup> The same may be said of the enumera-

<sup>1</sup> It is up a great power (Diod. Sic. xii. 10. 1) may have been well known to the Greeks long before the breaking out of the Peloponnesian war. Corinth had suffered considerably at the hands of Athens by a.c. 457 (see Thucyd. ii. 126). In vi. 98, it is not necessarily implied that the reign of Artabanus is past. And the embassy of Artabanus was sent in a.c. 431, but in a.c. 449. (See note ad loc.)

<sup>2</sup> In vi. 160, the parenthetic portion is from *Ἐπειρὸς δὲ νοτίως* to the end. In vii. 77, from *Ἰωνίης δὲ καὶ νοτίως* to the end of the inscription. In vii. 114, from *Ἐπειρὸς δὲ νοτίως* to *Ἀστυνοῦς*. In vii. 123, from *Ἰωνίης δὲ νοτίως* to *Ἀστυνοῦς*. In vii. 233, from *Ἰωνίης δὲ νοτίως* to the

end. And in ix. 73, from *Ἰωνίης δὲ νοτίως* to *Ἀστυνοῦς*.

<sup>7</sup> This is most striking in the last-mentioned passage, where the *verus* is peculiarly awkward.

<sup>8</sup> Life of Herodotus, page 34, E. T.

<sup>9</sup> It is allowed to some extent by Colonel Mure. (Lit. of Greece, vol. iv. p. 258.)

<sup>1</sup> Herodotus not only takes the Ionian cities in regular order from south to north (i. 142), but proceeds from them to the southern Æolians (ch. 149), and from them to the Æolians of the Troas (ch. 151). Looking at Asia Minor from the west, a Greek, accustomed to coasting voyages, would have followed the reverse order.

tion of the Satrapies.<sup>2</sup> Again, the description of the road between Olympia and Athens,<sup>3</sup> as that which led "from Athens to Pisa," and not "from Pisa to Athens," is indicative of one who dwells east and not west of Greece. Moreover the declaration in the fourth book—"additions are what my work always from the very first affected"<sup>4</sup>—is only intelligible on the hypothesis above adopted. And, finally, we have in two passages a plain proof, not only of two periods and place of composition, but likewise of a double publication. In describing the first expedition of Mardonius against Greece Herodotus turns aside from his narrative to remark that at this point he "has a marvel to relate, which will greatly surprise those Greeks who cannot believe that Otanes advised the seven conspirators to make Persia a commonwealth;" whereby he shows that, on the first publication of his work the account given in the third book of a debate among the conspirators as to the proper form of government to establish in Persia, had provoked criticism, and that many had rejected it as incredible. He therefore seeks to remove their scruple by noticing a fact, which in his first edition he had probably omitted, as not very important, and quite unconnected with his main subject in the place (which is the warlike expedition of Mardonius), namely, that Mardonius at this time put down the Greek despots. He also in the third book, on beginning his narrative of the debate, makes a reference to the same objectors, which he does in a few words, inserted probably in lieu of what he had at first written.<sup>5</sup> Such is the evidence of the book itself; and we may add to it the fact that, while some writers spoke confidently of the work as composed in

<sup>2</sup> Cf. iii. 90. Herodotus begins with the satrapy which contained Ionia and Caria; a European Greek would have commenced with the Hellespont.

<sup>3</sup> ii. 7.

<sup>4</sup> Ch. 30. *Προσθήκαι* has been generally translated "digressions," or "episodes." But its most proper sense is "additions, supplements." It may even have this meaning in Arist. Rhet.

i. 1, § 3; a passage which has been considered to justify the other rendering. (See Liddell and Scott's *Lexicon*, ad voc. *προσθήκαι*.)

<sup>5</sup> Herod. vi. 43.

<sup>6</sup> Herod. iii. 80. In the first edition I should conjecture that the words ran: *καὶ ἐλέχθησαν λόγοι τοιοῦτοι* 'Οτάνης μὲν ἐπέλεγε, κ.τ.λ.

only; others as distinctly asserted that it was written in Asia;<sup>1</sup> and, further—a fact to be hereafter noticed<sup>2</sup>—that there were from very early times<sup>1</sup> two readings of a most important passage in the book, namely, its opening sentence, which is best explained by supposing that both proceeded equally from the pen of the author.

It is not unlikely that, besides retouching his narrative from time to time, and interweaving into it such subsequent events as seemed in any way to illustrate its course or tenor, Herodotus may have composed at Thurium some considerable portions of his work; for instance, the second and fourth books, or the greater part of them.<sup>3</sup> He may likewise have considerably enlarged the other books, by the addition of the long parentheses which are for ever occurring, whereby the general line of the relation is broken in upon, not always in a manner that is quite agreeable. It is needless to point out passages of this kind which every reader's memory will without difficulty supply; they form in general from one-fourth to one-third of each book, and added to the second and fourth books would amount to not much less than one-half of the History.

At the same time he no doubt composed that separate work the existence of which it has been the fashion of late years to deny<sup>4</sup>—his History of Assyria. The grounds for believing that this book was written and published will be given in a note on the text,<sup>4</sup> and need not be anticipated here. That it was a treatise of some considerable size and pretension is probable from the very fact that it was detached from his

<sup>1</sup> P. 1. a. c.

<sup>2</sup> See ad voc. 'Hepheres. Lucian.

<sup>3</sup> See ad iv. p. 116.

<sup>4</sup> See note to book i. ch. 1.

At least as early as the reign of Xerxes. See Plutarch. de Exil. lib. 7. 1. ὅτι δὲ 'Hepheres 'Auep-  
erres ἀρτίως ἀρτίως ἦν, καὶ αὐτὸς  
ἀρτίως, 'Hepheres ὁρτίως.

<sup>5</sup> The whole of the second book, and the excerptum of the first chapter, have been composed at this time,

the opening of the third book being remodelled after the second was written. In the fourth book, the account of the expedition of Darius (chs. 1-4; 83-144) may have been original, and the rest added at Thurium.

<sup>6</sup> See Dahlmann's Life of Herodotus, pp. 166-8 E. T.; Bahr, Not. ad Herod. i. 106; Mure, Lit. of Greece, vol. iv. p. 270.

<sup>7</sup> See note to book i. ch. 106.

main history, and published separately.<sup>5</sup> It must, one would think, at least have exceeded in bulk the account of Egypt which occupies the whole of the second book, or it would naturally have formed an episode to the main narrative, in the place where we instinctively look for it,<sup>6</sup> and where its omission causes a want of harmony in the general plan of the History. And it may have been very considerably longer than the Egyptian section. With these literary labours in hand, it is no wonder if Herodotus, having reached the period of middle life, when the fatigues of travel begin to be more sensibly felt, and being moreover entangled in somewhat difficult domestic politics, laid aside his wandering habits and was contented to remain at Thurium without even exploring to any great extent the countries to which his new position gave him an easy access.<sup>7</sup> There is no trace of his having journeyed further during these years than the neighbouring towns of Metapontum and Crotona, except in a single instance. He must have paid a visit to Athens at least as late as B.C. 436, and probably some years later; for he saw the magnificent Propylæa,<sup>8</sup> one of the greatest of the constructions of Pericles, which was not commenced till B.C.

<sup>5</sup> It has been questioned whether the Assyrian History was ever intended for a separate work, and suggested that it may have been meant only for one of the larger episodes in which our author was wont to indulge. (See Dahlmann, p. 168; Bähr, l. s. c.; Mure, p. 271.) But if so, where was it to have come in? Bähr (following Jäger, *Disp. Herod.* p. 229) suggests for its place the end of the third book, where the revolt and reduction of Babylon are related. But this is contrary to the analogy of all the other lengthy episodes, and to the pervading idea of the work. The right by which such episodes come in at all, is their connexion with the increasing greatness of the Persian empire; and they therefore occur at the point where the Persian empire first absorbs or attempts to absorb each country.

(See i. 95, 142, 171, 178; ii. 2; iii. 20; iv. 5; v. 3.) In the only two places where the Assyrian History could properly have come into the extant work of Herodotus—the absorption of Assyria by Media, and of Babylonia by Persia—the reader is referred to the Assyrian History for information. To me this is conclusive evidence that it was always intended to have been (as indeed I believe that in fact it was) a separate work.

<sup>6</sup> The natural place, according to the notions of Assyrian history entertained by our author, would have been book i. ch. 184, where he is forced to speak of certain persons who doubtless figured in it conspicuously. He did not make any distinction between Assyrian and Babylonian history.

<sup>7</sup> *Supra*, p. 11.

<sup>8</sup> Herod. v. 77.

not finished till five years afterwards.<sup>2</sup> Perhaps this was delayed till after the breaking out of the Peloponnesian war, and it may have been by its means that Herodotus became so intimately acquainted with *little events* relating to the first and second years of the war,<sup>1</sup> of which it is unlikely that more than vague rumours would have reached him at Thurium.

The state of Thurium, while it was the abode of Herodotus, appears to have been one of perpetual trouble and disquiet. The first years after the foundation of the colony were spent, as has been already shown,<sup>2</sup> in a bloody feud between the newcomers and the ancient inhabitants—the Sybarites. Soon afterwards a war broke out between the Thurians and the people of Tarentum, which was carried on both by land and sea with varied success, and which probably continued during a space of several years.<sup>3</sup> A little later, as the Peloponnesian struggle approached, an internal dispute seems to have arisen among the citizens themselves as to the side which they should espouse in the approaching contest.<sup>4</sup> The true controversy was thinly veiled under the show of a doubt about the person and state entitled to be regarded as the real rulers of the city. From the first the Peloponnesian element in the population had been considerable, and now a section of the inhabitants put forward pretensions to the

<sup>1</sup> *Ἡρόδοτος* ad. voc. *Περσέων* τὰ πρῶτα. Fr. 39.

<sup>2</sup> In the attack upon Thebes (vii. 1) where he knows the number of assassins, the important part taken by Kerymachus, and his fate (see Thucyd. ii. 2, and 5, ad fin.); the betrayal of the Peloponnesian garrison to the Athenians by Cleon (ii. 137), where he has the name of them, the place where they were seized, and the fact of their being brought to Athens for punishment with an allusion also to the cause of the exasperation of the Athenians against them (*ὅτι οἷός τις ἔστιν*); comp. Thucyd. ii. 137, ad fin.; and, 3. the spring of

Decelus, when the country between Brilessus and Parnes was ravaged by Archidamus (ix. 73; the fact is quite compatible with the statements of Thucydides, ii. 23, though not mentioned by him). I should incline also to assign the flight of Zopyrus (iii. 160, ad fin.) to the same period (B.C. 431 or 430). *No little events are related of a later date.*

<sup>3</sup> Page 22.

<sup>4</sup> Diod. Sic. xii. 23. The description, although placed under one year, seems applicable to a longer period. (*διαμεμνηνότες — ἐνέσθοντες — πολλὰς μάχας καὶ ἀποβολὰς ποιοῦντες*.) Compare Antioch. Fr. 12.

<sup>5</sup> *Ibid.* xii. 35.

first place in the colony. The horrors of civil war were for the present avoided by an appeal to the common oracle of both races, which skilfully eluded the difficulty, and staved off the threatened crisis, by declaring that Apollo himself, and none other, was to be accounted the founder. But the struggle of parties, in however subdued a form, must have continued, and we find marked traces of it about the period of the Sicilian expedition, when Thurium first wavers between the two belligerents,<sup>5</sup> then joins Athens, banishing those who oppose the measure,<sup>6</sup> and finally, after the Athenian disasters expels three hundred of its citizens for the crime of *Atticism* and becomes an ally of the opposite side.<sup>7</sup>

It is uncertain whether Herodotus lived to see all these vicissitudes. The place and time of his death are matters of controversy. Some writers of great eminence have thought it plain from his work that he must not only have been alive but have been still engaged in its composition, at least as late as his seventy-seventh year.<sup>8</sup> One tradition even prolongs his life to the year B.C. 394,<sup>9</sup> when his age would have been ninety. Of the place of his death three accounts are given according to one he died at Pella in Macedonia;<sup>1</sup> according to another, at Athens;<sup>2</sup> while a third placed his decease at Thurium.<sup>3</sup> When the evidence is so conflicting, it is impossible that the conclusions drawn from it can be more than conjectural. There seems, however, to be great reason to doubt whether Herodotus really enjoyed the length of life which has been commonly assigned to him. There is no passage in his writings of which we can say that it must

<sup>5</sup> Thucyd. vi. 104.

<sup>6</sup> Ibid. vii. 33.

<sup>7</sup> Dionys. Hal. Lys. iv. p. 453.

<sup>8</sup> See Dahlmann's *Life of Herodotus*, ch. iii. § 1, ad fin.; Mure's *Literature of Greece*, vol. iv. App. G.; and Dr. Schmitz's article in *Smith's Biographical Dictionary*, vol. ii. p. 432.

<sup>9</sup> Suidas (ad voc. Ἑλληνικός) makes Herodotus visit the court of Amyntas II., king of Macedon, who only

mounted the throne in B.C. 394. (See Clinton, *F. H.* vol. ii. App. ch. 4.)

<sup>1</sup> Suidas (ad voc. Ἡρόδοτος) reports this tradition, but expresses his disbelief of it.

<sup>2</sup> Marcellin. in vit. Thucyd. p. ix.

<sup>3</sup> This was the view of Suidas, who says: Εἰς τὸ Θούριον, ἀποικιζόμενον ὑπὸ Ἀθηναίων, ἐβόλοντ' ἦλθε, κακεῖ τελευτήσας ἐπὶ τῆς ἀγορᾶς τρέσαντα.

certainly have been written later than B.C. 430.<sup>4</sup> There are a few which may have been composed about B.C. 425 or 424,<sup>5</sup> but none which, rightly understood, give the slightest indication of any later date.<sup>6</sup> The work of Herodotus, therefore, contains no sign that he outlived his sixtieth year, and perhaps it may be said that the balance of evidence is in favour of his having died at Thurium when he was about sixty.<sup>7</sup> His tomb was shown in the market-place of that city; and there probably was the epitaph quoted by ancient writers. The story of his having been buried with Thucydides at Athens is absurd upon its face. It might suit the romance writers to give the two great historians a single tomb; but nothing can be more unlikely than such a happy conjunction. Thucydides, moreover, was buried in the family burial-place of the Cimonidæ, where "it was not lawful to inter a stranger."<sup>8</sup> How then should Herodotus have rested within the precincts? unless it be said that he too was of the Cimonian family, which no ancient writer asserts. The

<sup>4</sup> It cannot be proved that any event recorded by Herodotus is more recent than the betrayal of the Persian and Corinthian ambassadors to the hands of the Athenians (ad vi. 123.7), which took place in the autumn of B.C. 430. (Thucyd. vi. 123.)

<sup>5</sup> As to the cruel deed committed by the Persians on the old age (vii. 114), it cannot, however, be determined to be a space of 10 or 15 years; the capture of Zopyrus to the Athenians (ad vi. 123.7) which was towards the end of the reign of Artaxerxes (Ctes. vi. 1. 62), and the apparent mention of the reign as past (vi. 98), which would be decisive, if it distinctly implied what it is supposed to imply.

<sup>6</sup> The passages alleged by Dahlmann (130, iii. 15; and ix. 73) are contained in the notes ad loc.

<sup>7</sup> The negative evidence derived from the absence from his great work of notices clearly marking a later date is an argument of great importance, when it is observed how frequent

and continuous such touches are up to a particular period. The complete silence with regard to the Sicilian expedition, which, if it had passed before his eyes, must have appeared to him the most important event of his time, seems to show that at least he did not outlive B.C. 415. Had he witnessed the struggle, he would almost certainly have made some allusion to it. Had he seen its close, he could not have made the assertion in book vii. ch. 170, that a certain slaughter of Tarentines and Rhegines was the greatest which ever befel the Greeks. Had he been still living when Thurium joined the Peloponnesian side in B.C. 412, he would have been banished with Lysias, and would then probably never have been known as "the Thurian."

<sup>8</sup> Marcellinus proves the family connexion of Thucydides with the Cimonidæ by the fact of his tomb being among the *μνηματα Κιμωνίου* (Vit. Thucyd. p. ix.):—*ἔφηρος γὰρ οὐδαίς, ὡς οὐκ ἔστιν ἐπὶ τῷ Κιμωνίᾳ*.

legend of his death at Pella belongs to the very improbable tale of his having enjoyed, in company with Hellenicus and Euripides,<sup>9</sup> the hospitality of Amyntas II., king of Macedonia who ascended the throne B.C. 394, when Herodotus would have been ninety! On the whole it seems most probable that the historian died at Thurium (shortly after his return from a visit paid to Athens in about the year B.C. 430 or 429), at an advanced age, little, if at all, exceeding sixty.<sup>1</sup> He would thus have escaped the troubles which afflicted his adopted country during the later portion of the Peloponnesian war, and have been spared the pain of seeing the state of which he was a citizen enrol herself among the enemies of his loved and admired Athens.

No author tells us anything of the domestic life of Herodotus. If we may be allowed to form a conjecture from the silence, it seems fair to suppose that he was unmarried. His estimate of the female character is not high;<sup>2</sup> and his roving propensities in his earlier days would have interposed a bar to matrimony at the time of life when men commonly enter on it. That he died childless seems to be indicated by the position in which he is made to stand to a certain Plesirrhōus who is said to have inherited all his property, and to have brought out his work after his death.<sup>3</sup> These statements rest, it must be admitted, on authority of the least true

<sup>9</sup> Suidas ad voc. 'Ελληνικός.

<sup>1</sup> It has been argued that the general tone and character of our author's work prove him to have composed it in old age (Dahlmann, p. 37, E. T.; Jäger, *Disp. Herod.* p. 16; Bähr, *de Vit. et Script. Herod.* § 4), but Col. Mure judiciously remarks that the peculiarities insisted on may "with better reason be regarded as reflecting the mind of the man than the time of life at which he wrote. The author of a narrative treating at similar length, and in equally popular vein, the more interesting vicissitudes of a national history, will usually be found," he observes, "where the notices of his

life are scanty or fabulous, taking place in the traditions of his country and in the fancy of his readers, as an aged man." (*Literature of Greece* vol. iv. p. 517.)

<sup>2</sup> Compare i. 4 and 8; ii. 111, &c.

<sup>3</sup> These particulars are reported of Hephæstion (ap. Phot. *Bibliothec.* c. 190, p. 478), a late writer of no authority, who moreover throws credit on his own anecdotes by alleging them to contradict one another. The same Plesirrhōus, who in two of the tales is made to be our author's heir in another is said to have committed suicide while Herodotus was still engaged upon his work. (*Ibid.* p. 48)



worthy kind; but it seems rash to reject them as worthless. They have no internal improbability; and it is in their favour that they are not such as it would have been worth any man's while to invent.

The great work of Herodotus, to which he had devoted so many years, was not perhaps regarded by him as altogether complete at his decease. He was continually adding touches to it, as events came to his knowledge which seemed to him in any way to illustrate or confirm his narrative. In one place, itself perhaps among the latest additions to the history,<sup>4</sup> he promises to relate an occurrence, for which we look in vain through the remaining pages. This may be a mere inadvertence, parallel to that which has permitted the repetition of a foolish tale about the priestesses of Pedasa, with a variation in the story which reads like a contradiction.<sup>5</sup> But it has generally been regarded as a trace of incompleteness, which is not unlikely to be the true account, the author having designed to introduce the sequel of the narrative at a later point in his history, but having died before proceeding so far. If his decease occurred when he was about sixty, this would be far more probable than if we were bound to accept the common notion of his longevity. Dahlmann's supposition<sup>6</sup> that Herodotus, writing at the age of seventy-seven, was still contemplating not only small improvements, but a lengthy digression on a most important subject, if not an entirely new work, is as unlikely as anything that can well be imagined on such a subject. If the History of Herodotus strikes us as wanting finish, both in some points of detail and in the awkwardness and abruptness of its close, we may fairly ascribe the defect to the untimely death of the writer, who was

<sup>4</sup> Book vii. ch. 213.

<sup>5</sup> See i. 175, and viii. 104. The miracle, which in the first passage is said to have occurred three times, in the last is mentioned as having only been witnessed twice. The discrepancy may perhaps be explained by the consideration, that the three closing books were written before the

others. (See note on Book vii. 1.) The third occurrence may have fallen in the interval between the composition of Book viii. and Book i., and the passage in Book viii. may have been left as composed by inadvertence.

<sup>6</sup> Life of Herodotus, ch. ix. § 2. Col. Mure adopts the same view. (Lit. of Greece, vol. iv. p. 270-1.)

probably not older than sixty, and perhaps not more than fifty-five at his decease. Had his life been lengthened to the term ordinarily allotted to man, the little blemishes which modern criticism discerns might have been removed, and the work have shown throughout the finished grace which the master's hand is wont to impart when it consciously gives the last touches.

## CHAPTER II.

### ON THE SOURCES FROM WHICH HERODOTUS COMPILED HIS HISTORY.

*Importance of the question. Historical materials already existing in Greece. Works of three kinds: 1. Mythological; 2. Geographical; 3. Strictly historical. How far used as materials by Herodotus. Xanthus. Charon. Iambulus. The geographers: Hecataeus, Scylax, Aristæus. The poets. Chief source of the History of Herodotus, personal observation and inquiry. How far authenticated by monumental records: 1. In Greece; 2. In foreign countries—Egypt, Babylon, Persia. General result.*

In order to estimate aright, either the historical value of the great work of our author, or the credit that is due to him for its composition, it is necessary to make some inquiry as to the materials which he possessed and the sources from which he drew his narrative. "The value of every history, as a work of history, must primarily depend on the copiousness and authenticity of the materials at the author's disposal."<sup>1</sup> And the credit of the author as an historian must be judged from the exactness which he shows in the comparative estimate of the various sources of his information, and the use which he makes of the stock of materials, be it scanty or abundant, to which the circumstances give him access. To judge, then, either of the value of his work, or his work, we must inquire what the sources of information were from which Herodotus had it in his power to draw, and to what extent he availed himself of them.

Now it seems certain that a considerable store of written historical information already existed in the native language of Herodotus at the time when he commenced his history. Historical composition had not, indeed, begun at a very distant date; but from the middle of the sixth century B.C.,

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<sup>1</sup> See Mure's *Literature of Greece*, vol. iv. pp. 294-5.

there had been a rapid succession of writers in this department, more especially among the fellow-countrymen of our author in Asiatic Greece. Setting aside Cadmus of Miletus a personage whose existence is at least doubtful,<sup>3</sup> there may certainly be enumerated as labourers in the historical field during this and the first half of the ensuing century, Eugeios of Samos, Bion and Deiochus of Proconnesus, Eudemus of Paros, Amelesagoras of Chalcedon, Democles of Phrygia, Hecataeus and Dionysius of Miletus, Charon of Lampsacus, Damastes of Sigeum, Xanthus of Sardis, and Pherecydes of Leros—all natives of Asia Minor, or the islands in its immediate vicinity, and the authors of books on historical subjects before or about the time when Herodotus read the first draft of his work at Athens. Besides these writers there were others of considerable reputation in more distant parts of Greece, as Acusilaüs of Argos, Theagenes and Hippodamides of Rhegium, Polyzelus of Messenia,<sup>4</sup> &c., whose productions belong to the same period. The works of these historians, so far as can be gathered from the notices of ancient authors,<sup>4</sup> and the fragments we possess of many of them,<sup>5</sup> are divisible into three classes, of very different importance and authority. The earlier writers, who are fairly represented by Acusilaüs, seem to have devoted themselves exclusively to the ancient legends, belonging to the mythical period before the reign of the Heracleids. They wrote works which they called generally "Genealogies" or "Theogonies,"<sup>6</sup> imitated closely from old genealogical poets, such as Hesiod, whose poem entitled "Theogonia" is said to have been the model followed by

<sup>3</sup> The arguments against Cadmus are well condensed by Müller in his second volume of the *Fragmenta Hist. Græc.* pp. 3, 4.

<sup>4</sup> For a detailed account of these writers and their productions, see Müller's *Fr. H. G.* vols. i. and ii. Comp. Clinton's *Fasti Hellenici*, vol. ii. Appendix, ch. 21, and Mure, vol. iv. ch. 3. Matthiæ's *Manual of the History of Greek and Roman Literature*, though scanty, is useful.

<sup>4</sup> Particularly from Suidas.

<sup>5</sup> Sturz and Crenzer were the first to begin the collection of these remains of antiquity, which has since been last been accomplished, so far as is anything to desire, by C. Müller's *Fragmenta*, work already so often quoted.

<sup>6</sup> As the works of Acusilaüs, entitled *Γενεαλογία*, *ad voc.* Acusilaüs, Steph. B. and that of Pherecydes, who called *Θεογονία* (Suid.).

of them.<sup>7</sup> No complete production of the kind by a writer of this early age has come down to us; but the Bibliotheca of the grammarian Apollodorus<sup>8</sup> is perhaps a tolerable representation of their usual character.

The next subject which engaged the attention of the prose writers, and on which works were composed by some of the authors above-mentioned, was geography. At all times an important element in historical research, this study, in the earlier period of Greek literature, was scarcely distinguished from that nobler science of which it is properly the handmaid. Scylax of Caryanda,<sup>9</sup> Hecatæus,<sup>1</sup> Dionysius, according to one account,<sup>2</sup> Charon,<sup>3</sup> Damastes,<sup>4</sup> and perhaps Democles,<sup>5</sup> wrote treatises on general or special geography, into which they interwove occasional notices belonging to the history of the country whose features they were engaged in describing. These labours led the way to history proper. Dionysius of Miletus, a contemporary and countryman of Hecatæus,<sup>6</sup> seems to have set the example by the composition of a work entitled Persica, or Persian History, which probably traced the pro-

<sup>7</sup> Clement says of Acusilaüs and Eumelus (Eudemus?)—τὰ Ἡρώδου μετῆλα λαβὼν εἰς τρεῖς λόγους (Strom. vi. p. 752.6). The fragments of Acusilaüs show the statement to be true.

<sup>8</sup> Printed in the first volume of Müller's *Fragm. H. Gr.*, and edited in a separate form by Tanaquil Faber (Saumur, 1611), Heyne (Göttingen, 1782), and Clavier (Paris, 1805).

<sup>9</sup> The work which has come down to us under the name of this writer is undoubtedly spurious, but still it is a sign that a genuine work had once existed. There is further evidence in the passages quoted by Aristotle (Polit. vii. 13) and others, which do not occur in the fictitious Scylax.

<sup>1</sup> The great work of Hecatæus was entitled 'The Circuit of the Earth' (ἡ γῆ περιήγος). It contained a description of the known world, which he divided into two parts, Europe and Asia, including in the latter Africa. The coasts of the Mediterranean were described in detail; but only scanty knowledge was shown of the more in-

land tracts. For a complete account see Klausen's *Fragments of Hecatæus*, and Mure's *Literature of Greece*, vol. iv. pp. 144-158.

<sup>2</sup> Suidas (ad. voc. Διονύσιος Μιλήσιος) ascribes to him a work entitled 'Περιήγησις οἰκουμένης,' or a Description of the Inhabited World; but it is doubted whether the book intended is not that of the Augustan geographer commonly known as Dionysius Periegetes (Bernhardy ad Dion. Per. p. 489; Müller ad. *Fragm. H. G.* vol. ii. p. 6).

<sup>3</sup> Charon wrote a *Periplus* of the parts lying beyond the Pillars of Hercules (Suidas).

<sup>4</sup> Damastes is quoted by Strabo on the geography of the Troad, and of Cyprus (xiii. p. 842, and xiv. p. 973). Agathemer says (i. 1) that he wrote a *Periplus*. His geography was followed to a considerable extent by Eratosthenes (Strab. i. p. 68).

<sup>5</sup> Democles treated of the "Volcanic phenomena in Asia Minor" (Strab. i. p. 85), probably in a geographical work.

<sup>6</sup> Suidas ad voc. Ἑκαταῖος.

gress of that nation from the time of Cyrus to a period which cannot be fixed in the reign of Xerxes.<sup>7</sup> This work would seem to have been written in the early part of the fifth century B.C.<sup>8</sup> The example thus set was soon followed by others. Charon of Lampsacus, and Xanthus of Sardis, towards the middle of the century, composed treatises partly on the special history of their own countries, partly on more general subjects. Charon, in his *Hellenica* and *Persica*, went over most of the ground which is traversed by Herodotus,<sup>9</sup> while in his *Prytanes* or "Chief Rulers of Sparta," he laid perhaps the first foundation among the Greeks of a practical system of chronology. He was likewise the author of a work or works<sup>10</sup> on the antiquities of his native city, Lampsacus, of which several fragments have come down to us. Xanthus treated at length of the history of Lydia, not only during the recent dynasty of the Mermnadae but also during the remoter times of the Heraclidæ, and of the Attyadæ. He indulged in ethnological, linguistic, and geological dissertations;<sup>11</sup> and must have written a history of the general character of its matter not very unlike that of Herodotus. A book upon the Magian priest caste is also ascribed to him.

<sup>7</sup> Since he is said to have written a work 'On events subsequent to the reign of Darius' (Suidas).

<sup>8</sup> Suidas says that Dionysius flourished contemporaneously with Hecataeus. It is not likely, therefore, that he outlived Darius many years. Hecataeus seems to have died soon after B.C. 480 (Suidas ad voc. 'Ελληνιστής).

<sup>9</sup> Charon related the dream of Astyages with regard to his daughter Mandané; the revolt and flight of Pactyas the Lydian, first to Mytiléné, and then to Chios, with his final capture by the Persians; the aid lent by Athens to the revolted Ionians, the sack of Sardis, except the citadel, and the retreat following closely upon it; also the disasters which Mardonius experienced about Mount Athos. He likewise noticed the flight of Themistocles to Asia, which he placed in the reign of Artaxerxes. Thus his narrative would seem to have come down

to a later date than the main work of Herodotus.

<sup>10</sup> Suidas, who alone mentions the work, notices that it was chronological.

<sup>11</sup> Suidas mentions two books by Xanthus on this subject, and that he derived from his writings concerning Lampsacus, which have come down to us, furnish three distinct titles. It may be doubted whether all these notices are not really to a single work. (See Müller's *Fragm.* i. pp. xix.-xx.)

<sup>12</sup> Col. Mure doubts whether Xanthus treated of this period, because he was one of the successors of Herodotus, as noticed in his *Fragment of Greece*, vol. iv. p. 173, but much reason has been conjectured (vol. i. p. 40) that the work furnished Nicholas of Damascus his materials for the history of the kings in question.

<sup>13</sup> See his *Fragments*, Fragment 1.

to him; but it is so seldom quoted<sup>5</sup> that some doubt may be considered to attach to it. About the same time probably, Hippys of Rhegium composed an account of the colonisation of Italy and Sicily, and also a chronological work, the exact nature of which cannot be determined.<sup>6</sup> It is likely that besides these authors there may have been many others, who, under the general name of Logographers or legend-writers, devoted themselves to historical subjects, and especially to that which could not fail to exercise a particular attraction, the history of the war with Persia.<sup>7</sup>

This brief review is perhaps enough to indicate the general character of the materials which existed in the historical literature of his country at the time when Herodotus may be presumed to have written.<sup>8</sup> It is, however, quite a distinct question how far they may be regarded as materials really at our author's disposal. Moderns, accustomed to the ready multiplication of books which the art of printing has introduced, and living in times when every writer who makes any pretence to learning is the owner of a library, are apt to imagine that the

<sup>5</sup> Twice only, viz. by Diogenes Laërtius (Proem. § 2), and by Clemens Alexandrinus (Strom. iii. p. 515). The former passage has been doubted (Müller, p. 44), but without sufficient reason.

<sup>6</sup> Suidas merely calls this work *Xporud*. The few fragments which remain of it seem to show that its compass was great and its affectation of accuracy remarkable (see Fragments 1, 2, 3, and 5). The conjecture that the other works ascribed to Hippys were portions of his *Xporud* (which Col. Mure approves, p. 178), is not borne out by the citations. (See Müller's *Fr. H. G.* vol. ii. pp. 13-15.)

<sup>7</sup> That several of the early writers had treated this subject is plain from Thucydides (i. 97).

<sup>8</sup> Hellanicos of Lesbos, Stesimbrotus of Thasos, and Antiochus of Syracuse, who are enumerated by Col. Mure among the authors "whose works were, or may have been, published before that of Herodotus," have been purposely

omitted from the foregoing review as writers of too late a date to come properly within it. Hellanicos was indeed, if we may trust Pamphila, some years older than our author, but he must be regarded as a *later writer*; since, 1. in his great work (the *Atthis*) he alluded to the battle of Arginusæ, which was fought in B.C. 406, nearly 20 years after the time when Herodotus seems to have died; and, 2. it is related of him that he read (Schol. ad. Soph. Phil. 201) and copied Herodotus (Porphyr. ap. Euseb. Pr. Ev. x. p. 466 B). Stesimbrotus was as nearly as possible contemporary with our author, but his only historical work, the 'Memoirs of Themistocles, Thucydides, and Pericles,' could not have been written before B.C. 430 (cf. Frag. Hist. Gr. vol. ii. p. 66, Fr. 11), and probably appeared several years later. Antiochus was also a contemporary, but as he continued his Italian history down to the year B.C. 423, Herodotus can scarcely have profited by him.

facilities of reference common in their own day, were enjoyed equally by the ancients; but such a view is altogether not to be taken. Books, till long after the time of Herodotus, were multiplied with difficulty, and were published more by being read to audiences than by the tedious and costly process of copying. Herodotus, it is probable, possessed but few of the cumbersome collections of papyrus-rolls which were required in his day to contain a work of even moderate dimensions.<sup>9</sup>

The only prose writer from whom he quotes is Hecataeus; and we have no direct evidence that he had it in his power to consult the works of any other Greek historian. No public libraries are known to have existed at the time;<sup>1</sup> and had he possessed a familiar knowledge of other authors, it is difficult to suppose that his book would not have borne evident traces of it.

It is not his practice purposely to withhold names, or to refer to his authorities; on the contrary he continually lets us see in the most artless manner whence his relations are derived; and nothing is more clear than that he drew them in the main, not from the books of writers, but from the lips of those whom he thought to have the best information. It is possible that he was wholly unacquainted with the positions of those previous authors, who had treated of subjects of real history coming within the scope of his work. The fame of such persons was often local; and the very knowledge of their writings may in early times have been confined to narrow limits. It was the doing of a later age—an age of book-collectors and antiquaries—to draw forth these authors from their obscurity, and invest them with an importance which they had little claim, except as unread and ancient.

The authors from whom, if from any, Herodotus has been expected to draw, are three of those most re-

<sup>9</sup> Books consisted of a number of sheets of papyrus (a coarse material) pasted together, with writing on one side only, rolled round a thickish staff. So small a work as the *Metamorphoses* of Ovid required fifteen such cumbersome rolls (*Ov. Trist.* i. 117).

<sup>1</sup> Polycrates had formed a public

library at Samos (*Athenæus* 9, *Schw.*), and Pisistratus (ibid.); but the latter had been carried to Susa by Xerxes (*Gell.* vi. 17); and it is very probable that the former had escaped total ruin consequent upon the fall of Mæandrius (*Herod.* iii. 1).



mentioned—Dionysius of Miletus, Charon of Lampsacus, and Xanthus Lydus. All were, so to speak, his neighbours; and while the former two wrote at length upon Persian affairs, the last-mentioned composed an elaborate treatise on the history of his native country—one of the subjects which Herodotus regarded as coming distinctly within the scope of his great work. It is hardly possible that he would have neglected these books, especially the last, had they been known to him. Yet, from a comparison of the fragments, which are tolerably extensive, both of Charon and of Xanthus, with the work of our author, it becomes apparent that, whether he knew the histories of these writers or no, at any rate he made no use of them. His Lydian history shows not the slightest trace of any acquaintance with the labours of Xanthus, whom he not merely ignores,<sup>2</sup> but from whom he differs in some of the most important points of his narrative, as the colonisation of Etruria,<sup>3</sup> and the circumstances under which the Mermnadæ became possessed of the throne.<sup>4</sup> His custom of mentioning different versions of a story when he is aware of them, makes it almost certain that he did not know the tale which in the Lydian author took the place of his own story of Tyrsênus, or the long narrative, probably from the same source,<sup>5</sup> which traced the hereditary feuds of the Heraclide and Mermnade families. Again, his remark that the land of Lydia has few natural phenomena deserving notice,<sup>6</sup> is indicative of an ignorance of those interesting accounts—so entirely accordant with truth and fact<sup>7</sup>—which the native writer had given of

<sup>2</sup> Dahlmann has remarked (*Life of Herod.* p. 91) that the mere omission of all mention on the part of Herodotus of the Lydian kings Alcimus, Ascalus, Cambles, &c., whom Xanthus celebrated, is not conclusive; since "one sees from his occasional observations that he knew more than his connected narrative implies." Still it is, at least, a suspicious circumstance.

<sup>3</sup> See Xanthus, Fr. 1.

<sup>4</sup> The certainty of this depends on the extent to which it may be regarded as ascertained that Xanthus furnished

Nicholas of Damascus with the materials of his Lydian history. I agree with C. Müller, that little doubt can reasonably be entertained on the subject. (*Frag. Hist. Gr.* vol. i. p. 40, and vol. iii. p. 370; note to Fr. 22.)

<sup>5</sup> Nic. Damasc. Fr. 49.

<sup>6</sup> Book i. ch. 93.

<sup>7</sup> See Mr. Hamilton's *Travels in Asia Minor* (vol. i. pp. 136-144), where the striking features of this curious volcanic tract are fully and graphically portrayed.

certain most peculiar physical appearances in the interior of Lydia.<sup>8</sup> Herodotus, whom geological phenomena always interest,<sup>9</sup> would certainly not have omitted, had his knowledge extended so far, a description of that extraordinary region the Catakecauménē, which even to the modern traveller, with his far more extensive knowledge of the earth's surface, appears so remarkable. It seems, therefore, to be beyond doubt that Ephorus was mistaken when he talked of Xanthus as "having served as a starting-point to Herodotus."<sup>1</sup> Xanthus was an older man, having been born B.C. 499,<sup>2</sup> and probably an earlier writer (though, as he mentioned an event in the reign of Artaxerxes,<sup>3</sup> he could not have been greatly earlier), but Herodotus had not seen, perhaps had not heard of his compositions. Apparently, they were first brought to the knowledge of the Greeks by Ephorus, a native of the neighbouring Cymē, who flourished during the reign of Philip the Macedon. It is not even certain that they were written at the time when Herodotus first composed his history.<sup>4</sup>

Modern critics have rarely<sup>5</sup> failed to see our author's independence of the works of Xanthus; but it has soon been argued that there are unmistakable traces of his knowledge and use of the writings of Charon.<sup>6</sup> Undoubtedly Xanthus mentions a variety of matters, some of them matters which may be called trivial, which were likewise reported by Charon, but as the two writers went over exactly the same ground, they could not but have many points of contact, and the agreement, therefore, probably, of coincidence. The question is, whether

<sup>8</sup> Fragments 3 and 4.

<sup>9</sup> See ii. 10-12; iv. 23 and 191; vii. 129.

<sup>1</sup> Fragment 102. 'Ἡροδότῳ τὰς ἀπορρήτους δεδωκέντος.

<sup>2</sup> Suidas ad voc. *Ἡρόδοτος*.

<sup>3</sup> Fragment 3. Artaxerxes did not ascend the throne till B.C. 464, when Herodotus was twenty years of age.

<sup>4</sup> If Herodotus wrote the first draft of his work in Asia Minor, about B.C. 450, he would have composed it at the time when Xanthus was only fifty-one,

so that it is quite possible that Xanthus had already written his history of that author made use of Xanthus as only a little before Thucydides. (Jud. de Thucydides.)

<sup>5</sup> Creuser is, I believe, the only modern critic who has maintained that Herodotus made use of Xanthus. (Creuz. ad Xanth. Fragments are well refuted.) (Life of Herod. p. 91, E.)

<sup>6</sup> See Col. Mure's *Life of Herodotus*, vol. iv. pp. 305-

points are really so trivial and the coincidences at once so numerous and so exact and minute, as to indicate the use by one writer of the other, or to imply naturally anything more than mere common truthfulness. Now, the points of coincidence do not really exceed four. Charon and Herodotus alike related:—1. A certain dream of Astyages, concerning his daughter Mandané : 2. The revolt of Pactyas, and his capture : 3. The taking of Sardis by the Ionians : and 4. The destruction of the fleet of Mardonius off Mount Athos. Of these four events, one only—the dream of Astyages—is really trivial ; the others are such as every writer who gave an account of the struggle between Greece and Persia would have felt himself called upon to mention, and of which, therefore, both Charon and Herodotus must necessarily have given a description. With regard to the dream, we do not know in what words Charon related it, or whether his relation really coincided closely with the account given by Herodotus. Tertullian, who alone reports the agreement, speaks of it in general terms ;<sup>7</sup> and if it should be admitted that he means a close agreement, still it must be remembered that Tertullian, as an historical authority, is weak and of little credit. With regard to the other cases of agreement, it is certain that they were not either minute or exact. The Pseudo-Plutarch, indeed, overstates the difference between the writers when he represents Charon as in two of the passages contradicting Herodotus.<sup>8</sup> There is in neither case any real contradiction,<sup>9</sup> though the two writers certainly leave a different impression ; but what deserves particularly to be remarked is, that Herodotus on each occasion furnishes a number of additional details ; so that, although the narrative of Charon might (conceivably) have been drawn from his, it is impossible that his narrative should have been taken from that of Charon. With regard to the remaining passage, there is still further

<sup>7</sup> Tertullian, after relating the dream from Herodotus, merely says, "Hoc etiam Charon Lampiscenus, Herodoto prior, tradit." (De Anim. c. 46.)

<sup>8</sup> Cf. Plut. de Malign. Herod. p. 859 A, and p. 861 c.d.

<sup>9</sup> See the notes on the passages in question, i. 160, and v. 102.

indication of disagreement. Charon must have made pigeons occupy a prominent place in his description of the destruction of the Persian armament; for his account of it led him to remark that "then first did white pigeons appear in Greece which had been quite unknown previously."<sup>1</sup> It is needless to observe that in the narrative of Herodotus there is nothing upon which such a remark could hang. The circumstance whatever it was, which led Charon to introduce such a notice would seem to have been unknown to our author, whose knowledge of marvels, whether natural or supernatural, would have prompted him to seize eagerly on an occasion of mentioning so curious a fact of natural history. Further, it must be observed, as tending at least to throw doubt on the supposed use of the great work of Charon by our author, that he was certainly unacquainted with Charon's 'Annals of Lampsacus', for, had he been aware that Pityusa (Fir-town) was an ancient name of that city—a fact put forward prominently by the Lampsacene writer<sup>2</sup>—he could not have failed to see the real point of the famous threat against the Lampsacians made by Croesus, "that he would destroy their city like a dove." It seems, therefore, to have been concluded on very insufficient grounds that Herodotus was indebted for a portion of his materials to Charon: he was certainly ignorant of some of that author's labours, and most probably had no knowledge of any of them.<sup>4</sup> It is even possible that Charon, no less

<sup>1</sup> Fr. 3.—preserved by Athenæus (Deipn. ix. p. 394 E). Col. Mure strangely views this passage as one of those which most distinctly prove Herodotus to have been indebted to Charon, comparing it with Herod. i. 138, and regarding both writers as bearing testimony to the "superstitious aversion of the Persians to white pigeons." But how does Charon's statement that "white pigeons first appeared in Greece at the time of Mardonius' failure," imply that the Persians looked on them with "superstitious aversion"?

<sup>2</sup> See the Fragment, preserved by Plutarch (De Virt. Mulier. p. 255 A),

which is placed sixth in the Supplement of Müller (Fr. Hist. Gr. p. 33).

<sup>3</sup> "Πέρσης τρώοντες." Herod.

<sup>4</sup> Col. Mure thinks that the Herodotus contains an allusion to Charon's 'Spartan Magistracy of Greece', vol. iv. p. 306. But he observes, "the only author recorded to have treated of pigeons" which Herodotus does not over as already considered by him. But even granting—that what is certain—that Charon's work contains an account of the ante-Doric period, it is clear that he was not a writer who had treated of the



and that preference of the trivial over the important, which characterise the productions of the period.<sup>8</sup> Still Herodotus may have used this writer for the events wherewith he was contemporary, especially for those of which Ionia was the scene, and of which Dionysius must have been an eye-witness; and there is at any rate more likelihood of his having been under important obligations to this author than to any of those other historical writers from whom he has been thought to have borrowed.

The only prose works with which Herodotus distinctly shows himself familiar are the "Genealogies" and "Geography" of Hecatæus, and the treatises of the mythologers. From these sources he may undoubtedly have drawn to some considerable extent; but it is remarkable that he refers to Hecatæus chiefly in disparagement,<sup>9</sup> and to the mythological writers as relieving him from the necessity of entering upon a subject which had been discussed by them.<sup>1</sup> It must, therefore, on the whole be pronounced that he probably owed but little to the historical literature of his country, which was indeed in its infancy, and can scarcely have contained much information of an authentic character which was not accessible to him in another manner. With the single exception of Dionysius, the Greek writers of history proper were so little removed from his own date, that the sources from which they drew were as accessible to him as to them. To the geographers he may have been more largely indebted. A writer of weak authority<sup>2</sup> accuses him of having copied word for word from Hecatæus his long descriptions of the phoenix, the hippopotamus, and the mode of taking the crocodile. It seems, however, improbable that he should have had recourse to another author for descriptions of objects and occurrences with which he was likely to have been well acquainted himself; and, with regard to the phoenix, his own words declare that his description is taken from a picture.<sup>3</sup>

<sup>8</sup> See the specimens given below, ch. iii. ad fin.

<sup>9</sup> See ii. 21, 23, 143; iv. 36.

<sup>1</sup> Herod. vi. 56.

<sup>2</sup> Porphyry, quoted by Eusebius (Præp. Ev. x. 3, vol. ii. p. 459).

<sup>3</sup> Herod. ii. 73.

Still, the "Geography" of Hecataeus may probably have been of use to him in his accounts of places which he had not himself visited, as in his enumeration of the tribes inhabiting Northern Africa, which may have been drawn to some extent from that writer.<sup>4</sup> He also, it is evident, knew intimately the works of certain other geographers, for whom, however, he does not express much respect.<sup>5</sup> It has been maintained that the genuine work of Scylax was, almost beyond a doubt, among the number;<sup>6</sup> if so, Herodotus certainly evinced his judgment in contemptuously discarding the wonderful tales told by that writer concerning various strange races of men in remote parts of the world, which reduce his credibility below that of almost any other traveller.<sup>7</sup> There is more direct evidence<sup>8</sup> that Herodotus made use of Aristæas, an author who had written, under the name of "Arimaspea," a poem containing a good deal of geographical information concerning the countries towards the north of Europe, partly the result

<sup>4</sup> Hecataeus mentioned the Psylli, the Masæes or Maryæes, the Zauæces, and the Zygantes as nations inhabiting these parts (see Fragments 303, 304, 306, and 307), all of whom appear in Herodotus (iv. 173, 191, 193, and 194).

<sup>5</sup> See ii. 15, 17; iv. 36, 42, 45.

<sup>6</sup> See Mure's *Literature of Greece*, vol. iv. p. 309. Col. Mure says, that "as several notices of Southern Africa and Asia, transmitted by later geographers on the authority of Scylax, are identical in substance with the accounts given by Herodotus of the same region, there is the less reason to doubt his having been acquainted with the original work of that enterprising mariner." I do not understand to what notices he alludes. The only passages, so far as I am aware, which can be referred with any degree of probability to the genuine Scylax, are Arist. Pol. vii. 14; Harpocrat. ad voc. τὸν γῆς οἰκιστὴν; Philostrat. Vit. Apoll. Tyan. iii. 47; and Tzetzes, Chil. vii. 144. To one only of these, that in Harpocrat. (which speaks of Troglodytes), can Herodotus by any

possibility allude. And even here I should understand in Scylax, the Troglodytes of the Arabian Gulf (cf. Strab. xvi. p. 1103, 1107), in Herodotus (iv. 183) those of the interior (Strab. xvii. p. 1173). From the age of Scylax, and the near vicinity of his birthplace to Halicarnassus, it seems likely that Herodotus would have known his works, if he wrote any. Perhaps it has not yet been quite satisfactorily established that the real Scylax left behind him any writings.

<sup>7</sup> Scylax, or the writer upon India who assumed his name, asserted that there dwelt in that country men with feet of so large a size that they were in the habit of using them as parasols (Philostr. l. s. c.), and spoke of others whose ears were like winnowing-fans (Tzetzes, l. s. c.). To the same writer are to be traced the fables, repeated afterwards by Dalmachus and Megasthenes (Strab. i. p. 105), concerning men in India who had only one eye, and others whose ears were so big that they slept in them (Tzet. l. s. c.).

<sup>8</sup> Herod. iv. 13.

of his own personal observation. Undoubtedly he also profited from the maps whose construction he ridiculed;<sup>9</sup> but which rude and incorrect in detail as they may have been, could not have failed to be of immense service to him in clearing his views, and giving him the true notion of geographical description.

In enumerating the sources from which Herodotus drew the materials of his work, it would be wrong to confine ourselves to a consideration of the early prose writers. It has been noticed that one of the geographers to whom he was certainly beholden—Aristeas, the author of the *Arimaspea*—was a poet, and there is reason to suspect that considerable portions of his historical narrative may have likewise had a poetical origin. Not to dwell on the poetic cast of so much that he has written, which might perhaps be ascribed to the character of his mind and to the fact that he modelled his style mainly on that of the poets, there are distinct grounds for believing that certain portions of his history, which are strongly marked by this character, had been previously made the subjects of poetry by writers with whose compositions he was acquainted, and in such cases it is but reasonable to suppose that he drew, to a greater or less extent, from them. The mention of Archilochus in connection with the poetic legend of Gyges and Candaules cannot but raise a suspicion that the whole as given in Herodotus, may have come from him;<sup>1</sup> while the notices of Solon,<sup>2</sup> Pindar,<sup>3</sup> Alcæus,<sup>4</sup> and Simonides,<sup>5</sup> celebrated contemporary persons and events, seem to show that he made some use of their writings in compo-

<sup>9</sup> Herod. iv. 36. The first map known to the Greeks is said to have been constructed by Anaximander (Agathem. i. 1), who lived about B.C. 600-530. Herodotus greatly improved on it. Herodotus speaks of maps as common in his day (l. s. c.).

<sup>1</sup> Bähr supposes Herodotus to refer only to the single iambic line of Archilochus—*ὅς μοι τὰ Γύγεος τοῦ πολυχρόνου μέλει*—which has come down to us through Aristotle and Plutarch. (See

his note on Book i. ch. 12.) Liddell and Scott assign meaning to the word *lay* passage (Lexic. p. 630). It appears to me that Schenkl, Lercher, and the translators are right in giving the words sense—certainly borne out by the times—of an iambic poem.

<sup>2</sup> Herod. v. 113.

<sup>3</sup> Ibid. iii. 38.

<sup>4</sup> Ibid. v. 102; vii. 228.



narrative. Further, it may be conjectured that the Persian authors to whom he refers in several places as authorities on the subject of their early national history,<sup>6</sup> were poets, the composers of those national songs of which Xenophon,<sup>7</sup> Strabo,<sup>8</sup> and other writers<sup>9</sup> speak, wherein were celebrated the deeds of the ancient kings and heroes, and particularly those of the hero-founder of the Empire, Cyrus.

Upon the whole, however, it must be pronounced that the real source of almost all that Herodotus has delivered down to us, whether in the shape of historical narrative or geographical description, was personal observation and inquiry. His accounts of countries are, in the great majority of cases, drawn from his own experience, and are full or scanty, according to the time which he had spent in the countries, in making acquaintance with their general character and special phenomena. Where he has not travelled himself, he trusts to the reports of others, but only, to all appearance, of *eye-witnesses*.<sup>1</sup> If in any case he gives mere rumours which have come to him at second-hand, he is careful to distinguish them from his ordinary statements and descriptions.<sup>2</sup> He seems to have been indefatigable in laying under contribution all those with whom his active and varied life brought him in contact,<sup>3</sup> and deriving from them information concerning any regions unvisited by himself, with which they professed themselves acquainted. And as it was by these means that he gathered the materials for the geographical portions of his work, so by

<sup>6</sup> Herod. i. 1-5, 95, 214 ad fin.

<sup>7</sup> Cyrop. i. ii. § 1.

<sup>8</sup> Book xv. p. 1041.

<sup>9</sup> As Athenæus, who quotes Dino to the same effect. (Deipnosoph. xiv. p. 633 D.)

<sup>1</sup> This is not always expressed, but it appears from his refusal to accept of any statements or descriptions as certain, unless received from an eye-witness. Hence his reluctance to allow of a sea to the north of Europe (iii. 115, *οὐδέτερος αὐτὸ ὁππότεν γενομένου οὐ θέρμαναι ἀκούσαι*; compare iv. 46),

and his refusal to describe the countries above Scythia (iv. 16, *οὐδέτερος αὐτὸ ὁππότεν εἰδέναι φησὶν οὐρανὸν πυνθίσθαι*), of those above the Argipeæans (iv. 25), and Issedonians (ibid.). Certain knowledge (*τὸ ἀπὸ πρὸς*) seems to mean knowledge thus derived. (See iii. 98, 116; iv. 16, 25; v. 9.)

<sup>2</sup> See ii. 32, 33; iv. 16, 24, 26-27, 32.

<sup>3</sup> Marked indications of this practice of inquiry will be found in the following passages: ii. 19, 28, 29, 34, 104; iii. 115; iv. 16.

a very similar method he obtained the facts which he worked up into his history. Herodotus, it must be remembered, lived and wrote within a century of the time when the direct narrative may be said to commence, viz., the first year of Cyrus. The true subject of his history—the Persian War of Invasion—was yet more recent, its commencement falling less than fifty years from the time of his writing. He was thus standing in regard to his main subject somewhat in the position of a writer at the present day who should determine to compose an original history of the last war with Napoleon, while, in respect of the earlier portion of his direct narrative he would resemble one who should make his starting-point the accession of George III. to the throne. Abundant living testimony would thus, it is plain, be accessible to him for the more recent and more important portion of his history, while for the middle portion he would be able to get a certain amount of such evidence, which would fail him entirely for the earlier period. Even then, however, he might obtain from persons the accounts which they had received from those who took an active part in the transactions. This, according to what Herodotus seems to have done. Travelling over Greece and Asia, he everywhere made inquiries from the parties concerned in the matters about which he was writing, and from the accounts which he thus received, comparing and balancing against each other, he composed his narrative. Where contemporary evidence failed him, or even where it was scanty, he extended his inquiries, endeavouring in every case to arrive at the truth by sifting and comparing different reports,<sup>4</sup> and often deriving his information from the sons or grandsons of those who had been personally concerned in the transactions. The stories of Themistocles and Archias<sup>5</sup> are respectively specimens of the manner in which he gained his knowledge of the more recent and

<sup>4</sup> See i. 1-5, 20, 70, 75, 95, 214; ii. 3, 147; iii. 1-3, 9, 32, 47, 56, 120-121; iv. 5-18, 150-154; v. 44, 57, 85, 86; vi. 53; vii. 150, 213, 214; viii. 94,

117-120; ix. 74.

<sup>5</sup> Book ix. chs. 15, 16

<sup>6</sup> Book iii. ch. 55.

facts which enter into his narrative. Of course the more remote the events the more dependent he became upon mere general tradition and belief, which, unless in the bare outline of matters of great public concern, or in cases where the popular belief is checked and supported by documentary evidence of some kind or other, is an authority of the least trustworthy description. Before dismissing this subject it will, therefore, be desirable to consider what amount of such evidence existed among the various nations into whose earlier history Herodotus pushed his inquiries, and how far it was accessible to himself or to those from whom he derived his information.

In Greece itself it is certain that there existed monumental records of two different kinds, containing undoubtedly but few details, yet still of great importance, as furnishing fixed points about which the national traditions might cluster, and as checks upon the inventiveness of fabulists. The earliest were the lists of kings, priests, and victors at the games, preserved in some of the principal cities and sanctuaries,<sup>7</sup> which formed in after times a basis for the labours of chronologers,<sup>8</sup> and carried up a skeleton of authentic history to the return of the Heraclidæ. Besides these, there were to be found in the various temples, agoræ, and other public places throughout Greece, particularly in the great national sanctuaries of

<sup>7</sup> As the public registers (*ἀρχαῖα*) at Sparta (Plut. Vit. Ages. c. 19), containing the names of all the kings, and (probably) the number of years they reigned—the ancient chronicles (*ἀρχαῖα γράμματα*) at Elis (Pausan. V. iv. § 4)—the registers at Sicyon and Argos (Plut. de Mus. p. 1184 A. B.)—the list of the Olympian victors from the time of Coræbus, preserved in the sanctuary of Jupiter at Olympia (Pausan. V. viii. § 8; Euseb. Chron. Can. Pars I. c. xxxii.)—that of the Carnean victors at Sparta (Athen. xiv. p. 635 E.)—and that of the archons at Athens (Polyb. xii. xii. § 1).

<sup>8</sup> Charon's work on the 'Chief Rulers of Sparta' was probably taken

from the ancient registers of the Lacedæmonians (see O. Müller's Dorians, vol. i. p. 150, E. T.; and C. Müller's Fr. Hist. Gr., vol. i. p. xviii.). Hellanicus in his 'Priestesses of Juno,' and his 'Carnean Victors,' followed no doubt the authentic catalogues at Sparta and Argos. Timæus compared the lists of archons at Athens, kings and ephors at Sparta, and priestesses at Argos, with the catalogue of the Olympic victors (Polyb. l. s. c.). Eratosthenes and Apollodorus seem to have founded their early Greek chronology, first on the list of Spartan kings, and then on the Olympic catalogue. (Müller's Dorians, l. s. c.)

Delphi and Olympia, a vast number of inscribed offerings, many of them of great antiquity—containing in their dedicatory inscriptions curious and in some instances detailed notices of historical events, of the utmost value to the historian. Of the latter class of monuments Herodotus states himself to have been a diligent observer; and considerable portions of his history are authenticated in this satisfactory manner. To instance from a single book—the independent Phrygia under a royal line affecting the names of Iliad and Gordias, the wealth and order of succession of the Mermnade dynasty of Lydian kings, the enormous riches of Croesus, the friendly terms on which he stood with Sparta and his great devotion to the Greek shrines; the escape of Arion from shipwreck, the filial devotion of Cleobis and Biton and the repulse of the Spartans by the Tegeans on their attempt to conquer Arcadia, are all supported by this testimony within the space of seventy chapters of his history opens.<sup>9</sup> More important than any of these instances is that of the two pillars of Darius, which contained an inscription both in Greek and in Persian, of the forces where the Persian monarch crossed the Bosphorus, and which were discovered by Herodotus, in detached pieces, at Byzantium.<sup>1</sup> Of equal importance was the famous tripod, part gold and part silver, which the confederate Greeks dedicated after their victory of Plataea to Apollo at Delphi, whereon were inscribed the names of the various states that took part against the Persians in the great struggle, from which Herodotus was enabled to authenticate his lists of the combatants.<sup>2</sup> Other monuments of the same kind are known to have existed,<sup>3</sup> and in addition to them, historical paintings, whether in the shape

<sup>9</sup> See i. 14, 24, 25, 31, 50-2, 66, 69. Further instances of the careful observance by Herodotus of such memorials will be found i. 92; ii. 181, 182; iii. 47; iv. 15, 152; v. 59-61, 77; vi. 14; vii. 228; and in the passages noted below.

<sup>1</sup> Cf. iv. 87.

<sup>2</sup> This inscription has been recently

recovered. See notes on ix. 84.

<sup>3</sup> As the colossal statue at Olympia, on the base of which was also engraved the names of the states who combated the Persians. Pausan. V. xxiii. § 1, note to book ix. ch. 28.

tablets, as that dedicated by Mandrocles the Samian in the temple of Juno at Samos,<sup>4</sup> or of mere ornaments, as those wherewith Pericles adorned the Pœcilé,<sup>5</sup> would serve as striking memorials of particularly important occurrences. From these and similar sources of information Herodotus would be able to check the accounts orally delivered to him, and in some cases to fill them up with accuracy. It has been said that he "was by no means so zealous an investigator of this class of monuments as might have been desired;"<sup>6</sup> and undoubtedly it would have been highly interesting to ourselves had his work contained fuller and more exact descriptions of them. But it may be questioned whether his history would not have been injured as a composition by a larger infusion of the element of antiquarianism. We are not to conclude that his inquiries were limited to the monuments, of the contents of which he makes distinct mention, since he does not go on the general plan of parading the authorities for his statements; and, with regard to some of the most important of the monumental records which he cites, it is only casually and as it were by accident that he lets us see he was acquainted with them.<sup>7</sup> His practice of observing is sufficiently apparent; and it is but fair to presume that he carried it to a far greater extent than can be exactly proved from his writings. It is certain that he visited all the most important of the Greek shrines;<sup>8</sup> and, when there, his inquisitive turn of mind would naturally lead him to make a general examination of the offerings. If we view his references to these objects, not as intended for an enumeration of all that he had seen, but as a

<sup>4</sup> Herod. iv. 80.

<sup>5</sup> Pausan. I. xv.

<sup>6</sup> *Have a Literature of Greece*, vol. i. p. 312.

<sup>7</sup> If Herodotus had not happened, speaking of the desertion to the other side of a Tenian vessel before the battle of Salamis (viii. 82), to notice the inscription of the Tenians upon the Delphic tripod on that occasion, it might have been doubtful whether he had seen, or noticed, that

most important monument. In his direct account of the dedication of the tripod (ix. 81) he says nothing of its having borne any inscription.

<sup>8</sup> As Delphi (i. 14, 19, 25, &c.), Dodona (ii. 52), Abas (viii. 27), Tænæarum (i. 24), Apollo Ismenius at Thebes (i. 52; v. 59), Juno at Samos (ii. 182; iii. 60), Diana at Ephesus (i. 92), Venus at Cyrené (ii. 181), Erechtheus at Athens (viii. 55; comp. v. 77), Apollo at Thormax (i. 69), &c.

set of specimens, indicating the range and general character of his inquiries, we shall probably form a far truer estimate of his labours in this respect than if we regarded his investigations as only extending just so far as we can distinctly trace them. So, too, with respect to the other class of monuments—the public registers, containing the lists of kings, priest archons, &c.—it would be a mistake to suppose that he had not seen them because he nowhere quotes them as authorities. It is impossible that they should have been unknown to him or when known have failed to attract his attention; and might therefore conclude, even without any evidence direct or indirect, that he must have made use of them to some extent. As the case stands, we may go a step further, and regard it in the highest degree probable that in tracing the pedigree of the Spartan kings to Hercules,<sup>9</sup> Herodotus followed the authority of the Lacedæmonian *anagraphs*; and if so, we may perhaps refer to the same source his general notions of Greek chronology.<sup>1</sup>

The foreign countries whose history Herodotus embraces in his general scheme, present in regard to their monumental records all possible varieties, from entire defect to the most copious abundance. Egypt, Babylonia, and Persia, the most important of them, possessed in their inscriptions upon their temples, palaces, papyrus-rolls, bricks, and cylinders, a mass of contemporary documents, extending, in the case of the first mentioned, to the foundation of the monarchy, and in the other two going back to a far higher actual date, though to a period so early in the lives of the nations. The recent discoveries in Mesopotamia, which have so completely altered

<sup>9</sup> Herod. vii. 204; viii. 131.

<sup>1</sup> It is evident that Herodotus did not obtain his dates from the times of Hercules and of the Trojan war from a mere computation by generations; for the 21 generations from Leonidas to Hercules (vii. 204), reckoned according to his own estimate of three generations to the century (ii. 142), would give for the time of the hero

little more than 700 years before Herodotus, instead of 900, which is the calculation (ii. 145). He must therefore have possessed some definite chronological basis, which may have been furnished by the Spartan registers, if (as Conjectures, Dor. vol. i. p. 11) they contained not merely the names of the kings, but the length of their reigns.

ticated the historical scheme of Berossus both in its outline and its details,<sup>3</sup> prove that to the Babylonians the history of their country as written upon its monuments was open, and could be traced back with accuracy for 2000 years before it merged into mere myth and fable. In Egypt a still earlier date is said to have been reached, and—whatever may be thought of the historical character of the more ancient kings—at least from the time of the eighteenth dynasty, which is anterior to the Exodus of the Jews, the monuments contained contemporary records of the several monarchs, and abundant materials for an exact and copious history.<sup>4</sup> In Persia, which, on starting into life, succeeded to the inheritance of Assyrian and Babylonian civilization, writing seems to have been in use from the first; and the sculptured memorials, which still exist, of Cyrus, Darius, and Xerxes are evidences of the fact witnessed by Herodotus in several places,<sup>5</sup> that monumental records were in common use under the early Achæmenian kings. These seem to have consisted not only of grand public inscriptions upon pillars, rocks, tombs, and palaces,<sup>6</sup> but also of more private and more copious documents, preserved in the treasuries of the empire, at Babylon, Susa, Ecbatana, &c.,<sup>6</sup> and written upon skins or parchment,<sup>7</sup> which contained a variety

<sup>3</sup> See the Essays on Babylonian and Assyrian History, appended to book i. Essays vi. and vii.

<sup>4</sup> See the Historical Notice of Egypt in the Appendix to book ii.

<sup>5</sup> Book iii. 136; book iv. chs. 87 and 91; book vii. ch. 100; book viii. ch. 90.

<sup>6</sup> Rock inscriptions of Darius remain at Behistun and at Elwand, near Hamadan; similar memorials of Xerxes are found at Elwand, and at Van in Armenia. The tomb of Darius at Nakhsh-i-Rustam has one perfect and one imperfect inscription—neither however, apparently, that recorded by Strabo (xv. p. 1086). The tomb of Cyrus had an inscription, as we learn both from Strabo (l. s. c.) and Arrian (vi. 29; see note on book i. ch. 214), and the area which enclosed it is still marked by pillars on which we read the words, "I am Cyrus the king—

the Achæmenian." The great palace at Persepolis contains no fewer than four inscriptions of Darius and four of Xerxes, as well as others belonging to later kings. Pillar inscriptions are mentioned by Herodotus (iv. 87 and 91); but their more perishable nature has caused them generally to disappear.

<sup>7</sup> See Ezra, v. 17; vi. 1-2. These records or chronicles are frequently mentioned by the Jewish historians. See, besides the above passages, Ezra iv. 16, 19; Esther ii. 23; vi. 1; Apoc. Esdr. vi. 23.

<sup>8</sup> *Διφθέρα* βασιλική is the name under which Ctesias spoke of them (ap. Diod. Sic. ii. 82). He says they contained a regular digest of the ancient Persian history (τὰς παλαιὰς ἀρχαίας συντεταγμένας), and that the keeping of them was enforced by law.

of details concerning the court and empire, of the greatest interest to the historian.<sup>8</sup> In Scythia, on the other hand, and among the rude tribes who inhabited Northern Africa, writing of any kind was probably unknown; and the traditions of the natives were altogether destitute of confirmation from monumental sources. Other nations occupied an intermediate position between these extremes of abundance and want. Media from the time of Cyaxares,<sup>9</sup> Lydia,<sup>1</sup> Phrygia,<sup>2</sup> and the kingdoms of Western Asia generally,<sup>3</sup> were undoubtedly acquainted with letters; but there is no reason to believe that they were in possession of any very ancient or very important

<sup>8</sup> Among the contents of the Royal Chronicles may be confidently enumerated all decrees made by any king (Exr. v. 17; vi. 2-3), all signal services of any subject (Esth. vi. 1-2; comp. Herod. viii. 85 and 90), catalogues of the troops brought into the field on great occasions (Herod. vii. 100), statements of the amount of revenue to be drawn from each of the provinces (comp. Herod. iii. 90-94), &c. Heeren (As. Nat. i. p. 86) supposes, that "all the king's words and actions" were placed upon record, and calls the Chronicles "Diaries," but this view is not supported by his authorities. The royal scribes (*γραμματισται*) seem certainly to have been in constant attendance upon the king (see, besides Herod. vii. 100, and viii. 90, Esther iii. 12, and viii. 9), and were ready to record any remarkable occurrence; but it is not probable that they were bound to enter the events of each day.

<sup>9</sup> No strictly Median records have come down to us, nor have we positive proof of any acquaintance on the part of the Medes with letters. The ancient portions of the Zendavesta, which belonged to them in common with other nations of the Arian stock, were certainly handed down by memory. But it can hardly be supposed that after the conquest of Assyria by Cyaxares, the Medes would remain without an alphabet. Probably the Persian alphabet is that

framed by the Arian Medes on coming in contact with the Assyrians. Persians would naturally adopt it for them on their conquest of Media.

<sup>1</sup> No Lydian inscriptions have as yet been discovered, though the tomb of Alyattes, which had been inscribed at the time of Herodotus (i. 93), has been carefully explored (see note on book i. ch. 93). The Lydians, however, are likely to have used letters at least as early as the Asiatic Greeks.

<sup>2</sup> Several Phrygian inscriptions, chiefly epitaphs, have been discovered in this country. They are all probably more ancient than the Persian conquest of Asia Minor. The one of much importance is the inscription on the tomb of king Midas at *Doganli*. (See note <sup>6</sup> on book 14, and compare Appendix to Essay xi.)

<sup>3</sup> As Lycia, Cilicia, and Armenia. The Lycian writing appears on coins and inscriptions, which are abundant but which seem to be none earlier than the time of Croesus (F. H. Col. Lycian Coins; Chronolog.). Cilician writing is found on coins only. Armenia has some important rock inscriptions. They are found in the neighbourhood of Van, and belong to a dynasty of native kings, which appear to have reigned during the seventh and eighth centuries (See Col. Rawlinson's *Compendium of the Cuneiform Inscriptions of Babylonia and Assyria*, p. 75).



written records. Monumental remains of an early date in these countries are either entirely deficient, or at best extremely scanty, and such of them as possessed a native literature betrayed, by the absurdity and mythic character of their annals, a lamentable want of authentic materials for their early history.<sup>4</sup> Our chief inquiry in the present place will therefore be how far Herodotus, or those from whom he derived his information, may be presumed to have had access to the monumental stores which existed in such abundance in Egypt, Babylon, and in various parts of the Persian empire, and from which, in two cases out of the three, authentic histories were actually composed more than a century later by natives of the countries in question.<sup>5</sup>

With regard to Egypt, Herodotus has distinctly stated that his informants were the priests.<sup>6</sup> The sacerdotal body attached to the service of the temple of Phtha at Memphis furnished him with the bulk of his early Egyptian history; and he was further at the pains to test the accounts which he received from this quarter by seeking information on the same points from the priests of Amun at Thebes, and of Ra at Heliopolis. It may perhaps be questioned whether he obtained access to the ecclesiastics of the highest rank and greatest learning in Egypt, or only to certain subordinates and underlings; but even in the latter case he would draw his narrative from persons to whom the monumental history of their country was open; for this history was recorded without concealment upon the temples and other public edifices. What prevented his Egyptian history from having a greater character of authenticity was, not the ignorance, but the dishonesty of his informants, who purposely exaggerated the crimes of their nation, and concealed its disgraces and defeats. It is perhaps on the whole more likely that he had his

<sup>4</sup> The fragments of Xanthus Lydus prove the Lydian annals to have run in the same myth at a time not much preceding Gyges. The Armenian histories of Muses of Chorsé and others, are yet more completely fabulous.

<sup>5</sup> By Manetho the Sebennyte, and Berosus the Babylonian, both contemporaries of Alexander.

<sup>6</sup> Herod. ii. 3, 99, 118, 136, 142, &c.

historical information from the highest than from any inferior quarter. His own rank and station, the circumstances under which he visited Egypt,<sup>7</sup> his entire satisfaction with his information,<sup>8</sup> and the harmony which he found in the accounts given him in remote places,<sup>9</sup> all seem to favour the supposition that he obtained access to the chief persons in the Egyptian hierarchy, who however took advantage of his simplicity and ignorance of the language, whether spoken or written,<sup>1</sup> to impose upon him such a history of their country as they wished to pass current among the Greeks. Accordingly they magnified their antiquity beyond even their own notions of it,<sup>2</sup> reading him long lists of monarchs whom they represented as consecutive, whereas they knew them to have been often contemporary. They concealed from him altogether the dark period in their history—the time of their oppression under the Hyksos, or shepherd-kings—of which he obtained but a single dim and indistinct glimpse,<sup>3</sup> not furnished

<sup>7</sup> Suprà, p. 13.

<sup>8</sup> Herodotus calls his informants throughout "the priests"—not "certain priests." It belongs to his simplicity to use no exaggeration in such a matter. Again, he goes to Heliopolis because the priests there were *Αἰγυπτίων λογιώτατοι*, and receives information from those whom he so characterises (ii. 3).

<sup>9</sup> See ii. 4. *ὅδε ἔλεγον ὁμολογέοντες σφίσι*. As this harmony was not the natural agreement of truth, it could only be the artificial agreement of concerted falsehood. The priests of Memphis must have prepared their brethren of Thebes and Heliopolis for the inquiries of the curious Greek, and have instructed them as to the answers which they should give. Such communications would most naturally take place between the leading members of the sacerdotal colleges.

<sup>1</sup> That Herodotus did not understand the written character, is evident from his mentioning that the inscription on the pyramid of Cheops was translated to him by his interpreter (ii. 125). His ignorance of the spoken

language appears from his misinterpretations of particular words, as *καλὸς*, which he renders "gentle" (*καλὸς κἀγαθός*), whereas it simply "man" or "human being."

<sup>2</sup> See Herod. ii. 100 and 101. By representing their priests as equally numerous with their kings, and declaring the priesthood to have descended in the direct line from father to son, the Memphites and priests of Herodotus gave him the impression that a settled monarchy had existed in Egypt for above 11,000 years. Their own records, even making allowance for contemporary dynasties, gave a total of less than 5000 years; and (according to Syncellus) Manetho, making allowance on both scores, reckoned the time between Menes and the first king to be less than 3500 years.

<sup>3</sup> In the tradition, noticed in ii. ch. 128, that the pyramids were the work of "the shepherd-kings" (see note ad loc.). This tradition, which conflicted with the accounts received from the priests, is a clear proof that Herodotus was deceived by the priests, and that he obtained from them "the Egyptian history."

apparently by the priests, but by the memory of the people. They knowingly falsified their monuments by assigning a late date to the pyramid-kings,<sup>4</sup> whom they disliked, by which they flattered themselves that they degraded them. They distorted the true narrative of Sennacherib's miraculous escape, and made it tend to the glorification of one of their own body.<sup>5</sup> They succeeded in concealing all other invasions of their territory by the kings of Assyria and Babylon, even when subsequent to the settlement of the Greeks in their country.<sup>6</sup> Again, they were willing, in order to flatter their Greek allies, to bend their history into accordance with the mythology of the Hellenic race, and submitted even to manufacture a monarch for the express purpose of accommodating their inquisitive friends.<sup>7</sup> Thus in spite of the abundance of monumental records from which the Egyptian informants of our author had it in their power to draw, his Egyptian history is full of error, because they intentionally garbled and falsified their own annals, while he, from his ignorance of their language, was unable to detect the imposture.<sup>8</sup> Still, where national vanity or other special causes did not interfere, the history will be found to be fairly authentic. The kings themselves appear, with but one or two exceptions,<sup>9</sup> in the lists of Manetho, and upon the monuments; the chronological order of their reigns is preserved with a single dislocation;<sup>1</sup> the periods of prosperity and

<sup>4</sup> Herod. ii. 124-9. The priests were to have placed the pyramid-kings—who really intervened between Menes and Nitocris—as late as they could venture to do without incurring a great risk of detection. As a remarkable inscription of Apries (<sup>5</sup> Herod. ii. 126) made express mention of the same pyramids, it would have been rash to state that their builders lived later than that monarch.

<sup>5</sup> That of Sennacherib, it would have been rash to state that their builders lived later than that monarch.

<sup>6</sup> That of Sennacherib (Herod. ii. 141).

<sup>7</sup> As that of Nebuchadnezzar in the reign of Apries (Joseph. Ant. Jud. x. 1. 1. 1. 14; compare Jerom.

<sup>8</sup> 24-5; Herod. ii. 124-5).

<sup>9</sup> Several of the Assyrian monarchs, be-

sides Sennacherib, attacked or received tribute from Egypt, as Sardanapalus I., Sargon, Esar-Haddon, and his son.

<sup>7</sup> Proteus, a name which bears no resemblance to any of those in Manetho's lists.

<sup>8</sup> It may be doubted whether even the interpreters could read the hieroglyphics. Most probably they only understood the demotic character.

<sup>9</sup> Proteus, Anysis, and Sethos are the only monarchs whose names cannot be recognised among Manetho's kings. One of these (Anysis) can be otherwise identified. He is certainly Bochoris.

<sup>1</sup> That of the pyramid-kings. See note<sup>4</sup> above.

oppression are truly marked ;<sup>3</sup> the great works are assigned for the most part to their real authors ; even the extravagance of the chronology is not without an historic basis, marking it does the fact, confirmed by Manetho, that the Egyptians could produce a catalogue of several hundred persons who had borne the title of king in their country between Menes and the Ramesside monarchs.<sup>4</sup> Hence, when the monuments are silent, and the statements of Herodotus are not incompatible with those of Manetho, they possess considerable weight, and may fairly be accepted as having at least a basis of truth. They come from persons who had means of knowing the real history of their country, and who did not falsify it wantonly or unless to serve a purpose : they are therefore to be taken to be correct in their general outline where they subserve national vanity or have other suspicious appearance. On these grounds the reign of Menes in some part of Egypt, and the dodecarchy, for which Herodotus is the sole authority, may perhaps be entitled to the rank of historic facts, though unconfirmed by other writers.<sup>4</sup>

In Babylon Herodotus appears to have obtained some information from the Chaldeans attached to the temple of Belus,<sup>5</sup> who were persons to whom the real history of their native land must undoubtedly have been familiar. It is ever very doubtful whether he derived much of his information from them.

<sup>3</sup> The glory of the Ramesside dynasties (19th and 20th of Manetho) is distinctly indicated by the expeditions of Sesostris and the wealth of Rhampsinitus. The sufferings at the time of the Exodus seem to be mythically expressed by the blindness of Pharaoh. The oppression endured under the pyramid builders is undoubtedly a fact. The decline of the empire under the Tanite kings is marked by the general poverty in the reign of Asychia.

<sup>4</sup> Manetho has between four and five hundred kings during this interval. With a deduction on account of two peculiarly suspicious cases (Dyn. 7. 70 kings, in 70 days ; and Dyn. 17.

43 kings, shepherds, and Thebans), the number remains 354, a near approach to Herodotus.

<sup>5</sup> Since the first edition was published, a discovery has been made, confirming very nearly all of these Herodotean statements. The annals of Esar-Haddon's successor show that Egypt was split up in his time into twenty kingdoms. Herodotus is shown to be quite right in his general fact, and only in error in the exact number.

<sup>6</sup> See Herod. i. 181, su

from this quarter.<sup>6</sup> His Babylonian history may be said to be correct in outline,<sup>7</sup> and tolerably exact in certain important particulars.<sup>8</sup> Still it contains some most remarkable mistakes,<sup>9</sup> which seem to show either that the persons from whom he derived his materials were not well versed in their country's annals, or that he misunderstood their communications. The mistakes in question, it is worthy of special remark, unlike those which disfigure his Egyptian history, occur in the most recent portion of the narrative, where conscious falsification would have been most easy of detection, and therefore least likely to have been adventured on. It seems probable that Herodotus paid but a single hasty visit to the Mesopotamian capital, and when there he may have found a difficulty in obtaining a qualified interpreter.<sup>1</sup> He would also, as a Greek, be destitute of any particular claim on the attention

<sup>6</sup> The only information expressly ascribed to the Chaldeans consists of a story respecting the temple of Belus. Herodotus does not say whence he derived his historical materials.

<sup>7</sup> Carrying back Babylonian history to some seven hundred years, he divided in the first place, two periods; the first—during which it was Assyria, yet had sovereigns of her own, like Semiramis (i. 184); the second—during which it was independent (i. 184, 178). The period of independence he knew to be little more than two generations (compare i. 74 and 184); that of subjection he was aware exceeded six centuries. This latter he also divided (as Berosus does) into two portions, a longer, and a shorter one; while Assyria was a great empire, and while she was only a powerful kingdom. This division appears to correspond to the Upper and Lower Assyrian dynasties of Berosus.

<sup>8</sup> As to the duration of the first Assyrian dynasty where his 520 years do not manifestly represent the (more exact) 535 years of Berosus (ap. Euseb. *Ch. Can. pars I cap. iv.*); in the second—moment of the independence and the destruction of Nineveh (i. 178);

in the name of the last king (Labynetos=Nabunahit), and the circumstances of the capture of Babylon (i. 191); in the time of Semiramis (i. 184), &c.

<sup>9</sup> Particularly the following:—1. That Labynetos (Nabunahit) was the son of a former king, and of a queen (Nitocris); 2. That he immediately succeeded the latter; 3. That the Babylonian monarch, contemporary with Cyaxares, was also named Labynetos; 4. That he was the father of the last king; and 5. That queens ever ruled at Babylon in their own name.

<sup>1</sup> The Greek refugees in Persia would study Persian, the official language, rather than any other. The Chaldeans on the other hand would speak the Semitic dialect of the inscriptions, and understand the ancient Scythic language of their country, but would have little knowledge of Persian. The communications between Herodotus and the Chaldean priests would be much like those which take place now-a-days between inquisitive European travellers and grave Pekin Mandarins, through the intervention of some foreign settler at Canton, who has picked up a slight smattering of the local colloquial dialect.

of the Babylonian *savans*, and he would therefore naturally left to pick up the bulk of his information from those who made a living by showing the town and its remarkable buildings to strangers. The quality of the historical information possessed by such informants may be judged by the reader's experience of this class of persons at the present day. Herodotus doubtless endeavoured to penetrate into a more learned circle, but the Babylonians of the time would have been destitute of any of those motives, whether of gratitude or of self-interest, which induced the Egyptian priests to lay aside their reserve and consent to gratify the curiosity of their Greek auxiliaries. It must be confessed at any rate, that in the Babylonian history of our author we find but few traces of that exact and extensive knowledge of their past condition which the Median priest-caste certainly possessed, and which even Berosus, more than a century later, to produce a narrative extending over a space of above fifteen hundred years, has been lately confirmed in numerous instances by contemporary documents, and which appears to have been completely authentic.

The Persian informants of Herodotus seem to have consisted of the soldiers and officials of various ranks, with whom he necessarily came in contact at Sardis and other places. The strong bodies of the dominant people were maintained constantly. He was born and bred up a Persian subject, though in his own city Persians might be rare visitors, where beyond the limits of the Grecian states they formed an official class, and in the great towns they were even a considerable section of the population.<sup>2</sup> This would be not only in Asia Minor, but still more in Babylon and Persia, where the court passed the greater portion of the year, and which cities Herodotus seems to have visited.<sup>3</sup> The

<sup>2</sup> See Herod. v. 100-1; vi. 4 and 20.

<sup>3</sup> The visit of Herodotus to Babylon, although doubted by some, is (I think) certain, not merely from the minuteness of his descriptions (i. 178-183),

but from several little tokens. 1. The expression in ch. 1. "Chaldeans said" (ὡς ἠλθεῖς), which can only mean they told me when I was

reason to believe that he ever set foot in Persia Proper, or was in a country where the Arian element preponderated. Hence his mistakes with regard to the Persian religion,<sup>4</sup> which he confounded with the Scythic worship of Susiana, Armenia, and Cappadocia. Still he would enjoy abundant opportunities of making himself acquainted with the views entertained on the subject of their previous history by the Persians themselves—from his ready access to them in his earlier years, from the number of Greeks who understood their language, and, above all, from the existence of native historians to whose works he had access.<sup>5</sup> The Persians, from the date of their conquest of the Medes, possessed (as has been already shown<sup>6</sup>) a variety of authentic documents, increasing in number and copiousness with the descent to more recent times, and capable of serving as a solid basis for history. Moreover, their entire annals at the time when Herodotus wrote were comprised within a space of little more than a century—about the same distance which separates the Englishman of the present day from the rebellion of 1745—a period for which even oral tradition is a tolerably safe guide. We might have expected under these circumstances a more purely historic narrative of the events in question, and a greater correctness, if not a greater amplitude of detail,<sup>7</sup> than the work of Herodotus is found in fact to

The remark in the same chapter with regard to the colossal statue of Bel, made of solid gold (comp. Dan. iii. 1), which once stood in the sacred enclosure of the great temple of Belus—"I did not see it" (*ἐγὼ μὲν μὴ οὐκ εἶδον*), which has no force nor fitness except in contrast to the other things previously described, which he must mean to say that he did see; and 3. The statement in ch. 193, that he refrained from mentioning the size of the millet and sesame plants, because he knew that *those who had not visited the country* would not believe what he had previously related of the produce. The visit to Susa rests mainly on vi. 119: it receives, however, some confirmation from the account of the royal road as far as that capital in v. 52.

<sup>4</sup> See the essay "On the Religion of the Ancient Persians."

<sup>5</sup> See especially book i. ch. 1; and compare i. 95, and 214 sub fin. See also p. 49 of this chapter.

<sup>6</sup> Supra, p. 55.

<sup>7</sup> The early history of Cyrus in Herodotus is purely romance—his treatment of Croesus, and the manner of his own death, seem to be fabulous;—in the history of Cambyses and of the pseudo-Smerdis are several important errors;—the debate among the conspirators as to the best form of government, and the story of Cebares, are most certainly fictions; so probably are the stories of Syloson and Zopyrus;—the circumstances of the expedition of Darius against Scythia are probably exaggerated. It is not till the time of

supply. The deficiency is traceable to two causes. Among the Persians, then as now, the critical judgment was far less developed than the imagination; and their historians, or rather chroniclers (*λόγιοι*), delighted to diversify with a manner of romantic circumstances the history of their earlier kings. This was especially the case with Cyrus, the hereditary founder of the empire, whose adventures were narrated with vast exaggeration and immense variety.<sup>8</sup> Herodotus too was by natural temperament inclined to look with favour on the poetical and the marvellous, and where he had to choose between a number of conflicting stories would be disposed to reject the prosaic and commonplace for the romantic and extraordinary. Thus he may often have accepted an account which to moderns seems palpably untrue when the authentic version of the story came actually under his cognisance. In other cases he may have pieced together the sober relation of writers who drew from the monuments, and the lively inventions of romancers, not perceiving the superiority of the former.<sup>9</sup> Thus his narrative, where it can be compared with the Persian monumental records, presents the curious contrast of minute and exact agreement in some parts with the and striking diversity in others—the diversity being chiefly at those points where there is the most of graphic colouring, highly-wrought description—the agreement being in the dates, and the general outline of the results attained and distinguished from the mode in which they were accomplished.

the Ionian revolt that the Persian history becomes fully trustworthy. Among the omissions which most surprise us are those of the Sacan and Bactrian wars of Cyrus, the reduction of Phœnicia, Cyprus, and Cilicia by Cambyses; the revolt of the Medes from Darius; and his conquest of a part of India.

<sup>8</sup> As Herodotus himself indicates. See i. 95 and 214.

<sup>9</sup> Hence arise contradictions, as that in the Scythian war of Darius, where the time during which the Persians are actually in the country, and the

time which such a march as assigned them must have occupied, widely at variance. See note iv. ch. 183.

<sup>1</sup> The period of Persian history in which alone this comparison is sent possible, is that intervening between the death of Smerdis (second) recovery of Babylonia by Darius, where the Behistun inscription furnishes a running chronicle upon the third book of 11 Here the name of Smerdis, his execution by his brother, and his expedition into Egypt, the burst



Unfortunately a direct comparison of this kind can but rarely be made, owing to the scantiness of the Persian records at present discovered; but we are justified in assuming from the coincidences actually observable, that at least some of his authorities drew their histories from the monuments; and it then seems as if Herodotus had himself had access to certain of the most important of those documents which were preserved in the archives of the empire. It is not altogether easy to understand how this could have been brought about, but perhaps it is possible that either at Babylon or at Susa he may have obtained Greek transcripts of the records in question, or copies may have existed in the satrapial treasury at Sardis, in which case his acquaintance with them would not seem to be surprising. The instances to which reference is especially intended are the account of the satrapies of Darius and the revenue drawn from them in the third book, and the catalogue of the army of Xerxes in the seventh. These are

Magian revolution while he was king, the death of Cambyses on hearing of the revolt, the quiet enjoyment of the reign for a while by the Pseudo-Smerdis, his persecution of the son of Darius, the sudden arrival of Darius, the companions, their names with corruption, the violent death of the ruler, the period of trouble which followed, the revolt and reduction of the empire within a few years, are all correctly stated by our author, whose principal misstatements are the following:—1. The execution of Smerdis (or Darius) after the commencement of the Egyptian expedition, which he connects with the story of his drawing the Ethiopian bow (Herod. iii. 30); 2. The attack of the conspirators upon Darius at the palace at Susa, and the struggle there (chs. 76-9); 3. The decision on the form of government, and the question who should be king (chs. 77, 78); 4. The Median character of the Magians; and 5. The whole story of the mode in which Babylon was recovered. He also mistakes the real name of the Magus, which he supposes to have been Smerdis. The full value and extent of our author's correctness

are best estimated by contrast with the writer who, having had every opportunity of gaining exact information, professed to correct the errors of one whom he did not scruple to call "a lying chronicler" (ap. Phot. Bibl. Cod. LXXIII. ad init.). Ctesias names the brother of Cambyses, Tanyoxarces; does not allow that Cambyses went into Egypt; makes him die at Babylon of an accidental hurt which he had given himself; places the Magian revolution after his death; corrupts the names of two out of the six conspirators, and entirely changes the names of the other four; follows Herodotus in his account of the death of the Magus and of the mode in which Darius became king; gives the name of the Magus as Sphendadates; and regards the whole struggle as one purely personal. On one point only does Ctesias improve upon his predecessor—in denying that the Zopyrus story belongs to the capture of Babylon by Darius. Even here, however, it may be doubted whether, in referring it to the capture by Xerxes, he does not replace one fable by another.

exactly such documents as the royal archives would contain and they have a character of minuteness and completeness which makes it evident that they are not the mere result of such desultory inquiries as Herodotus might have been able to make in the different countries where he travelled. If these are actual Persian documents,<sup>3</sup> we may conclude that the Persian history of Herodotus, at least from the accession of Darius, is based in the main upon authentic national records; and this conclusion is borne out as well by the general probability of the narrative as by its agreement on certain minute points with monumental and other evidence.

It results from this entire review that in all the countries with which the history of Herodotus was at all vitally concerned there existed monumental records, accessible to him or his informants, of an authentic and trustworthy character. These were of course less plentiful for the earlier times, in Greece especially such records were but scanty; but they ever existed everywhere to serve as a considerable check upon the wanderings of mere oral tradition, and prevent its most part from straying very far from the truth. In the case of foreign countries sealed to Herodotus, who had no power of reading any language but his own;<sup>5</sup> his informants, however, were acquainted

<sup>3</sup> See Heeren's *As. Nat.* vol. i. pp. 97 and 441. E. T.

<sup>4</sup> The length of the reign of Cambyses is confirmed by the Canon of Ptolemy—the fact that Darius became king in his father's lifetime (iii. 72), by the Behistun inscription—the revolt of the Medes from Darius (i. 180), by the same document—the conquest of India in the reign of Darius, by a comparison of the list of provinces in the inscriptions of Behistun and Persepolis—the Scythian expedition by the tomb-inscription at Nakhsh-e-Rustam—the length of Darius's reign by the Canon, and by Manetho. It is worthy of notice that Ctesias misstates the length both of this and the preceding reign, assigning to Cambyses 18 years, and to Darius 31 (Persic.

Exc. §§ 12 and 19). The chief events in the reign are confirmed by a comparison of the inscriptions above mentioned. The Behistun is clearly correct, and the tomb-inscription is correct.

<sup>5</sup> If any exceptions need to be made, they would be those of Media. The Medes had probably no letters—prior to the time when they led them into Media beyond the Caspian. The conditions ran up into mystery for the time of Gyges.

<sup>6</sup> There is an appearance of knowledge in Herodotus that he seems to militate against. He frequently introduces foreign words (i. 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 69, 77, 81, 94, 143 ;

them, and thus a great portion of their contents found its way into his pages. Occasionally he was able to obtain an entire state-paper, and to transfer it bodily into his work; but more commonly he drew his information from men, thus deriving his knowledge of the more ancient times at second-hand. Conscious of his absolute dependence in such cases on the truthfulness of his authorities, he endeavoured everywhere to derive his information from those best skilled in the history of their native land;<sup>6</sup> but here he was met by many difficulties—some received his advances coldly, others wilfully misled him—a few made him welcome to their stores, but in those stores the historical and the romantic were so blended together, that it was beyond his power to disentangle them. The consequence is that in the portion of his history which has reference to foreign countries and to more ancient times, the most valuable truths and the merest fables lie often side by side. He is at the mercy of his informants, and is compelled to repeat their statements, even where he does not believe them. In Greece itself, and in other countries as he comes nearer to his own time, his information is better and more abundant; he is able to sift and compare statements, to balance the weight of evidence, and to arrive at conclusions which are probably in the main correct. The events related in his last five books were but little removed from his own day, and with regard to these he has almost the authority of a contemporary historian; for his informants must have been chiefly persons engaged in the transactions. His own father would most likely have witnessed and may have taken part in the Ionian insurrection, which preceded the birth of Herodotus by less than fifteen years. The subsequent events must have been familiar to all the elder men of his acquaintance, Marathon being no further removed from him than Waterloo

155, 192; vi. 98, 119; viii. 85, 96; ix. 111 and read by pronouncing on similarity of identity of language (i. 57, 172, u. 106, iv. 117, &c.). But in the latter case he seems to have trusted to his ear, and in the former his ex-

planations are often so bad as to show his complete ignorance rather than his knowledge of the tongues in question. (See notes on Piræmis, ii. 143; and on the names of the Persian kings, vi. 98.)

<sup>6</sup> Cf. i. 1, 96, 181-3; ii. 3, &c.

from ourselves, and Salamis being as near as Navarino. He would find then in the memory of living men abundant materials for an authentic account of those matters on which it was his special object to write; and if a want of trustworthy sources from which to draw is to be brought forward as detracting from the value of his work, it must at any rate be conceded that the objection lies, not against the main narrative, but against the introductory portion, and even then rather against the episodes wherein he ventures to trace the ancient history of some of the chief countries brought in contact with Persia, than against the thread of narration in which these ambitious efforts are connected with the rest of the treatise. The episodes themselves must be judged separately, each on its own merits. The traditions of the Scythians of the Medes before Cyaxares, of Lydia before Gyges, and of all countries without a literature, must be received with greatest caution, and regarded as having the least possible weight. But the accounts of Egypt, Assyria, Babylon, Persia, and the various states of Greece, having been derived in part from monuments and otherwise from those who possessed access to monuments, deserve throughout attentive consideration. They may from various causes often be incorrect in particulars; but they may be expected to be true in outline, and in their details they may not unfrequently embody the contents of authentic documents existing at the time Herodotus wrote, but now irrecoverably lost to us. Critical judgment must separate in them the probable from the improbable: but whatever comes under the former head, and is not contradicted by better authority, may well be received as historical, at least until fresh discoveries shall at some time prove their truth, and supply us with more authentic materials to substitute in their place.

### CHAPTER III.

#### ON THE MERITS AND DEFECTS OF HERODOTUS AS AN HISTORIAN.

*Merits of Herodotus as an historian :* 1. Diligence. 2. Honesty—Failure of all attacks on his veracity. 3. Impartiality—Charges of prejudice—Remarkable instances of candour. 4. Political dispassionateness. 5. Freedom from national vanity.—*Defects as an historian :* 1. Credulity—Belief in omens, oracles, dreams, &c.—Theory of Divine Nemesis—Marvels in Nature 2. Spirit of exaggeration—Anecdotes. 3. Want of accuracy—Inconsistencies—Repetitions—Loose chronology, &c. 4. Want of historical insight—Confusion of occasions with causes—Defective geography—Absurd meteorology—Mythology—Philology.—*Merits as a writer :* 1. Unity—Scope of the work. 2. Clever management of the episodes—Question of their relevancy. 3. Skill in character-drawing—The Persians—The Spartans—the Athenians—Persian and Spartan kings; Themistocles—Aristides—Greek Tyrants: Croesus—Amasis—Nitocris—Tomyris, &c. 4. Dramatic power. 5. Pathos. 6. Humour. 7. Variety. 8. Pictorial description 9. Simplicity. 10. Beauty of style. Conclusion.

In forming our estimate of an historical writer two things are to be considered—the value of his work as an authentic representation of the facts with which he deals, and its character as a composition. On the former head some remarks have been already made while we have been treating of the sources from which the history of Herodotus seems to have been derived; but a more prolonged and detailed consideration of it will be now entered on, with special reference to the qualifications of the writer, which have been very variously estimated by different critics. It is plain that however excellent the sources from which Herodotus had it in his power to draw, the character of his history for authenticity, and so its real value, will depend mainly on his possession or non-possession of certain attributes which alone entitle an historian to be listened to as an authority.

The primary requisites for an historian—given the possession of ordinary capacity—are honesty and diligence. The

latter of these two qualities no one has ever denied to our author. Perhaps, however, scarcely sufficient credit has been allowed him for that ardent love of knowledge, that unwearied spirit of research, which led him in disturbed and perilous times to undertake at his own cost a series of journeys over almost all parts of the known world<sup>1</sup>—the aggregate of which cannot have amounted to less than from ten to fifteen thousand miles—for the sole purpose of deriving, as far as possible from the fountain-head, that information concerning men and places which he was bent on putting before his readers. Travelling in the age of Herodotus had not ceased to be the laborious task which had exalted in primitive times the “much-travelled man” into a hero.<sup>2</sup> The famous boast of Democritus<sup>3</sup> has a moral as well as an intellectual bearing, and is a claim upon the respect no less than upon the attention of his countrymen. At the period of which we are speaking no one journeyed for pleasure; and it required the lust of gain or the strongest thirst for knowledge to induce persons to expose themselves to the toils, hardships and dangers which were then attendant upon locomotion, particularly in strange countries. We may regret that the journeys of Herodotus were sometimes undertaken for motives which do not seem to us commensurate with the toil and labour which they must have cost,<sup>4</sup> and that in some instances, where the object was a worthy one, they were baulked of the fruit which he might fairly have expected to bear;<sup>5</sup> but it would be unjust to withhold from him the meed of our approval for the activity and zeal which took him from Egypt to Tyre, and from Tyre to Tyber, to clear up a point of antiquarianism of no importance in general history; and which, again, could carry

<sup>1</sup> Vide *supra*, pp. 9-11.

<sup>2</sup> See the opening of the *Odyssey*; and compare Horat. *Ep.* I. ii. 19-22; A. P. 141. See also Virg. *Æn.* i. 7.

<sup>3</sup> Ap. Clem. Alexandr. (*Strom.* I. p. 357.) *Ἐγὼ δὲ τῶν κατ' ἐμᾶν*

*ἀνθρώπων γῆν πλείστην ἐπε-  
ιστορίαν τὰ μέγιστα· καὶ  
πλείστας εἶδον· κ.τ.λ.*

<sup>4</sup> See book ii. ch. 44.

<sup>5</sup> *Ibid.* ch. 3.

Memphis to Heliopolis, and then up the Nile, nine days' journey, to Thebes, for the mere purpose of testing the veracity of his Memphitic informants. We must also admire that indefatigable inquisitiveness—not perhaps very agreeable to those who were its objects—which was constantly drawing from all persons with whom he came into contact whatever information they possessed concerning the history or peculiarities of their native land or the countries where they had travelled.<sup>6</sup> The painstaking laboriousness with which his materials were collected is marked by that term whereby he designated its results, viz. *ἱστορίη*—which is not really equivalent to our “history,” but signifies “investigation” or “research,” and so properly characterises a narrative of which diligent inquiry has formed the basis.

The honesty of Herodotus has not passed unchallenged. Several ancient writers,<sup>7</sup> among them two of considerable repute, Ctesias the court-physician to Artaxerxes Mnemon, and Plutarch, or rather an author who has made free with his name, have impeached the truthfulness of the historian, and

<sup>6</sup> Herodotus enumerates among his informants, besides Persians, Egyptians, and Chaldeans, the Scythians (iv. 5, 24), the Pontine Greeks (iv. 8, 18, 24, &c.), the Tauri (iv. 103), the Colchians (ii. 104), the Bithynians (vii. 75), the Thracians (v. 10), the Lydians (iv. 45), the Carians (i. 171), the Carians (i. 172), the Cyprians (i. 105; vii. 90, &c.), the Phœnicians (i. 5), the Tyrian priests (ii. 44), the Medes (vii. 62), the Arabians (iii. 108), the Ammonians (iii. 26), the Cyrenæans (iv. 154), the Carthaginians (iv. 43), the Syracusans (vii. 167), and other Siciliots (vii. 165), the Crotonians (v. 44), the Sybarites (ibid.), the priestesses at Dodona (ii. 53), the Corinthians (i. 23), the Lacedæmonians (i. 70, &c.), the Argives (v. 87), the Egînetans (v. 86), the Athenians (v. 63, &c.), the Gephyræans (v. 57), the Thessalians (vii. 129), the Macedonians (viii. 138), the Hellespontine Greeks (iv. 95), the

Lesbians (i. 23), the Samians (i. 70), the Delians (vi. 98), the Ionians (ii. 15), the Cretans (i. 171), the Thersæans (iv. 150), &c. &c.

<sup>7</sup> Manetho, the Egyptian historian, is said to have written a book against Herodotus (Etym. Magn. s. v. *Λεοντοκόμος*). Another was composed by Harpocration, ‘On the False Statements made by Herodotus in his History’ (*Περὶ τοῦ καταψεύσθαι τὴν Ἡροδότου ἱστορίαν*). See Suidas ad voc. *Ἀπποκρῆτων*. Josephus (contr. Ap. i. 3) asserts that all Greek writers admitted Herodotus to be generally untruthful (*ἐν τοῖς πλείστοις ψευδόμενον*). Laertius notes certain tales which were taxed with falsity (Proem. § 9). Theopompus (Fr. 29), Strabo (xi. 740, 771, &c.), Lucian (Ver. Hist. ii. 42), Cicero (De Leg. i. 1; De Div. ii. 56), and others speak disparagingly of his veracity. Their remarks apply chiefly to his marvellous stories.

maintained that his narrative is entitled to little credit. Ctesias seems to have introduced his own work to the favourable notice of his countrymen by a formal attack on the veracity of his great predecessor,<sup>8</sup> upon the ruins of whose reputation he hoped to establish his own. He designed his history to supersede that of Herodotus; and feeling it in vain to endeavour to cope with him in the charms of composition, he set himself to invalidate his authority, presuming upon his own claims to attention as a resident for seventeen years at the court of the great king.<sup>9</sup> Professing to draw his relations of Oriental affairs from a laborious examination of the Persian archives,<sup>1</sup> he proceeded to contradict, wherever he could do so without fear of detection, the assertions of his rival;<sup>2</sup> and thus acquired to himself a degree of fame and of consideration to which his literary merits would certainly never have entitled him, and which the course of detraction he pursued could alone have enabled him to gain. By the most unblushing effrontery he succeeded in palming off his narrative on the ancient world as the true and genuine account of

<sup>8</sup> The words of Photius concerning Ctesias (Bibliothec. Cod. LXXII.) are: *σχεδὸν ἐν ἅπασιν ἀντικείμενα Ἡροδότῃ ἱστορῶν, ἀλλὰ καὶ ψεύστην αὐτὸν ἀποκαλῶν ἐν πολλοῖς.*

<sup>9</sup> Diod. Sic. ii. 32. For the fact of the residence of Ctesias in Persia, see Xen. An. i. viii. § 26-7; Strab. xiv. p. 938; Tzetz. Chil. i. i. 85.

<sup>1</sup> Diod. Sic. i. s. c. *οὗτος δὲν φησιν ἐκ τῶν βασιλικῶν διφθερῶν, ἐν αἷς οἱ Πέρσαι τὰς παλαιὰς πράξεις κατὰ τινὰ νόμον εἶχον συντεταγμένας, πολὺν πρᾶγμα νῆσαι τὰ καθ' ἕκαστα καὶ συνταξάμενον τὴν ἱστορίαν εἰς τοὺς Ἕλληνας ἐξεργεῖν.*

<sup>2</sup> The most important points on which the two writers differed were, 1. The date of the first establishment of a great Assyrian empire at Nineveh, which Ctesias placed almost a thousand years before Herodotus; 2. the duration of the empire—according to Ctesias, 1306 years, according to Herodotus, 520; 3. the date of the

Median conquest of Assyria, Ctesias made about B.C. 876, Herodotus about B.C. 600; and, 4. the duration of the Median kingdom, above 300 years in the former, and the latter writer. Minor points of difference are, the names and the reigns of the Median kings, the relation of Cyrus to Astyages, the date at which Sardis was taken, the date of the expedition against whom Cyrus made his first expedition, the names of the Median kings of Cambyzes and of the Median kings, the circumstances of the invasion of Egypt, the manner of the death of Cambyzes and the length of his reign, the names of the six conspirators, the length of the reign of Darius, the date when Babylon was recovered, the stratagem ascribed to Zoroaster, the number of the army and the fleet of Xerxes, the order of the Greek fleet in the Persian War, the time of the death of Mardonius, the date of the Greek fleet at S



transactions, and his authority was commonly followed in preference to that of Herodotus, at least upon all points of purely Oriental history.<sup>3</sup> There were not wanting indeed in ancient times some more critical spirits, *e.g.* Aristotle<sup>4</sup> and the true Plutarch,<sup>5</sup> who refused to accept as indisputable the statements of the Cnidian physician, and retorted upon him the charge of untruthfulness which he had preferred against our author. It was difficult, however, to convict him of systematic falsehood until Oriental materials of an authentic character were obtained by which to test the conflicting accounts of the two writers. A comparison with the Jewish Scriptures, and with the native history of Berosus, first raised a general suspicion of the bad faith of Ctesias,<sup>6</sup> whose credit few moderns have been bold enough to maintain against

<sup>3</sup> The historical work of Ctesias seems to have been at once received by his countrymen as authoritative regarding the East. Even Aristotle, who rejected the fables of the Indica, seems to have given a certain amount of credit to the Assyrian story. (*Polit.* v. 8; *Eth. Nic.* i. 5.) His disciple, Clearchus, followed in the same track (*Fr.* 5), as did Duris of Samos, a contemporary (*Fr.* 13). Lucian (a.c. 160) appears to have derived from Ctesias the whole outline of his Oriental narrative (*Fr.* 9; compare VIII. xii. § 3, and XXXVIII. ii.). As did Æmilius Sura, Troguus Pompeius, and the Augustan writers generally. (See Diodorus Siculus, *loc. cit.*; Nic. Damasc. *Fr.* 7-10; Strabo, xvi. pp. 1046-7.) Velleius Paterculus (i. 6) followed Sura, and Lucian (i. 1-3) Troguus Pompeius; while Lucian (*op. Enserb.*), Cephalion (*Fr.* 1), and the writers of Alexandria (vol. i. p. 17) drew direct from Ctesias himself. Lucian unfortunately adopted the views of Ctesias from Diodorus, Lucian, and Cephalion, whence they passed to the whole series of ecclesiastical writers, as Augustine, Sulpicius Severus, Agathias, Eustathius, Theodoret, &c. They are also found in those of Chertier, who took them

from Cephalion (i. 17); in Abydenus to a certain extent (*Fr.* 11); in Athenæus, Tzetzes, and others.

<sup>4</sup> The monstrous fables of the Indica were what chiefly moved the indignation of Aristotle. (See *Gen. Anim.* ii. 2; *Hist. Anim.* ii. iii. § 10; *III.* sub fin.; VIII. xxvii. § 3.) But having learnt from the untrustworthy character of the writer, he does not accept as authoritative his historical narrations. See *Pol.* v. 8, where, speaking of the account which Ctesias gave of the effeminate Sardanapalus, Aristotle adds, *el ἀληθῆ ταῦτα el μυθολογοῦντες λέγουσιν.*

<sup>5</sup> See Plutarch (*Vit. Artaxerx.* c. 13, et alibi). And compare Lucian, *De Conscribendâ Historiâ* (ii. 42; vol. iv. p. 202), and Arrian (*Exp. Alex.* v. 4).

<sup>6</sup> It is surprising that the ancient Christian chronologers did not at once perceive how incompatible the scheme of Ctesias is with Scripture. To a man they adopt it, and then expend a vast amount of ingenuity in the vain endeavour to reconcile what is irreconcilable. (See Clinton's *F. H.* vol. ii. p. 373.) Scaliger was the first to attack his credibility. (*De Emend. Temp. Not. ad Fragm. subj.* pp. 39-43.)

the continually increasing evidence of his dishonesty.<sup>7</sup> At last the *coup de grâce* has been given to his small remaining reputation by the recent Cuneiform discoveries, which convict him of having striven to rise into notice by a system of "enormous lying" whereto the history of literature scarcely presents a parallel.<sup>8</sup>

The reputation of Herodotus has on the whole suffered but little from the attacks of the Pseudo-Plutarch. The unfairness and prejudice of that writer is so manifest that perhaps he has rather done our author a service than an injury, by showing how few real errors could be detected in his narrative even by the most lynx-eyed criticism. His charge of "malignity" has rebounded on himself; and he has come to be regarded generally as a mere retailer of absurd calumnies which the plain dealing of Herodotus had caused to be circulated against him.<sup>9</sup> In no instance can he be said to

<sup>7</sup> Freret is almost the only modern of real learning who has ventured to uphold the paramount authority of Ctesias (*Mémoires de l'Académie des Inscriptions*, vol. v. pp. 351-6). Bähr (*Prolegomen. ad Ctes.* § 8, pp. 24-60) attempts but a partial defence, abating greatly from the pretensions absurdly preferred by H. Stephanus. (See the 'Disquisitio Historica de Ctesia' in this writer's edition of Herodotus.)

<sup>8</sup> The great Assyrian empire of Ctesias, lasting for 1306 years, is a pure fiction; his list of monarchs from Ninus to Sardanapalus a forgery of the clumsiest kind, made up of names in part Arian, in part geographic, in part Greek, presenting but a single analogy to any name found on the monuments, and in all probability the mere product of his own fancy. His Median history is equally baseless. (See the *Critical Essays*, Essay iii.) In his Persian history, he transfers to the time of Cyrus the corruptions prevalent in his own day, forges names and numbers at pleasure, and distorts with wonderful audacity the historical facts best known to the

Greeks. The monuments convict him of direct falsehood in numerous instances, as in the name of the brother of Cambyzes, the circumstances of the Magian revolution, the names of the six conspirators, the place and manner of Cambyzes' death, the early supremacy of Assyria, the time at which Media rose into importance, &c. &c. Authentic documents, like the Canon of Ptolemy and the dynastic tables of Manetho, contradict his chronological data; as, e.g., the number of years which he assigns to Cambyzes and Darius Hystaspes, where Herodotus and the aforesaid documents are agreed. The credibility of his history, where it touches the Greeks, may be fairly estimated by comparing his account of the revolt of Inarus (*Pers. Ex.* § 32, et seq.) with the narrative of Thucydides (i. 104, 109, 110).

<sup>9</sup> See Bähr's *Commentatio de Vit. et Script. Herod.* § 16; Dahlmann's *Life*, ch. viii.; Mure's *Literature of Greece*, vol. iv. p. 265. The last-named writer observes: "The tract of Plutarch, 'On the Malignity of Herodotus,' is a condensation of these

have proved his case, or convicted our author of a misstatement; in one only has he succeeded in throwing any considerable doubt on the view taken by Herodotus of an important matter.<sup>1</sup>

The writers who have followed in the wake of these two assailants of Herodotus can scarcely be said to have succeeded any better in their attacks on his veracity. The deliberate judgment of modern criticism on the subject is decidedly against the assailants, and cannot be better summed up than in the words of a recent author:—"There can be no doubt," says Colonel Mure, "that Herodotus was, according to the standard of his age and country, a sensible and intelligent man, as well as a writer of power and genius, and that he possessed an extensive knowledge of human life and character. Still less can it reasonably be questioned that he was an essentially honest and veracious historian. Such he has been admitted to be by the more impartial judges both of his own and subsequent periods of ancient literature, and by the *all but unanimous verdict of the modern public*. Rigid, in fact, as has been the scrutiny to which his text has been subjected, no distinct case of wilful misstatement or perversion of fact has been substantiated against him. On the contrary, the very severity of the ordeal has often been the means of eliciting evidence of his truth in cases where, with the greatest temptation to falsehood, there was the least apparent risk of detection. Every portion indeed of his work is pervaded by an air of candour and honest intention, which the discerning critic must recognise as reflecting corresponding qualities in the author."<sup>2</sup> It is unnecessary to add anything to this testimony, which coming from one whose critical knowledge is so

of Thermopylae; for as such they have been  
— passed by the intelligent public of  
every age removed from the prejudices  
in which they originate."

<sup>1</sup> The matter to which allusion is  
here made, is the conduct of the  
Persians in connexion with the battle

of Thermopylae. See Plut. de Malign.  
Herod. pp. 865-6, and compare Grote's  
Greece, vol. v. pp. 122-3. See also  
the foot-notes to book vii. chs. 206  
and 222.

<sup>2</sup> Mure's Lit. of Greece, vol. iv. p.  
251.

great, and who is certainly not a blind admirer of Herodotus, must be regarded as almost closing the controversy.

To the two excellencies of diligence in collecting materials and honesty in making use of them Herodotus adds a third, less common than either of the others, that of the strictest impartiality. Here again, however, his merit has not been uncontested. The Pseudo-Plutarch accuses him of nourishing a special prejudice against the Thebans because they had refused to gratify his cupidity;<sup>3</sup> and another writer brings a similar charge against him with respect to the Corinthians.<sup>4</sup> He has also been taxed more generally, and in modern no less than ancient times,<sup>5</sup> with showing undue favour towards the Athenians. But the charges of prejudice evaporate with the calumnies of which they are the complement, and a reference to his work shows that he had no unfriendly feeling towards either nation. The valour displayed by the entire Bœotian cavalry at Platœa is honourably noticed,<sup>6</sup> and the conduct of the Thebans on the occasion receives special commemoration;<sup>7</sup> the circumstances, moreover, of the siege of Thebes<sup>8</sup> are decidedly creditable to that people. The Corinthians receive still more striking marks of his good-will. The portraiture of their conduct from the time that they became a free nation, is almost without exception favourable. They brave the displeasure of the Spartans by withdrawing their contingent from a joint army of Peloponnesians at a most critical moment, purely from a sense of justice and determination not to share in doing a wrong.<sup>9</sup> Subsequently at a council summoned by Sparta they alone have the boldness to oppose the plan of the Lacedæmonians for enslaving Athens, and to expose openly before all the allies the turpitude of their proposals.<sup>1</sup> On another occasion they play the part of peace-makers between Athens and Thebes.<sup>2</sup> Somewhat later,

<sup>3</sup> Quoting Aristophanes of Bœotia as his authority, p. 864 D.

<sup>4</sup> Dio Chrysost. Orat. xxxvii. p. 456.

<sup>5</sup> See Plut. de Malign. Herod. p. 862, A., where the writer speaks of

the charge as one commonly made.

<sup>6</sup> Herod. ix. 68.

<sup>7</sup> Ibid. chs. 67 and 69.

<sup>8</sup> Ibid. chs. 86-8.

<sup>1</sup> Ibid. v. 92.

<sup>9</sup> Ibid. v. 75.

<sup>2</sup> Ibid. vi. 108.

they evade an express law of their state, which forbade them to give away ships of war, and liberally make the Athenians a present of twenty triremes<sup>3</sup>—certainly a meritorious act in the eyes of Herodotus. In the Persian war they act on the whole a strenuous part, only inferior to that played by the Athenians and the Eginetans. At Artemisium and at Salamis their contingent greatly exceeds that of any other state except Athens.<sup>4</sup> In the fight at the latter place their behaviour, according to the version which Herodotus manifestly prefers, is such as to place them in the first rank for bravery.<sup>5</sup> Their contingent at Plataea far exceeds that of any other state except Athens and Sparta;<sup>6</sup> and though, together with the great bulk of the confederates, they were absent from the battle, they are mentioned among those who made all haste to redeem their fault so soon as they heard of the engagement.<sup>7</sup> Finally, at Mycalé they behave with great gallantry, and appear next to the Athenians in the list of those who most distinguished themselves.<sup>8</sup> The only discredit which attaches to the Corinthians in connexion with the war regards the conduct of their naval contingent, and especially of Adeimantus, its commander, in the interval between the muster at Artemisium and the victory at Salamis.<sup>9</sup> But here is no evidence of any peculiar prejudice; for they are merely represented as sharing in the feeling common to all the Peloponnesians, and their prominence is the result of their eminent position among the Spartan naval allies. These charges of prejudice and ill-will therefore fall to the ground when tested by a general examination of the whole work of Herodotus, and it does not appear that he is fairly taxable with “malignity,” or even harshness in his treatment of any Greek state.

The accusation of an undue leaning towards Athens is one which has *primâ facie* a certain show of justice, and which at any rate deserves more attention than these unworthy impu-

<sup>3</sup> Herod. ch. 89.

<sup>4</sup> Ibid. viii. 1 and 43.

<sup>5</sup> *Ἐν πρῶτῳ τῆς ναυμαχίας*, viii. 94.

<sup>6</sup> Ibid. ix. 28.

<sup>7</sup> Ibid. ch. 69.

<sup>8</sup> Ibid. viii. 5, 59, 61.

<sup>9</sup> Ibid. ch. 105.

tations of spite and malice. The open and undisguised admiration of the Athenians which Herodotus displays throughout his work,<sup>1</sup> the fact that to Athens he was indebted for a home and a new citizenship when expelled from his native country,<sup>2</sup> the very probable fact of his having received at the hands of the Athenians a sum of money on account of his History,<sup>3</sup> make it not unlikely that he may have allowed his judgment to be warped in some degree by his favourable feelings towards those to whom he was united by the double bond of gratitude and mutual esteem. Again, in one instance, he has certainly made an indefensible statement, the effect of which is to add to the glory of the Athenians at the expense of other Greeks.<sup>4</sup> Still a careful review of his entire narrative will show that, however favourably disposed towards the Athenians, he was no blind or indiscriminating admirer, but openly criticised their conduct where it seemed to him faulty, noticing with the same unsparing freedom which he has used towards others, the errors, crimes, and follies of the Athenian people and their greatest men. Where he first introduces the Athenians, he speaks of the bulk of the nation as "loving tyranny better than freedom,"<sup>5</sup> and about the same time he notices that they suffered themselves to be imposed upon by "one of the silliest devices to be found in all history."<sup>6</sup> After the establishment of the democracy, he ventures to call in question the wisdom of great Demos himself, taxing him with "deceivableness," and declaring that he was more easily deluded by fair words than an individual.<sup>7</sup> He describes the general spirit of the Athenian

<sup>1</sup> See v. 79; vi. 112; vii. 139; viii. 10, 109, 143, 144; ix. 22, 27-8, 70, &c.

<sup>2</sup> *Suprà*, p. 21.

<sup>3</sup> *Ibid.* p. 16.

<sup>4</sup> Herod. vi. 112. It is certainly untrue to say of the Athenians at Marathon that they "were the first of the Greeks who dared to look upon the Median garb, and to face men clad in that fashion." The Ionian Greeks fought bravely against Harpagus (i. 169); the Perinthians resisted Megabazus (v. 2); the Ionians

again, assisted by a few Athenians and Eretrians, met the Persians in open fight at Ephesus (v. 102); the Cyprian Greeks fought a Persian army near Salamis (v. 110, 113); the Milesians were engaged against another in Caria (v. 120); and a hard battle was fought between a strong body of Persians and an army of Ionian and Æolian Greeks near Atarneus (vi. 28, 29).

<sup>5</sup> *Ibid.* i. 62.

<sup>6</sup> *Ibid.* ch. 60.

<sup>7</sup> *Ibid.* v. 97.

people immediately before Marathon as timid and wavering,<sup>8</sup> condemns openly their treatment of the heralds of Xerxes, which he regards as bringing them justly under the divine displeasure,<sup>9</sup> and passes a still more severe though indirect censure upon their conduct towards the Eginetans in the case of their hostages.<sup>1</sup> He further exposes their spirit of detraction towards their rivals by relating the account which they gave of the behaviour of the Corinthians at Salamis, and at the same time clearly intimating his own disbelief of it.<sup>2</sup> In the character of their great men, with the solitary exception of Aristides, he notes flaws, detracting very considerably from the admiration to which they would otherwise have been entitled. Besides the imputation of mercenary motives to Themistocles,<sup>3</sup> which has been generally remarked, Clisthenes is denied the merit of disinterestedness in the policy which formed his special glory,<sup>4</sup> and Miltiades is exhibited as engaging in the expedition which brought disgrace alike on himself and on his country, to gratify a private pique.<sup>5</sup> It cannot, therefore, be said with any truth that Herodotus suffered his admiration of the Athenians to degenerate into partizanship; or did more than assign them the meed of praise which he felt to be, and which really was, their due. A single hyperbolical expression, which his own work affords the means of correcting, cannot be allowed to weigh in the balance against the general evidence of candour and fairness furnished by his narrative.

Before taking leave of this subject, it seems right to notice two special instances, where the candour of Herodotus is very remarkably displayed under circumstances of peculiar temptation. Born and bred up during the continuance of the struggle between Greece and Persia, himself a citizen of a Greek state which only succeeded in throwing off the Persian yoke after he was grown to manhood, and led by his own opinions to sym-

<sup>8</sup> Herod. vi. 109 : comp. 124.

<sup>9</sup> Ibid. vii. 122. <sup>1</sup> Ibid. vi. 82.

<sup>2</sup> Ibid. viii. 94.

<sup>3</sup> Ibid. viii. 4, 111, 112.

<sup>4</sup> Ibid. v. 66 and 69.

<sup>5</sup> Ibid. vi. 123.

pathize most warmly with the patriotic side, he might have been pardoned had he felt a little bitterly towards that grasping people, which, not content with ruling all Asia from India and Bactria on the one hand, to Phœnicia and Lydia on the other, envied the independence and sought to extinguish the liberties of Greece. In lieu, however, of such a feeling, we find the very opposite tone and spirit in all that he tells us of the Persians. Their valour,<sup>6</sup> their simplicity and hardness,<sup>7</sup> their love of truth,<sup>8</sup> their devoted loyalty to their princes,<sup>9</sup> their wise customs and laws,<sup>1</sup> are spoken of with a strength and sincerity of admiration which strongly marks his superiority to the narrow spirit of national prejudice and partiality too common in every age. It is evidently his earnest wish and aim to do justice to the enemy no less than to his own countrymen. Hence every occasion is seized to introduce traits of nobility, generosity, justice, or self-devotion on the part of either prince or people.<sup>3</sup> The personal prowess of the Persians is declared to be not a whit inferior to that of the Greeks,<sup>3</sup> and constant apologies are made for their defeats, which are ascribed to deficiencies in their arms, equipment, or discipline,<sup>4</sup> not to any want of courage or military spirit. Of course the defects of the nation and its chiefs are also recorded; but there is every appearance of an honest intention to give them full credit for every merit which they possessed, and the portraiture is altogether about the most favourable that we

<sup>6</sup> Herod. vi. 113; viii. 100, 113; ix. 62, 102, &c.

<sup>7</sup> Ibid. i. 71; ix. 122.

<sup>8</sup> Ibid. i. 136, 138.

<sup>9</sup> Ibid. viii. 99; comp. iii. 128, 154, 155; vii. 107, and viii. 118, where the self-devotion, though not regarded as true, appears to be considered natural.

<sup>1</sup> Ibid. i. 137, 138; iii. 154.

<sup>3</sup> Ibid. i. 115; iii. 2, 74, 75, 128, 140, 154-158, 160; v. 25; vi. 30, 119, vii. 27-29, 105, 107, 136, 181, 194, 237, &c.

<sup>3</sup> Ibid. ix. 62. *λήματι μὲν γυν καὶ βώμῃ οὐκ ἔσσονες ἦσαν οἱ Πέρσαι.*

<sup>4</sup> *Δόρασι βραχυτέροισι χρεώμενοι, ἥπερ οἱ Ἕλληνες, καὶ οὐκ ἔχοντες πλῆθει χρῆσασθαι* (vii. 211). *ὁ Ἑρξεν στρατὸς ὑπὸ μεγάλῳς τε καὶ πλῆθεος αὐτῶν ὑπ' αὐτοῦ ἐπιπτε, παρασσομένῳ τε τῶν νεῶν καὶ περιπτεουσέῳ περὶ ἀλλήλας* (viii. 16). *τῶν μὲν Ἑλλήνων σὺν κοσμῇ ναυμαχεῶντων κατὰ τοξῶν, τῶν δὲ οὐ τεταγμένων ἐτι* (viii. 86). *οἱ Πέρσαι ἀσπλοὶ ὄντες καὶ πρὸς ἀνεπιστήμονας ἦσαν* (ix. 62.) Compare v. 49, where the description of the Persian equipment prepares us for the coming defeats. *ἡ μάχη αὐτῶν ἐστὶ τοιήδε· τόξα καὶ αἰχμηὶ βραχέα, ἀναξυρίδας δὲ ἔχοντες ἐρχονται ἐς τὰς μάχας καὶ κυρβάσις ἐπὶ τῇσι κεφαλῇσι.*



process of any Oriental nation either in ancient or modern times.<sup>5</sup>

The other remarkable instance of our author's candour is contained in his notice of Artemisia.<sup>6</sup> Without assigning any particular weight to the statements of Suidas as to the important part which Herodotus played personally in the drama of Halicarnassian politics, it is certain that if the revolution by which the tyranny was put down and the family of Artemisia expelled took place in his time, his views and sympathies must have been altogether on the popular side. He must undoubtedly have felt, even if he did not act, with those who drove out the tyrant, and brought Halicarnassus into the Athenian confederacy. The warm praise, therefore, and open admiration which he bestows on Artemisia, is indicative of a fair mind, which would not allow political partizanship to blind him to individual merit. Of course, if the narrative of Suidas, despite its weak authority, should be true—which has been admitted to be possible<sup>7</sup>—the credit accorded to the Halicarnassian queen would be a still more notable proof of candour.

In connexion with this trait it may be further observed that the whole work of Herodotus exhibits very strikingly his political moderation and freedom from party bias. Though undoubtedly preferring democratic institutions to any other,<sup>8</sup> he is fully aware that they are not without their own peculiar evils,<sup>9</sup> while every form of government he recognizes to have certain advantages.<sup>1</sup> A consequence of this moderation of

<sup>5</sup> Colonel Mure justly observes:—"Perhaps the best vindication of the historian's fairness, in so far as regards Persians, is the fact, that while the most detailed account of that people is a very puerile, and on which we are chiefly accustomed to form our judgment of their character, is that transmitted by Herodotus, there is no more among those who in ancient or modern times have figured on the wide stage of Oriental politics, which for wisdom, valour, talent, and generally, occupies or deserves to occupy

so high a place in our estimation."—Lit. of Greece, vol. iv. p. 435.

<sup>6</sup> Herod. vii. 99; viii. 68, 87, 88, 102, 103. <sup>7</sup> Supra, p. 14.

<sup>8</sup> See v. 78; vi. 5, &c.

<sup>9</sup> These are very strongly put in the speech of Megabyzus (iii. 81), and are glanced at in the following passages: iii. 142, 143; v. 97; vi. 109.

<sup>1</sup> See book iii. chs. 80-82, and compare the praise given to the *streplos* of Lycurgus (i. 65, 66), to the Milesian aristocracy (v. 28, 29), and to the first tyranny of Pisistratus (i. 59, ad fin.).

feeling is that fair distribution of praise and blame among persons of different political sentiments, which might have been imitated with advantage by the modern writers who have treated of this period of history. Herodotus can see and acknowledge the existence of faults in popular leaders,<sup>2</sup> and of virtues in oligarchs, or even despots.<sup>3</sup> He does not regard it as his duty to whitewash the characters of the one,<sup>4</sup> or to blacken the memories of the other. And the same dispassionateness appears in his account of the conduct of states. The democratical Argos is shown to have pursued a more selfish policy throughout the Persian war than almost any other Greek power.<sup>5</sup> The aristocratic Egina is given the fullest credit for gallant behaviour.<sup>6</sup> There is no attempt to gloss over faults or failings because those to whom they attach agree with the author in political opinions, or to exaggerate or imagine defects in those of opposite views.<sup>7</sup>

Herodotus also is, *for a Greek*, peculiarly free from the defect of national vanity. He does not consider his own nation either the oldest,<sup>8</sup> or the wisest,<sup>9</sup> or the greatest,<sup>10</sup> or even the most civilized of all. He loves his country dearly, admires its climate,<sup>11</sup> delights in its free institutions, appreciates its spirit and intelligence; but he is quite open to perceive and

<sup>2</sup> As in Clisthenes (v. 66, 69), in Themistocles (viii. 4, 109, 110, 111, 112), and in Telesarchus, the Samian democrat (iii. 142).

<sup>3</sup> Socicles, the Corinthian noble (v. 92), Pisistratus (i. 59), Mæandrius (iii. 142), Crius the Eginetan (viii. 92, comp. vi. 73), and Darius himself, are specimens.

<sup>4</sup> It may be thought that the chapters in book vi. which defend the Alomæonidæ from the charge of having been in league with the Persians at the time of the battle of Marathon (chs. 123-4) form an attempt of this kind. But to take this view we must presume their guilt, which the arguments of Herodotus show to be most improbable.

<sup>5</sup> Herod. vii. 150-152; ix. 12.

<sup>6</sup> Ibid. vii. 181; viii. 91-93.

<sup>7</sup> If there is any exception to the general practice here noted, it is in the pictures given of Greek tyrants, which have the appearance of being somewhat overdrawn. See particularly the characters of Periander (iii. 48.53; v. 92, § 6, 7), Polycrates (iii. 39, 44, 123), Histæus (iv. 137; v. 106; vi. 3, 26, 29), Cypselus (v. 92, § 5), Aristagoras (v. 37, 124), Arcefilaus III. (iv. 164), and Phereclæus (iv. 202). But the fact that tyrants are sometimes praised (i. 59; iii. 142; vii. 99, &c.) seems to show that at least Herodotus has no intention of dealing unfairly by this class of men.

<sup>8</sup> Herod. ii. 2.

<sup>9</sup> Ibid. iii. 38.

<sup>10</sup> Ibid. v. 3.

<sup>11</sup> Ibid. iii. 106. Compare i. 142.

knowledge the special advantages, whether consisting in superior antiquity, in products, discoveries, wise laws, or grand and striking monuments, of other kingdoms and regions. Egypt and Phrygia are the most ancient, India and Thrace the most powerful countries; Babylonia is beyond comparison the most fertile in grain;<sup>1</sup> Scythia the most secure against invasion;<sup>2</sup> Egypt, Babylon, and Lydia possess the most wonderful works;<sup>3</sup> Ethiopia the handsomest and longest-lived race;<sup>4</sup> Media the finest horses;<sup>5</sup> Arabia, and the other extremities of the earth, "the strangest and most excellent commodities."<sup>6</sup> Wise laws are noted as obtaining in Persia,<sup>7</sup> Babylonia,<sup>8</sup> Egypt,<sup>9</sup> Venetia;<sup>10</sup> inventions of importance are attributed to the Lydians,<sup>11</sup> the Carians,<sup>12</sup> the Babylonians,<sup>13</sup> the Egyptians,<sup>14</sup> and the wild races of northern Africa;<sup>15</sup> the adoption of customs, laws, and inventions from other countries by the Greeks is freely admitted;<sup>16</sup> the inferiority of their great works and buildings to those of Egypt receives pointed comment;<sup>17</sup> their skill as workmen, as sailors, and as builders of ships, is placed in unfavourable comparison with that of the Phœnicians, especially those of Sidon.<sup>18</sup> It is seldom indeed that an author is found so thoroughly national, and yet at the same time so entirely devoid of all arrogant assumption of superiority on behalf of his nation. His liberality in this respect offers a strong contrast to the general practice of his countrymen, whose contempt of "barbarians" was almost equal to that of the Chinese.

The merits of Herodotus as a writer have never been denied or contested. Before attempting any analysis of the qualities in which this excellence consists, it is important to consider and to classify those faults or blemishes—the "anomalies of his genius," as they have been called<sup>19</sup>—which detract from the

<sup>1</sup> *Ibid.* i. 198. Compare iv. 198.

<sup>2</sup> *Ibid.* iv. 46. <sup>3</sup> *Ibid.* i. 93.

<sup>4</sup> *Ibid.* iii. 20 and 22. Compare 114.

<sup>5</sup> *Ibid.* iii. 106, and vii. 40.

<sup>6</sup> *Ibid.* iii. 106-114. <sup>7</sup> *Ibid.* i. 136-7.

<sup>8</sup> *Ibid.* i. 198-7. <sup>9</sup> *Ibid.* ii. 177.

<sup>10</sup> *Ibid.* i. 196. <sup>11</sup> *Ibid.* i. 94.

<sup>12</sup> *Ibid.* i. 171. <sup>13</sup> *Ibid.* ii. 109.

<sup>14</sup> *Ibid.* ii. 4, 82, 109, &c.; iv. 180.

<sup>15</sup> *Ibid.* iv. 189.

<sup>16</sup> *Ibid.* i. 171; ii. 4, 50, 58, 109, &c.; iv. 180, 189; and v. 58.

<sup>17</sup> *Ibid.* ii. 148.

<sup>18</sup> *Ibid.* vii. 23, 44, and 99.

<sup>19</sup> *Mure's Literature of Greece*, vol. iv. p. 354.

value of his work as a record of facts, and form in strictness of speech his defects *as an historian*. These, according to the verdict of modern criticism,<sup>1</sup> are three in number—1. Credulity, or an undue love of the marvellous, whether in religion, in nature, or in the habits of men; 2. An over-striving after effect, leading to exaggerations, contradictions, and an excessive infusion of the anecdotal element into his work; and, 3. A want of critical judgment and method, shown in a number of oversights, inaccuracies, and platitudes, which cannot be accounted for by either of the other habits of mind, but seem the mere result of the absence of the critical faculty. These defects—the existence of which it is impossible to deny—require to be separately examined and weighed, the main question for determination being to what extent they counteract the natural working of his many excellencies, and so injure the character of his History.

It is perhaps not of much importance to inquire how far the admitted credulity of Herodotus was the consequence of the age in which he lived, and so necessary and excusable. He will not be the better historian or the safer guide for the fact that his contemporaries either generally, or even universally, shared his errors. Some injustice seems to have been done him by a late critic, who judges him by the standard of an age considerably later, and of a country far more advanced than his own.<sup>2</sup> But this question does not affect the historical

<sup>1</sup> Mure, pp. 352 and 409. 410.

<sup>2</sup> Col. Mure represents Herodotus as "in all essential respects" a contemporary of Thucydides (p. 361), and even of Aristophanes (p. 353). This is unfair. Thucydides probably outlived Herodotus some 25 or 30 years, and wrote his History towards the close of his life—after B.C. 404. (See Thucyd. i. 21.3; ii. 65; sub. fin.; v. 26.) Aristophanes was born after Herodotus had recited at Athens, in B.C. 444 probably (Schol. Ar. Ran. 502, Arg. Eq.), and only began to exhibit about the time of our author's death (in B.C. 427, Herodotus dying probably in B.C. 425).

These writers belong, therefore, to the generation *succeeding* Herodotus. Pericles and Anaxagoras are undoubtedly his "older contemporaries," but their minds were formed at Athens, not at Halicarnassus. In the rapid development of Greek mental life after the repulse of Xerxes, Athens took the lead, and soon shot far ahead of every other state; while Halicarnassus, one of the outlying portions of the Grecian world, would be among the last to receive the impulse propagated from a far-off centre. Herodotus, however, was certainly behind, while Pericles and Anaxagoras were before the age.

value of his work, which must be decided on absolute, not on relative grounds. The true point for consideration is, how far the work is injured by the defect in question—to what extent it has disqualified him for the historian's office.

Now the credulity of Herodotus in matters of religion accounts to this. He believes in the prophetic inspiration of the oracles, in the fact that warnings are given to men through prodigies and dreams, and in the occasional appearance of the gods on earth in a human form. He likewise holds strongly the doctrine of a divine Nemesis, including therein not only retribution, or the visible punishment of presumption and other sins, but also jealousy, or the provocation of divine anger by mere greatness and prosperous fortune. How do these two lines of belief affect his general narrative, and how far do they detract from its authenticity?

With regard to the former class of supernatural phenomena, it must be observed, in the first place, that they are for the most part mere excrescences, the omission of which leaves the historic narrative intact, and which may therefore, if we like, be simply put aside when we are employed in tracing the course of events recorded by our author. The prodigies of Herodotus do not more interfere with the other facts of his History than those which Livy so copiously relates, even in his later books,<sup>3</sup> interfere with his. They may offend the taste of the modern reader by their quaintness and "frivolity,"<sup>4</sup> but they are in no way interwoven with the narrative, so that it should stand or fall with them. Omit the swarming of the snakes in the suburbs of Sardis, and the flocking of the horses from their pastures to eat them before the capture of that city, and the capture itself—nay, even the circumstances of the capture—are untouched by the omission. And this remark extends to the prodigies proper to omens, dreams, and even divine appearances. Subtract the story of Epizelus from the account of the battle of Marathon, or that of Pan and Pheidippides

<sup>3</sup> Liv. xli. 13; xlii. 2, 20; xliii. 13; | <sup>4</sup> Mure, p. 362.  
<sup>4</sup> &c.

from the circumstances preceding it, and nothing else need be struck out in consequence. This cannot indeed be said of the oracles, or of the dreams in some instances; on them the narrative occasionally hinges, and we are reduced to the alternative of rejecting large portions of the story as told by our author, or accepting his facts and explaining them on our own principles. Even if we are sceptical altogether as to the prophetic power of the oracles,<sup>5</sup> or as to any divine warning being given to the heathen in dreams,<sup>6</sup> we may still believe that events happened as he states them, explaining, for instance, the visions of Xerxes and Artabanus by a plot in the palace, and the oracles concerning Salamis by the foresight of Themistocles. Cases, however, of this kind, where the supposed supernatural circumstance forms a leading feature in the chain of events, are rare, amounting to not more than four or five in the entire work.<sup>7</sup> It is also worthy of notice that the supernatural circumstances are more numerous, more prominent, and more inexplicable on rational grounds in the portion of the work which treats of remoter times and less well known countries. Without disappearing altogether, they become

<sup>5</sup> Col. Mure speaks somewhat contemptuously of those "pious persons who incline to believe in the reality of a demoniac inspiration having been for some wise purpose conceded by the true God to the Delphic Apollo" (l. s. c.); but he brings no argument against them except that certain oracles—or rather a single oracle, for his reference to Herod. ix. 43 is mistaken—which were not fulfilled in our author's time, remain unfulfilled to the present day. But no one ever supposed that *all* the oracles delivered at Delphi or other places were inspired. Those who deny any demoniac influence to the oracular shrines have to explain—1. The passage of the Acts referred to below (note <sup>6</sup> on Book i. ch. 48); 2. The fact of the defect of oracles soon after the publication of Christianity (Plut. de Defect. Or. vol. ii. pp. 431-2); and 3. The general conviction of the early Christian Fathers, that the oracles

were inspired. (See Euseb. Præp. Ev. books v. and vi.; Clem. Alex. Strom. v. p. 728; Theodoret. Therap. Sermon. x. p. 623, &c.; Augustin. de Divin. Dæmon. Op. vi. p. 370, et seqq. &c.)

<sup>6</sup> The dreams of Pharaoh, Abimelech, Nebuchadnezzar, Pilate's wife, and Cornelius, are indications that the belief of the Greeks in the occasional inspiration of dreams, which was at least as old as Homer—*καὶ γὰρ τ' ὄρατο ἐκ Διὸς ἐόντι*. Il. i. 63—had a foundation in fact.

<sup>7</sup> The dream of Astyages concerning his daughter Mandaë—the satisfaction by the Delphic oracle of the test offered by Croesus—the visions of Xerxes and Artabanus—and the famous oracle concerning the wooden wall and Salamis, are almost the only points in the supernatural machinery on which any extent of narrative can be said to turn.

scanty as we approach nearer to Herodotus's own age, and to the events which form the special subject of his History. Thus their interference is mainly with those parts of the History of which the authority is even otherwise the least, and becomes trifling when we descend to those times during which our author had the best means of obtaining information.

The mode, however, in which our author's belief in this supernatural agency is supposed to have most seriously detracted from his historical value is by the influence it is said to have exercised upon the choice which he often had to make among various versions of a story coming to him of tolerably equal authority.<sup>8</sup> It is argued that he would be apt to prefer the version which dealt most largely in the supernatural element, thus reversing the canon of criticism which a modern would be apt to proceed. Nor can it be said that this may sometimes have been the case. The supernatural, especially if removed a little from his own time, did not shock him, or seem to him in the least improbable. He would therefore readily accept it, and he would even, it might be allowed, be drawn to it as a means of enlivening his narrative. It is however unfair to represent him as "a man wholly intent on bringing all the affairs of life into connection with some special display of divine interposition." More than one occasion he rejects a supernatural story or tradition, preferring to it a plain matter-of-fact account. He suggests that when after three days of violent storm, during which the Magi strove to appease the wind by incantations and sacrifices, the tempest at last ceased, it was not so much their magical rites which had the desired effect as that the fury of the storm was spent.<sup>9</sup> He declines to accept the Athenian tale of the flight of Adeimantus from Salamis, though it is the prodigy of a phantom ship.<sup>1</sup> He refuses credit to

<sup>8</sup> *V. p. 201.*  
<sup>9</sup> *Id. viii. 191.*

<sup>1</sup> *Ibid. viii. 91. Comp. v. 86.*

the story that Cyrus was suckled by a bitch.<sup>2</sup> His appetite for the supernatural is therefore not indiscriminate; and perhaps if we possessed the complete works of his contemporaries we should find him far oftener than has been suspected preferring a less to a more marvellous story.<sup>3</sup>

There is one other point of view in which the credulity of Herodotus with respect to oracles, prodigies, &c., requires to be considered before we absolutely pronounce it a very serious defect in him as an historian. Granting that it detracts somewhat from his value as an authentic narrator of facts, has it not a compensatory advantage in placing him more on a level with the mass of his countrymen, in enabling him to understand and portray them better, and inducing him to put more fully upon record a whole class of motives and feelings which did in point of fact largely influence their conduct? Would the cold scepticism of Thucydides have given us a truer picture of the spirit in which the Persian attacks were met,—the hopes that stimulated, and the belief that sustained a resistance almost without a parallel, which may have been mere patriotism in the leaders, but in the mass was certainly to a great extent the fruit of religious enthusiasm? Is it not a fact that the Greeks of the age immediately preceding Herodotus were greatly influenced by oracles, omens, prodigies, and the like, and are we not enabled to understand them better from the sympathising pages of a writer who participated in the general sentiment, than from the disdainful remarks of one who from the height of his philosophical

<sup>2</sup> Herod. i. 122. Further instances of what might be called a rationalising tendency are ii. 57 and vii. 129 ad fin.

<sup>3</sup> It is not quite clear what sort of "exaggerations" those were which caused Herodotus to reject three accounts which he had heard of the early history of Cyrus (i. 95). Probably, however, they included a number of marvellous details, like the suckling by a bitch, which he expressly discredits. It is certain that there were often accounts current among the

Greeks of transactions included within the sphere of his History, wherein the wonderful and supernatural played a more important part than he assigns to them. Instances are, the story of Gyges, as told by Plato (*Rep.* ii. pp. 359, 360), the narrative of the Persian retreat contained in *Æschylus* (*Pers.* 497-509), and, probably, the history of the first Persian expedition under Mardonius, as Charon gave it. (*Fr.* 3; cf. *supra*, p. 43.)



nationalism looks down with a calm contempt upon the weakness and credulity of the multitude? At any rate, is it not a happy chance which has given us, in the persons of the two earliest and most eminent of Greek historians, the two opposite phases of the Greek mind, religiousness bordering upon superstition, and shrewd practical sense verging towards scepticism? Without the corrective to be derived from the work of Herodotus ordinary students would have formed a very imperfect notion of the real state of opinion among the Greeks on religious matters, and many passages of their history would have been utterly unintelligible.<sup>4</sup> It seems therefore not too much to say that we of later times gain more than we lose by this characteristic of our author, which qualified him in an especial way to be the historian of a period anterior to the rise of the sceptical spirit, when a tone of mind congenial to his own was prevalent throughout the Hellenic world, and a belief in the supernatural was among the causes which had the greatest weight in shaping events and determining their general course.

The belief of Herodotus in the pervading influence of the divine Nemesis—a belief which, in the form and degree in which it is maintained through his History, seems to have been peculiar to himself, and not shared in by his compatriots<sup>5</sup>—is regarded as having worked “even more prejudicially to the authenticity of his narrative than his vein of popular

<sup>4</sup> As the ferment consequent upon the visitation of the Mercuries, which led to the recall and thereby to the destruction of Alcibiades—only to be explained by the deep religious feeling of the mass of the Athenians. (See *History of Greece*, vol. vii. pp. 229, 232, where this passage of history is very fully treated.)

<sup>5</sup> A theory of Divine retribution was common in Greece, but it was limited to the punishment in this life of signal acts of impiety or other wickedness, to the person of the offender or of his descendants. (Cf. Herod. ii. 120, ad fin. and vi. 75, ad fin.) This line of

thought is very strongly marked in Æschylus. The peculiarity in the form of the Herodotean notion consists in this—that he regards mere greatness and good fortune, apart from any impiety or arrogance, as provoking the wrath of God. (See note <sup>4</sup> on book i. ch. 32, and compare iii. 40, vii. 10, § 5, 6, and 46, ad fin.) He also seems to consider that every striking calamity must be of the nature of a visitation (vi. 75; vii. 133, &c.), and further, he carries the notion of retributive suffering into comparatively insignificant cases (vi. 72, 135).

superstition."<sup>6</sup> Here again the mode in which his belief affected his historic accuracy is thought to have been by influencing his choice among different versions of the same story. It is admitted that he was too honest to falsify his data;<sup>7</sup> but it is said<sup>8</sup> that in "almost every case" there would be several versions of a story open to his adoption, and he would naturally prefer that one which would best illustrate his theory of Nemesis. Undoubtedly where the different accounts came to him upon equal or nearly equal authority such a leaning might determine his choice; but there is no reason to believe that, where the authority was unequal, he allowed himself to be improperly biassed by his devotion to the Nemesiatic hypothesis. The attempts made to prove such an undue bias mostly fail;<sup>9</sup> and it is doubtful whether there

<sup>6</sup> Mure, p. 369.

<sup>7</sup> Ibid. p. 376.

<sup>8</sup> Ibid. p. 369.

<sup>9</sup> Col. Mure has brought forward four examples of the distortion of history by Herodotus in furtherance of the Nemesiatic theory—viz.: the cases of Croesus, Cambyeses, Cleomenes, and the Spartan heralds, Nicolas and Anêristus. With regard to the first, he dwells principally upon the supposed anachronism involved in bringing Solon to the court of Croesus, which is shown below (i. 29, note <sup>9</sup>) to be quite a possible event. In the case of Cambyeses, he looks on Herodotus as having preferred the Egyptian to the Persian account of his death (which latter he thinks to be the true one, and to be preserved to us in Ctesias), because its features, though highly improbable, were retributive (pp. 370, 371). But, as he confesses in a note, the tale in Ctesias is not the Persian, nor the true account, but one of that writer's inventions; and the narrative of Herodotus is proved by the Behistun inscription to be correct, except in representing the wound which Cambyeses gave himself as accidental, a point which does not help the Nemesis. With respect to Cleomenes, he thinks that his suicide ought to have been ascribed to his habits of drink-

ing; but as it is Herodotus himself who records these habits, and the opinion entertained by the Spartans that the madness of Cleomenes arose from them, he cannot be said to have perverted, or even concealed, history, in order to give more likelihood to his own Nemesiatic views. In the fourth case, that of the envoys, Col. Mure, comparing Thucyd. ii. 67, with the narrative of Herodotus, supposes that there were "two accounts of the affair, one describing Nicolas and Anêristus as two out of six, or but one-third of the mission, the other as two out of three," and that Herodotus was tempted to prefer the latter number by "the broader shadow of plausibility which it gave to his own case of retributive vengeance" (p. 375). But there is not the slightest evidence of the existence of two stories. Herodotus nowhere states the number of the ambassadors. He probably knew the details of the affair just as well as Thucydides, as appears from the minuteness of his account (supra, p. 29, note <sup>1</sup>). His narrative, however, was only concerned with the fate of two out of the six—namely, Nicolas and Anêristus—and he need have mentioned no others; it is quite casually, and merely on account of his indi-

is a producible instance of it.<sup>1</sup> Moreover it is beyond the truth to say that in "almost every case" there would be several versions; and when there were, it should be borne in mind that it was his general practice to give them.<sup>2</sup> Further, the theory of Herodotus certainly is not that "every act of mortal folly or injustice" must have a special Nemesis; or at least it is not his theory that every such act must have a special Nemesis which can be distinctly attached to it by the historian; for he professes himself at a loss to know what punishment the Athenians received for their conduct toward the heralds of Darius;<sup>3</sup> and many instances even of flagrant impiety are recorded by him without any notice of their having drawn down a special visitation.<sup>4</sup> Herodotus is not, therefore, under any very strong temptation to warp or bend history in accordance with the exigences of his Nemesiatic theory; for that theory does not oblige him to show that all crimes are punished; and if it requires him, in the case of signal calamities, to assign a cause provocative of them, yet as he may find the cause in the conduct of ancestors,<sup>5</sup> in mere antecedent prosperity,<sup>6</sup> in fate,<sup>7</sup> or in an unwitting contravention of fate,<sup>8</sup> no less than in the moral conduct of the individual, he cannot experience any great difficulty in accounting for such

cal eminence, that he names Ari-  
sta. In such a case the *mentio unius*  
must not be taken as implying the ex-  
istence of the *plurium*. Again, Col. Mure  
seems to think that Herodotus pur-  
posely concealed the "human Neme-  
sis" which was really involved in the  
execution. So far from this being  
true, Herodotus adds a particular  
connected with the human Nemesis,  
as is not given by Thucydides—  
that Antristius had himself been  
slandered in the cruelties which pro-  
duced the execution of the ambassadors  
way of reprisals. In fact, Hero-  
dotus would not feel that a human  
Nemesis was connected with a divine Nemesis.  
Of the cases brought forward by  
Mure, that of Croesus seems to be  
only one where history has really  
been distorted to make the Nemesis

more complete (see Essay i. sub fin.).  
As gross an instance is the story of  
Polycrates, where the renunciation of  
alliance by Amasis, and the loss and  
recovery of the ring, seem to be pure  
fictions. But in neither case is it  
quite clear that Herodotus had a  
choice between different accounts.

<sup>1</sup> See i. 1-5, 19, 20, 27, 70, 75, &c.;  
ii. 181; iii. 1-3, 9, 30, &c.; iv. 5-11,  
150-4; v. 85-6; vi. 54, 75-84, 121-4;  
vii. 213-4, 230; viii. 94, 117-120; ix. 74.

<sup>2</sup> Herod. vii. 133.

<sup>3</sup> Ibid. i. 80, 159, 160; ii. 124-8; v. 63,  
67; vi. 86, 91.

<sup>4</sup> As in the case of the heralds, and  
in that of Croesus to some extent (see  
i. 13, 91).

<sup>5</sup> Herod. i. 32; iii. 40, 125; vii. 10,  
§ 5.

<sup>6</sup> Ibid. i. 8.

<sup>7</sup> Ibid. ii. 133.

calamities without travelling beyond the domain of fact into the region of fable and invention. It is indeed far more in his choice of facts to record than in his choice among different versions of the same facts that our author's favourite theory of human life has left its trace upon his History. The great moral which he had himself drawn from his wide survey of mundane events was that which the word "Nemesis," taken in its widest sense, expresses. And this, his own predominant conviction, he sought to impress upon the world by means of his writings. Perhaps the chief attraction to him of his grand theme—the reason that induced him to prefer it to any other which the records of his own or of neighbouring countries might have offered—was the pointed illustration which it furnished of greatness laid low—of a gradual progression to the highest pinnacle of glory and prosperous fortune, followed by a most calamitous reverse.<sup>9</sup> And the principle which may be supposed to have determined him in the selection of his main subject had the amplest field for exercise when the question was concerning the minor and more ornamental portions—the episodes, as they are generally called—which constitute so considerable a part and form so remarkable a feature of the History. In the choice of the episodes, and still more in the length to which they should be pursued, and the elaboration which should be bestowed on them, Herodotus appears to have been guided to a very great extent, though perhaps unconsciously, by their fitness to inculcate the moral lesson which he was especially anxious to impress on men. Hence the length and finish of the legend of Cræsus, and of the histories of Cambyses, Polycrates, Cleomenes, Oretes,<sup>1</sup> &c.; hence the introduction of such tales as those of Helen,<sup>2</sup> Glaucus,<sup>3</sup> Pythius,<sup>4</sup> Artayctes;<sup>5</sup> every occasion is seized to deepen by repetition the impression which the main narrative is calcu-

<sup>9</sup> His other work, the history of the Assyrian Monarchy, would similarly have comprised the rise of an enormous power, and a still more complete overthrow.

<sup>1</sup> Herod. iii. 120-128.

<sup>2</sup> Ibid. ii. 113-120.

<sup>3</sup> Ibid. vi. 86.

<sup>4</sup> Ibid. vii. 27-29, 38, 39.

<sup>5</sup> Ibid. ix. 116-120.

lated to produce; and thus a space quite disproportionate to their historical interest is assigned to certain matters which properly belong to the narrative, while others which scarcely come within the sphere of the narrative at all, find a place in it owing to their moral aspect.

The credulity of Herodotus in respect of marvels in nature and extraordinary customs among the remoter tribes of men has undoubtedly had the effect of introducing into his work a number of statements which the progress of our knowledge shows us to be untrue, and which detract from the value though they add to the entertainingness of his pages. But these fictions are not nearly so many as they have recently been made to appear;<sup>6</sup> and their occurrence is the necessary consequence of our author's adoption of a principle which the circumstances of the time justified, and to which the modern reader is greatly beholden. In dealing with this class of subjects he was obliged to lay down for himself some rule concerning the reports which he received from others; and

<sup>6</sup> Col. Mure has included among the "credible or impossible marvels recorded by Herodotus" a considerable number of statements which there is not the slightest reason to question:—the existence of men without names in Western Africa (iv. 184), two singular breeds of sheep in Arabia, with the contrivance for preventing the long tails of the one kind from injury (iii. 13), the fact of a race dwelling upon scaffoldings in the middle of lake Prasias, and living upon fish (iv. 16), the existence of a bald race beyond Scythia (iv. 23), the peculiar form of cannibalism ascribed to the Massagetae (i. 216) and others (iii. 36, iv. 36), and the eccentric customs with regard to women of the Naxosians (iv. 172), Indians (iii. 101), Sarmatians (i. 203), &c. Many of these find close parallels in the observations of other travellers (see notes on iv. 184; iii. 113; and v. 16); there are perhaps exaggerations, but involve interesting notices of real

facts (see note on iv. 23). Occasionally Col. Mure helps his argument by a mistranslation, as when he says that Herodotus describes among other curiosities found at Plataea, "a head, the skull, jaws, gums, and teeth of which were of a single piece of bone" (p. 379; Herodotus having in fact mentioned a skull without sutures, i.e., one in which the sutures did not appear; and also, as a separate marvel, two jaws, an upper and an under, wherein the teeth, incisors, and grinders (*yeu-phi*, "grinders," not "gums") were joined together and formed but a single bone, which is a possible result of ossification. This is perhaps the grossest instance of the kind; but the same spirit of undue leaning is shown in representing it as unquestionable that Herodotus meant to give his bald men (iv. 23) "unusually long and bushy beards," when this is only a possible, and not perhaps the most probable rendering of the passage. (See note ad loc.)

if he did not resolve to suppress them entirely—a course of proceeding that all probably would agree in regretting—he could only choose between reporting all alike, whether they seemed to him credible or incredible, and making his own notion of their credibility the test of their admission or rejection. Had he belonged to an age of large experience, and to one when travels as extensive as his own were common, it might have been best to pursue the latter course, trusting to future travellers to complete from their wider observation the blanks which he would thus have left voluntarily in his descriptions. But Herodotus lived when knowledge of distant countries was small, and travels such as his very uncommon; he had been the first Greek visitant in many a strange land, and knew that there was little likelihood of others penetrating further, or even so far as himself. He was also conscious that he had beheld in the course of his travels a number of marvels which he would have thought quite incredible beforehand;<sup>7</sup> and hence he felt that, however extraordinary the reports which reached him of men or countries, they might nevertheless be true. He therefore thought it best to give them a place in his work, but with the general protest that he did not, by recording a thing, intend to declare his own belief in it.<sup>8</sup> Sometimes he takes the liberty of expressing, or by a sly innuendo implying, his distinct disbelief;<sup>9</sup> sometimes by relating the marvel as a fact, and not merely as what is said, he lets us see that he gives it credence;<sup>1</sup> but generally he is content to reserve his own opinion, or perhaps to keep his judgment in suspense, and simply to report what he had heard from those who professed to have correct information.<sup>2</sup> And to this judicious resolution

<sup>7</sup> As the productiveness of Babylon, and the size to which plants grew there (i. 193).

<sup>8</sup> See book vii. ch. 152.

<sup>9</sup> As in ii. 28, 56, 57, 131; iii. 115, 116; iv. 25, 31, 32, 36, 42, 105; v. 10; and by an innuendo, in iv. 191.

<sup>1</sup> As in his account of the Phoenix (ii. 73), of the bald men (iv. 23-5), of

the collection of ladanum from the beards of goats (iii. 112), of the sweet scent that is wafted from Arabia (iii. 113), of the Neuri leaving their country on account of serpents (iv. 195), of the wild asses which did not drink (iv. 192), and of the extraordinary skull and jaws found on the field of Plataea (ix. 83).

<sup>2</sup> See i. 140, 202; ii. 32, 33, 75;

c his part the modern reader is greatly indebted. Had he decided on recording nothing but what he positively believed, we should have lost altogether a number of the most interesting portions of his History.<sup>3</sup> Had he even allowed positive disbelief to act as a bar to admission into his pages, we should have been deprived of several of the most important notices which his work contains. The circumstance which is to us incontrovertible evidence of the fact—intrinsically so hard to credit—that Africa was circumnavigated by the Phœnicians as early as the seventh century before our era, the marvel calmly reported by the voyagers, that as they sailed they "had the sun on their right,"<sup>4</sup> was one which Herodotus distinctly rejected as surpassing belief. He also saw no grounds for admitting the existence of any islands called the Cassiterides, or Tin Islands, whence that commodity was brought to Greece,<sup>5</sup> nor any sufficient evidence of a sea washing Europe upon the north, from which amber was obtained;<sup>6</sup> so that had he adopted the canon of exclusion which his critics prefer, we should have been without the earliest mention which has come down to us of our own country—we should have lost the proof furnished in the same place of the antiquity of our tin trade—and we should have been unaware that any information had reached the Greeks

30, 22, 104-5, 108-9, 111; iv. 96, 173, 184 ad fin., 195, 196; v. 9. He often reminds us in the middle of an account that he is neither affirming nor denying, but only reporting what is said—as in iv. 96—*περὶ μὲν τούτου οὐκ ἔστιν ὁμοῖον εἰς τὸ πιστεῖν τι λίγην.* v. 173 *λίγην δὲ ταῦτα τὰ λέγουσι Λιβυοί.* v. 195. *ταῦτα εἰ μὲν ἐστὶ ἀληθὲς οὐκ ἔστι, τὰ δὲ λέγουσι ἥδη.* We are not anywhere entitled to assume, when Herodotus makes a statement without any special intimation of a doubt of its accuracy, that "he believed it himself and intended it to be believed by others" (Mure. p. 380), but only that he did not actually disbelieve it, and that he thought it worthy of the attention of his readers. Herodotus

does in fact mark by very nice shades the degree of credence which he claims for his different statements. Where he believes, he states the thing as a fact; where he doubts, he tells us it was said; where he disbelieves, he calls the statement in question.

<sup>3</sup> As for instance the entire account in the second book of the interior of Africa, containing notices perhaps of the Niger and of Timbuctoo (chs. 32-33), and great parts of the description of the north African nations in book iv. (chs. 168-196.)

<sup>4</sup> Herod. iv. 42. *ἔλεγον γὰρ μὲν οὐκ ἔστιν, ἀλλὰ δὲ δὴ τὸν, ὡς περιπλέοντες τὴν Λιβύην τὸν ἥλιον ἔσχον ἐς τὰ δεξιὰ.*

<sup>5</sup> Herod. iii. 115.

<sup>6</sup> Ibid. iii. 115, and compare iv. 45.

in the time of Herodotus of the existence of the Baltic. It may fairly be doubted whether the retrenchment of a certain number of traveller's tales, palmed upon the unsuspectingness of our author by untruthful persons or humourists,<sup>7</sup> would have compensated for the loss of these important scraps of knowledge which we only obtain through his habit of reporting even what he disbelieved.

There is another respect also wherein advantage seems to arise to the work of our author from his spirit of credulity, which may mitigate the severity of our censures on this defect of his mental constitution. Credulity is a necessary element in a certain cast of mind, the other constituents of which render their possessor peculiarly well fitted for the historian's office. The simplicity (*εὐήθεια*) which Plato requires in the philosopher<sup>8</sup> is no less admirable in the writer of history, and it is this spirit—frank, childlike, guileless, playful, quaint—which lends to the work of Herodotus a great portion of its attraction, giving it that air of freshness, truth, and *naïveté* which is felt by all readers to be its especial merit. We cannot obtain these advantages without their accompanying drawback. Writers of the tone of Herodotus, such as Froissart, Philip de Comines, Sir John Mandeville, and

<sup>7</sup> Even these have perhaps been unduly multiplied. At least to me the following comparison appears to be overstrained:—"The translation supplied to Herodotus of the inscription on one of the larger pyramids represented it as 'recording the quantity of onions, leeks, and radishes consumed by the labourers employed in the erection of the monument.' Were a foreigner, ignorant of the English tongue, to ask the meaning of the inscription on the London Monument, of some humourist of Fish-street Hill, the answer might probably be, that it recorded the number of quarts of porter and pipes of tobacco consumed by the builders of the column: but it is not likely that he would put faith in the statement. Herodotus however seems,

*in the parallel case, to have believed his informants implicitly,*" &c. This is to argue that what would be unlikely to take place in London in the 17th century A.D. would have been equally unlikely to happen in Egypt in the 20th or 25th century A.C. Probabilities will of course be differently measured by different minds; but to me, I confess, it does not seem at all out of keeping with what we know of primitive times, that the greatness of a work should be estimated by the quantity of food consumed by those engaged on it, or that this estimate should be recorded on the work itself. Herodotus, it should be borne in mind, does not say that this was the only inscription.

<sup>8</sup> Republ. iii. § 16.



others of our old English travellers, are among the most charming within the whole range of literature; but their writings are uniformly tinged with the same credulous vein which is regarded as offensive in our author.

The charge made against Herodotus of an undue love of effect finds its most solid ground in that tone of exaggeration and hyperbole which often characterises his narrative, especially in its more highly wrought and excited portions. His statements that the Athenians at Marathon were "the first Greeks who dared to look upon the Median garb, and to face men clad in that fashion,"<sup>9</sup> and that the island of Samos appeared to the commanders of the combined fleet after Salamis "as distant as the Pillars of Hercules,"<sup>1</sup> are rhetorical exaggerations of this character, and have been deservedly reprehended.<sup>2</sup> Other instances of the tendency complained of are, the declaration in the first book that Cyrus, by the overthrow of Croesus, became "master of the whole of Asia,"<sup>3</sup> and that in the sixth, that if the Ionians had destroyed the Persian fleet at the battle of Lade, Darius could have brought against them "another five times as great."<sup>4</sup> To the same quality perhaps may be ascribed the readiness with which Herodotus accepts from his informants extravagant computations of numbers, size, duration, &c.,<sup>5</sup> as well as improbable statements with regard to regularity<sup>6</sup> and completeness, the latter sometimes contradicted in his own

<sup>9</sup> Herod. vi. 112. <sup>1</sup> Ibid. viii. 132.

<sup>2</sup> Mure's Lit. of Greece, iv. pp. 403-406.

<sup>3</sup> Chap. 130 ad fin.; cf. ix. 122.

<sup>4</sup> Chap. 13.

<sup>5</sup> As the size of the army of Xerxes (vii. 181-7; see note ad loc.), the number of cities in Egypt in the reign of Amasis (ii. 177), the height of the walls of Babylon (i. 178; see note<sup>7</sup> ad loc.) and of the pyramids (ii. 124, 127), the duration of the Egyptian monarchy (ii. 142; compare 100), &c.

<sup>6</sup> Instances of improbable regularity are, the unbroken descent of the Ly-

dian Heraclide kings in the line of direct succession during twenty-two generations (i. 8), the exact correspondence in the number of Egyptian kings and high-priests of Vulcan during a supposed period of 11,340 years (ii. 142), and the unbroken hereditary descent of the latter (ii. 143), the occurrence of salt-hills and springs of water at intervals of exactly 10 days' journey along the whole sandy belt extending from Egyptian Thebes to the west coast of Africa (iv. 181), the wonderful productiveness of all the world's extremities (iii. 106-116), &c.

pages.<sup>7</sup> His constant desire is to set matters in the most striking light—to be lively, novel, forcible—and to this desire not only accuracy, but even at times consistency, is sacrificed. It belongs to his romantic and poetic turn of mind to care more for the graphic effect of each successive picture than for the accord and harmony of the whole. His colours are throughout more vivid than the sober truth of history can be thought to warrant; and the modern critical reader has constantly to supply modifications and qualifications in order to bring the general tone of the narrative down to the level of actual fact.

Whether the anecdotal vein in which Herodotus so freely indulges is fairly referred to this head may perhaps admit of a doubt. A judicious selection of anecdotes forms a portion of the task of the historian, who best portrays both individual character and the general manners of an age by the help of this light and graceful embellishment. That the bulk of our author's anecdotes serve their proper purpose in his History—that they are characteristic and full of instruction, as well as pointed and well told—is what no candid and sensible reader can hesitate to allow. Perhaps the anecdotal element may be justly regarded as over largely developed in

<sup>7</sup> The entire freedom of the Greeks before Croesus (i. 6), the complete destruction of the Samians by Otanes (iii. 149), the total contrast between Greek and Egyptian manners (ii. 35. 36), the demolition of the walls of Babylon by Darius (iii. 159), the general submission of the insular Greeks to Cyrus (i. 169), the absolute invincibility of the Scythians (iv. 46), and the extreme simplicity of the Persians before they conquered the Lydians (i. 71), are specimens. The history of the four predecessors of Croesus upon the throne shows that the encroachments of the Lydians upon the liberties of the Greeks began with Gyges, and continued without intermission till the complete reduction of the Ionians, Æolians, and Dorians by Croesus (i. 14-16). The prominent

part played by the Samians in the Ionian revolt (vi. 8-15) is incompatible with their extermination by Otanes. The non-existence of priestesses in Egypt—one of the points of contrast between that country and Greece—is contradicted expressly (i. 182 and ii. 54). It appears from the description of Babylon (i. 178-180) that the great wall, though gaps may have been broken in it, was still standing when Herodotus wrote. That all the islanders did not submit to Cyrus is apparent from the history of Polycrates (iii. 44). The reduction of the Scythians by Sesostris is expressly asserted in book ii. (chs. 108 and 110). That the Persians began to lay aside their simple habits as soon as they conquered the Medes is implied in book i. ch. 126.

the work, especially if we compare it with other histories; but we must remember that in the time of Herodotus the field of literature had not been partitioned out according to our modern notions. History in our sense, biography, travels, memoirs, &c., had not then been recognised as distinct from one another, and the term *isotopia*, or "research," equally comprehended them all. Nor is it easy to see where the knife could have been applied, and the narrative pruned down and stripped of anecdotal details, without the suppression of something that we could ill have spared—something really valuable towards completing the picture of ancient times which Herodotus presents to us. Certainly the portions of his work to which the chief objection has been made, as consisting of "mere local traditions and gossiping stories,"<sup>1</sup> the "Corinthian court scandal" of the third and fifth books,<sup>2</sup> the accounts of Cyréné and Barca in the fourth,<sup>3</sup> the personal history of Solon,<sup>4</sup> and the wars between Sparta and Tegea in the first,<sup>5</sup> are not wanting in interest; and though undoubtedly we might imagine their loss compensated by the introduction of other matters about which we should have more cared to hear, yet their mere retrenchment without such compensation, which is all that criticism can have any right to demand,<sup>6</sup> would have diminished and not increased the value of the

<sup>1</sup> *Harv.* p. 391.

<sup>2</sup> *Revised* in. 49-53; v. 32. *Comp.* II. 4.

<sup>3</sup> *Ibid.* iv. 145-205.

<sup>4</sup> *Ibid.* i. 30-33. <sup>5</sup> *Ibid.* i. 65-69.

<sup>6</sup> The substance of C. J. Murray's objections against the epistolary portions of the work is, that he has not given us anything more valuable in the way of what he has actually given—e. g. instance, the real history of which under the Cypriote method is introduced concerning Pericles in 292-3, the legislation of Solon in 34, his discourse with Croesus (cp. 26), the Maccanians wars in the place of his struggle with Tegea (p. 257) &c. He thinks we had "a right

to expect" that Herodotus in his epistolical notices of the Greek states, should have embraced all the more important facts of their history (p. 391). But this is to suppose that Herodotus was not writing the history of Greece but the history of a particular war. We had no right to expect anything from him but what we should expect hearing from the chronicler of two Greek and Persian. As Murray observes, "the work of Herodotus is not an ancient Greek history but has an epic character; it has a unity and its episodes, which are regarded as episodes, are not to be regarded as the main story." See *Narrative Literature on Ancient History*, vol. i. p. 100 & 101.

work as a record of facts,<sup>5</sup> and would scarcely have improved it even in an artistic point of view. The double narrative in the third book is skilfully devised to keep up that amount of attention to Greek affairs which the author desires to maintain, in subordination to the main subject of the earlier or introductory portion of his work—the rise and progress of the Persian empire, and resembles the underplot in a play or a novel, which agreeably relieves the chief story. It also, as has been already observed,<sup>6</sup> reflects and repeats, in the histories of Periander and of Polycrates, the main ethical teaching of the work, thereby at once deepening the moral impression, and helping to diffuse a uniform tone throughout the volumes. The history of the Greek colonies in Africa is not only interesting in itself, and in the light it throws upon the principles of Hellenic colonisation,<sup>7</sup> but it serves to introduce that sketch of the neighbouring nations which has always been recognised as one of the most valuable of our author's episodes. The fragment of the life of Solon is no doubt in some degree legendary, but he must be a stern critic who would have the heart to desire its retrenchment, seeing that with it must have disappeared almost the whole story of Cræsus, the most beautiful and touching in the entire History. The wars of Sparta with Tegea had an intrinsic importance quite sufficient to justify their introduction, and the synchronism of the last with the time of the embassy sent by Cræsus, which forms the sole occasion of the reference in the first book to Spartan history, fully explains its occurrence in the place assigned to it. Adverse criticism therefore seems to fail in pointing out any mere surplusage even in the anecdotal portion of the work, and the truth appears to be that the episodical matter in Herodotus is, on the whole,

<sup>5</sup> The stories of Periander and Polycrates give us the portrait of the Greek tyrant in his worst, and in his intermediate, as that of Pisistratus does in his best character. Without them the abhorrence expressed by Herodotus for rulers of this class would strike

the reader as strange and exaggerated.

<sup>6</sup> See above, page 92.

<sup>7</sup> Especially upon the leading part taken by the Delphic oracle in directing the course of colonisation, and forcing the growth of colonies.

singularly well chosen and effective, being lively, varied, and replete with interest.

To say that Herodotus has no claim to rank as a critical historian is simply to note that, having been born before the rise of a certain form of the historical science, he did not happen to invent it. That in intelligence, sagacity, and practical good sense he was greatly in advance of his predecessors and even of his contemporaries, is what no one who carefully reads the fragments left us of the early Greek historians will hesitate to allow. But a great gulf separates him from Thucydides, the real founder of the Critical School. From the judgment of Thucydides on obscure points connected with the history of the ancient world, the modern critic, if he ventures to dissent at all, dissents with the utmost diffidence. The opinions of Herodotus have no such weight. They are views which an intelligent man living in the fifth century B.C. might entertain, and as such they are entitled to attentive consideration, but they have no binding authority. Herodotus belongs distinctly to the Romantic School: with him the imagination is in the ascendant and not the reason; his mind is poetic, and he is especially disqualified to form sound judgments concerning events remote from his own day on account of his full belief in the popular mythology, which placed gods and heroes upon the earth at no very distant period. He does not apply the same canons of credibility to the past and present, or, like Thucydides, view human nature and the general course of mundane events as always the same.<sup>8</sup> Thus his history of early times is little more than myth and fable, embodying often important traditions, but delivered as he received it, without any exercise upon it of critical discrimination. In his history of times near his own the case is different; he there brings his judgment into play, compares and sifts different accounts, exhibits sense and intelligence, and draws conclusions for the most part just and rational.<sup>9</sup> Still even in this portion of the history we miss

<sup>8</sup> Thucyd. i. 22.

| <sup>9</sup> For acknowledgments on this head

qualities which go to form our ideal of the perfect historian, and with which we are familiarised through Thucydides and his school; we miss those habits of accuracy which we have learnt to regard as among the primary qualifications of the historical writer; we come upon discrepancies, contradictions, suspicious repetitions, and the like; we find an utter carelessness of chronology; above all, we miss that philosophic insight into the real causes of political transactions, the moving influences whence great events proceed, which communicates, according to modern notions, its soul to history, making it a living and speaking monitor instead of a mere pictured image of bygone times and circumstances.

The principal discrepancies, contradictions, &c., in the Herodotean narrative have either been already glanced at or will be pointed out in the notes on the text. One of the most common is a want of harmony in the different portions of any estimate that is given of numbers. If both the items and the total of a sum are mentioned, they are rather more likely to disagree than to agree. Making the most liberal allowance for corruptions of the text (to which numbers are specially liable), it would still seem that these frequent disagreements must have arisen from some defect in the author: either he was not an adept in arithmetic, or he did not take the trouble to go through the calculations and see that his statements tallied. Numerical discrepancies of the kind described occur in his accounts of the duration of the Median empire,<sup>1</sup> of the tribute which the Persian king drew from the satrapies,<sup>2</sup> of the distance from Sardis to Susa,<sup>3</sup> and of the sea from Egyptian Thebes,<sup>4</sup> of the number of the Greek fleet at Salamis,<sup>5</sup> &c.; while other errors disfigure his computation

on the part of an adverse critic, see Mure's *Lit. of Greece*, vol. iv. pp. 354 and 410.

<sup>1</sup> Herod. i. 180. See the *Critical Essays* appended to Book i., Essay iii. ad fin.

<sup>2</sup> Ibid. iii. 90-95. See note ad loc.

<sup>3</sup> Ibid. v. 52-54.

<sup>4</sup> Ibid. ii. 7-9. From the sea to Heliopolis is said to be 1500 stades, from Heliopolis to Thebes 4860 stades, but from the sea to Thebes only 6120, instead of 6360, stades.

<sup>5</sup> Ibid. viii. 43-48. See note ad loc.

of the number of days in the full term of human life,<sup>6</sup> and of the duration of the monarchy in Egypt.<sup>7</sup> The only calculations of any extent which do not contain an arithmetical error are the numbers of the Greek fleets at Miletus<sup>8</sup> and Artemisium,<sup>9</sup> of the fleet<sup>10</sup> and army of Xerxes,<sup>11</sup> and of the Greek army at Plataea.<sup>12</sup> Contradictions connected with his habit of exaggeration have been already noticed.<sup>13</sup> Others, arising apparently from mere carelessness, are the discrepancies between his description of the size of Scythia, and his account of the expeditions of Darius;<sup>14</sup> between his date for Psammeticus<sup>15</sup> and his estimate of 700 years from

<sup>6</sup> Herod. i. 32. The double error—clearly arising from more carelessness whereby the solar year is made to average 375 days, is explained in the note on the passage.

<sup>7</sup> Ibid. ii. 142. The error here is but slight, yet it is curious. Having to estimate the number of years contained in 341 generations of men, Herodotus first lays it down that three generations go to the century. He then says, correctly, that 300 generations will make 10,000 years; but in estimating the odd 41 generations, he has a curious error. Forty-one generations, he says, will make 1340 years; whereas they will really make 1366½ years. If a round number were intended, it should have been 1360 or 1370.

<sup>8</sup> Ibid. vi. 8.

<sup>9</sup> Ibid. viii. 1, 2.

<sup>10</sup> Ibid. vii. 89-95. <sup>11</sup> Ibid. vii. 184-6.

<sup>12</sup> Ibid. ix. 28, 29.

<sup>13</sup> Supra, p. 98. Col. Mure adds to these a number of discrepancies which are more imaginary than real. (See Appendix J. to his 4th volume.) He considers the statement that Croesus was "the person who first within the knowledge of Herodotus commenced aggressions on the Greeks" (i. 5), as conflicting not only with the narrative in ch. 14.16, but also with the account of the Ionian colonisation of Asia Minor in ch. 146. But Herodotus does not say that the Greeks emigrated at the expense of the Lydians, who probably dwelt some way inland

at that time. Again, Col. Mure objects to the panegyric upon the Alcmaeonidae for their consistent hatred of tyrants (vi. 121), because Megacles had on one occasion helped Pisistratus to return (i. 61); but this is at the utmost a slight rhetorical exaggeration. The Alcmaeonidae, from the time when Megacles broke with Pisistratus, had been most consistent in their opposition. (See i. 64; v. 62, 63, 66, &c.) He also sees a contradiction between book v. ch. 40, where Anaxandrides is said, in maintaining two wives and two households at the same time, to have "done an act very contrary to Spartan feeling," and book vi. ch. 61, et seq., where King Ariston is said to have had two wives, and to have even married a third, without any censure or remark at all. Here the flaw is altogether in the critic's spectacles: the strange and unusual thing being, according to Herodotus, not divorce and remarriage, as in Ariston's case (vi. 63), but the having two wives and two households at one and the same time. Ariston never had two wives at once.

<sup>14</sup> Herod. iv. 101-133. See note on book iv. ch. 133.

<sup>15</sup> This date cannot be fixed exactly, as Herodotus does not tell us in which year of the reign of Cambyses he believes him to have invaded Egypt. Assuming, however, the year a.c. 525 for this event, and taking the years of the last six kings from Herodotus, we

Anysis to Amyrtæus;<sup>1</sup> between his two accounts of the Telmessian prodigy of the female beard;<sup>2</sup> his two estimates of the length of the day's journey;<sup>3</sup> and his two statements of the time that intervened between the first and second expeditions directed against Greece by Darius.<sup>4</sup> Repetitions having an awkward and suspicious appearance are—the warnings given to Croesus by Sandanis,<sup>5</sup> and to Darius and Xerxes by Artabanus;<sup>6</sup> the similar prayers of Cebazus and of Pythius, with their similar result;<sup>7</sup> the parallel reproaches addressed to Astyages by Harpagus, and to Demaratus by Leotychides;<sup>8</sup> and the anecdote, told of Cyrus, of Artaphernes, and of Darius, that on hearing of one of the leading Greek nations, they asked "who they were?"<sup>9</sup>

The want of a standard chronological era cannot be charged against Herodotus as a fault,<sup>10</sup> since it was a defect of the age in which he lived, and one with which even Thucydides is

obtain B.C. 671 or B.C. 672 for the year of the accession of Psammetichus—a date accordant with the synchronism which made him contemporary with Cyaxares (i. 105), and agreeing nearly with the views of Manetho.

<sup>1</sup> Herod. ii. 140. According to this statement nearly 500 years intervene between Anysis and Psammetichus. Yet Anysis is contemporary with Sabaco, who puts to death Neco, the father of Psammetichus, and drives Psammetichus himself into exile! (See Herod. ii. 152.)

<sup>2</sup> Ibid. i. 175, and viii. 104. Compare note <sup>5</sup>, page 33.

<sup>3</sup> Ibid. iv. 101, and v. 53. This, however, may be explained on the supposition that in v. 53 Herodotus is speaking of the day's march of an army. (See note ad loc.)

<sup>4</sup> In ch. 46 of book vi. Herodotus makes the destruction of their walls by the Thasians at the bidding of Darius follow "in the year after" (*εὐρὺν ἔτει*) the loss of the fleet of Mardonius at Athos. In ch. 48 he says that *after* the submission of the Thasians (*μετὰ τοῦτο*) Darius sent orders for the collection of transports;

and in ch. 95 these orders are said to have been given "the year before" (*τῇ προτέρῃ ἔτει*) the expedition of Datis. But towards the end of the same chapter the disaster at Athos is referred to the year *immediately* preceding that expedition.

<sup>5</sup> Herod. i. 71.

<sup>6</sup> Ibid. iv. 83, and vii. 10.

<sup>7</sup> Ibid. iv. 84, and vii. 38, 39.

<sup>8</sup> Ibid. i. 129, and vi. 67.

<sup>9</sup> Ibid. i. 153; and v. 73 and 105.

<sup>10</sup> Col. Mure taxes Herodotus with being even here "behind the spirit of the age" (p. 417), and refers to the chronological works of Hellanicus and Charon as having introduced a "framework on which the course of the national history was adjusted." But there is no evidence to prove that either Charon or Hellanicus made use of their chronological schemes in their histories; and the latter is expressly taxed by Thucydides with inexactness in his assignment of dates (i. 97). Besides, it has been already shown (*suprà*, p. 39, note <sup>2</sup>) that Hellanicus wrote later than Herodotus, and that the works of Charon were probably unknown to him (pp. 43, 44).



ally taxable. It was not until Timæus introduced the reckoning by Olympiads some generations after Herodotus, that Greek chronology came to be put on a satisfactory footing. Herodotus, however, is unnecessarily loose and inaccurate in his chronological statements, and evidently regards the whole subject as unimportant. His reckoning events from his own time "1 is vague and indeterminate, since we do not know whether he means from his birth, from his *acme*, or from the time of his last recension, a doubt involving a difference of more than half a century. Even when he seems to profess exactness, there is always some omission, some undetermined period, which precludes us from constructing a complete chronological scheme by means of the data which he furnishes.<sup>2</sup> His synchronisms are on the whole less incorrect than might have been expected;<sup>3</sup> but occasional mistakes occur which a very little care might have obviated.<sup>4</sup> We may conclude from these that he was not in the habit of calculating his dates or determining synchronisms in any other way than by means of popular rumour.

See Herod. ii. 53, and 145. A  
 approach to exactness is made  
 the time of his visit to a country  
 assumed as the epoch from which to  
 date (see ii. 13, and 44); but still  
 in these cases there is some un-  
 certainty.

The Lydian chronology is incomplete from his omitting to state in which year of Cyrus Sardis was taken. Assyrian fails from the term of searchy not being specified. The new Egyptian has the same defect as Lydian we are not told in which year of the reign of Cambyses he led expedition into Egypt. For the Egyptian and the Babylonian have only an estimate by generalities. The Scythian is indefinite from the vague way in which interval between the Thracian campaign of Megabarnus and the outbreak of the Ionian revolt is spoken of. It is impossible to fix the

year of Darius' attack, on which the commencement of the Scythian monarchy is made to depend (iv. 7). The only chronology which is exact and continuous is the Medo-Persian. We may count back from the siege of Sestos to the first year of Cyrus, and thence to the accession of Darius, which Herodotus placed 229 years before that event, or A.C. 708.

<sup>2</sup> As those of Cyaxares with Alyattes (i. 73-4), and of both with Psammeticus (i. 105), of Sennacherib with Sethos the successor of Naboco (ii. 141), of Amasis and Labynetus (Nabonahit) with Croesus (i. 77), &c.

<sup>4</sup> As the placing the embassy of Croesus to Sparta after the final settlement of Pisiestratus on the throne of Athens (i. 65), the apparently making Periander and Alcarnus contemporaries with Pisiestratus and his son Hegesistratus (v. 94-5), the assignment of the legislation of Lycurgus to the reign of Labotas in Sparta (i. 65), &c.

But the great defect of Herodotus as an historian is his want of insight into the causes, bearing, and interconnexion of the events which he records. It is not merely that he is deficient in political discernment, and so relates with the utmost baldness, and with striking omissions and misstatements, the constitutional changes whose occurrence he is led to notice;<sup>5</sup> but even with regard to the important historical vicissitudes which form the special subject of his narrative, he exhibits the same inability to penetrate below the surface, and to appreciate or even to conceive aright their true origin and character. Little personal tales and anecdotes take the place of those investigations into the condition of nations or into the grounds of hostility between races on which critical writers of history are wont to lay the chief stress in their accounts of wars, rebellions, conquests, and the like. The personal ambition of Cyrus is made the sole cause of the revolt of the Persians from the Medes;<sup>6</sup> to the resentment of Harpagnus is attributed its success;<sup>7</sup> the attack on Egypt is traced to advice given to Cambyses by an eye-doctor;<sup>8</sup> the Magian revolt is the mere doing of Patizeithes;<sup>9</sup> Darius is led to form a design against Greece by a suggestion of Democedes;<sup>10</sup> the Ionians rebel because Aristagoras has become involved in difficulties.<sup>11</sup> Through the whole History there runs a similar vein: if war breaks out between Media and Lydia, it is because a band of Scyths have caused King Cyaxares to banquet on human flesh and have then fled to Alyattes;<sup>12</sup> if King Darius sends an expedition against Samos, it is to reward a man who presented to him a scarlet cloak;<sup>13</sup> if the Lydians after their conquest by the Persians lose their military spirit and grow effeminate, it is owing to Cræsus having advised Cyrus to give them the breeding of women;<sup>14</sup> everywhere little reasons are alleged, which, even if they

<sup>5</sup> See the notes on book i. ch. 65, book iv. ch. 145, book v. chs. 67-9, and book vi. chs. 43 and 88.

<sup>6</sup> Herod. i. 126-7. <sup>7</sup> Ibid. chs. 127-8.

<sup>8</sup> Ibid. iii. 1.

<sup>10</sup> Ibid. iii. 134-5.

<sup>13</sup> Ibid. i. 73-4.

<sup>14</sup> Ibid. i. 155.

<sup>9</sup> Ibid. iii. 61.

<sup>11</sup> Ibid. v. 35-6.

<sup>12</sup> Ibid. iii. 139.

lated, would not be the causes of the events traced to them, but only the occasions upon which the real causes came into play.<sup>1</sup> The tales, however, which take the place of more philosophical inquiries are for the most part (it would seem) apocryphal, having been invented to account for the occurrences by those who failed to trace them to any deeper source. From the same defect of insight extreme improbabilities are accepted by Herodotus without the slightest objection, and difficulties, from being unperceived, are left unexplained. To give a single instance of each:—Herodotus reports, apparently without any hesitation, the Persian tale concerning the motive which induced Cambyzes to invade Egypt—that, having applied to Amasis for his daughter in marriage, Amasis pretended to comply, but sent him the daughter of Apries, a “young girl” of great personal charms, whom Cambyzes received among his wives, and regarded with much favour, till one day he learnt from her lips the trick that had been played him, whereupon he declared war against the deliverer. Now as Amasis had reigned, according to Herodotus, forty-four years from the death of Apries, and the discovery of the trick was followed closely by the invasion, which Amasis did not live to see, it is plain that this “beautiful young girl,” who had been palmed off upon Cambyzes as the reigning king’s daughter, must have been a woman of between forty and fifty years of age.<sup>2</sup> Again—Herodotus tells

The statement of Aristotle concerning internal troubles applies with equal or greater force to wars between nations. *de passiv. anim. et repl. passiv. anim.* (Pol. v. 3, § 1. Compare *ibid.* m. 6, 7).

<sup>1</sup> See Herod. iii. 1, and compare ii. 121 and iii. 10. Col. Mure’s criticism of Greece, iv. p. 419) in this instance is perfectly just. Almost as good an instance of the same fault occurs in the history of Mycerinus. Mycerinus succeeds his uncle, Chephren, who has reigned 56 years (ii. 127-8). He reigns happily for a certain indefinite time, during which he builds a pyramid of no small size; when, lo!

an oracle announces to him that he has but six more years to live. Mycerinus is indignant that he should be cut off in the flower of his age—reproaches the oracle—and determines to falsify it by living twelve years in six. So he gives himself up to jollity, drinks and feasts, night as well as day, during the time left him, and dies as the oracle foretold. Herodotus seems quite to have forgotten that Mycerinus must have been sixty at the least, when he received the warning, and would probably have been considerably more, as his father Cheops reigned 50 years, and so would not be likely to leave behind him a very young son.

us, and probability fully bears him out, that the Persian army under Datis and Artaphernes landed at Marathon because it was the most favourable position in all Attica for the manœuvres of cavalry,<sup>3</sup> in which arm the Persian strength chiefly lay; yet when he comes to describe the battle no mention whatever is made of any part taken in it by the Persian horse, nor any account given of their absence or inaction.<sup>4</sup> A similiar inability to appreciate difficulties appears in his account of the numbers at Thermopylæ, where no attempt is made to reconcile the apparent discrepancy between the list of the forces, the Spartan inscription, and the actual number of the slain,<sup>5</sup> nor any explanation offered of those circumstances connected with the conduct of the Thebans in the battle which have provoked hostile criticism both in ancient and modern times.<sup>6</sup>

There are certain other respects in which Herodotus has been regarded as exhibiting a want of critical acumen, viz., in his geographical and meteorological disquisitions, in his linguistic efforts, and in his treatment of the subject of mythology.<sup>7</sup> These may be touched with the utmost brevity, since his value as an historian is but very slightly affected by the opinion which may be formed of his success or failure in such matters. As a general geographer it must be allowed that his views were indistinct; though they can scarcely be said with truth to have been "crudely digested."<sup>8</sup> Looking

<sup>3</sup> Herod. vi. 102.

<sup>4</sup> We are left to derive from another writer (Suidas ad voc. *Χαλπίδης*) the information that Miltiades took advantage of the absence of the Persian cavalry, who had been forced to go to a distance for forage, to bring on the engagement.

<sup>5</sup> According to Herodotus, the entire number of the troops, exclusive of the Helots, was between 4000 and 5000. Of these there came from the Peloponnesians 3100 (vii. 202, 203.) Yet the inscription on the spot, which would certainly not exaggerate the number on the Greek side, said 4000

Peloponnesians (vii. 228). Again, the number slain in the last struggle is estimated at 4000 (viii. 25); but only 300 Spartans and 700 Thebians were previously spoken of as remaining (vii. 222). These anomalies may perhaps admit of explanation; what is especially remarkable about them is, that Herodotus seems utterly unconscious of any difficulty.

<sup>6</sup> See Plut. de Malign. Herod. ii. pp. 865, 866; Grote, Hist. of Greece, v. pp. 122, 123; Mure's Lit. of Greece, iv. Appendix K., pp. 542-544.

<sup>7</sup> See Colonel Mure's remarks, pp. 424-430. <sup>8</sup> Mure, p. 424.

upon geography as an experimental science, he did not profess more knowledge with regard to it than had been collected by observation up to his time. He seems to have formed no distinct opinion on the shape of the earth, or the configuration of land and water, since he could not find that the land had been explored to its limits, either towards the north or towards the east.<sup>9</sup> He knew, however, enough of the projection of Arabia and of Africa into the southern sea to be aware that the circular plane of Hecateus was a pure fiction, and as such he ridiculed it.<sup>10</sup> Within the limits of his knowledge he is, for the most part, very clear and precise. He divides the known world into three parts, Europe, Asia, and Africa.<sup>11</sup> Of these, Asia and Africa lie to the south, Europe is to the north, and extends along the other two.<sup>12</sup> The boundary line between Europe and Asia runs due east, consisting of the Phasis, the south coast of the Caspian, the river Araxes, and a line produced thence as far as the land continues.<sup>13</sup> The boundary between Asia and Africa is the west frontier of Egypt,<sup>14</sup> not the isthmus of Suez, or the Nile, which last was commonly made the boundary.<sup>15</sup> The general contour of the Mediterranean, the Propontis, the Black Sea, and the Sea of Azof, is well understood by him,<sup>16</sup> as is the shape of Greece, Italy, Asia Minor, Syria, and the north coast of Africa. He knows that the Mediterranean communicates with the ocean, and that the ocean extends round Africa to the Arabian Gulf and Erythræan sea.<sup>17</sup> He is also aware that the Caspian is a sea by itself.<sup>18</sup> He has tolerably correct views on the courses of the Nile,<sup>19</sup> Danube,<sup>20</sup> Halys,<sup>21</sup> Tigris,<sup>22</sup> Euphrates,<sup>23</sup> Indus,<sup>24</sup> Dnieper,<sup>25</sup>

<sup>9</sup> Herod. iii. 115, sub fin.; iv. 40, 45;

v. 9.

<sup>10</sup> Ibid. iv. 36.

<sup>11</sup> Ibid. ii. 16; iv. 45. The word used by Herodotus is, of course, not Libya, but Libya.

<sup>12</sup> Ibid. iv. 43.

<sup>13</sup> Ibid. iv. 40 and 45.

<sup>14</sup> Ibid. ii. 17; iv. 39, ad fin.

<sup>15</sup> Ibid. ii. 17, and iv. 45.

<sup>16</sup> Ibid. iv. 85, 86.

<sup>17</sup> Ibid. i. 202, ad fin.; iv. 42-44.

<sup>18</sup> Ibid. i. 203.

<sup>19</sup> Ibid. ii. 17, 29-31.

<sup>20</sup> Ibid. ii. 33; iv. 47-49.

<sup>21</sup> Ibid. i. 6, 72.

<sup>22</sup> Ibid. i. 189, 193; v. 20.

<sup>23</sup> Ibid. i. 180.

<sup>24</sup> Ibid. iv. 44.

<sup>25</sup> Ibid. iv. 53.

Dniester,<sup>1</sup> and other Scythian rivers.<sup>2</sup> He is confused, however, in his account of the Araxes,<sup>3</sup> incorrect (apparently) in his description of the Scythian rivers east of the Dnieper,<sup>4</sup> and ignorant of many facts which we should have expected him to know, as the existence of the Persian Gulf, of the peninsula of Hindustan, and of the sea of Aral, the size of the Palus Mæotis,<sup>5</sup> &c. In his descriptions of countries that he knows he is graphic and striking,<sup>6</sup> not confining himself to the strictly geographical features, but noting also geological peculiarities, as the increase of land, the quality of soil, and the like.<sup>7</sup> On the whole, he will certainly bear comparison as a descriptive geographer with any author anterior to Strabo; and, on some important points, as the true character of the Caspian Sea, he is better informed than even that writer.<sup>8</sup>

With regard to meteorology his notions are certainly such as seem to us in the highest degree absurd and extraordinary. He regards heat and cold as inherent in the winds themselves, not as connected with any solar influence.<sup>9</sup> The winds control the sun, whom they drive southwards in winter, only allowing him to resume his natural course at the approach of spring.<sup>10</sup> The phenomena, however, of evaporation,<sup>11</sup> and even of radiation,<sup>12</sup> seem to be tolerably well understood by Herodotus; and if on the whole his meteorological conceptions must be pronounced crude and false, we should remember that real physical science did not see the light till the time of Aristotle; and it may be questioned whether there is not something more healthy in the physical speculations of our author, which evince an inquiring mind and one that went to nature itself for arguments and analogies,<sup>13</sup> than in the physico-metaphysical theories of the Ionic School, which

<sup>1</sup> Herod. iv. 51.2.

<sup>2</sup> As the Pruth (iv. 48), the Bug (iv. 52), and the Don or Tanais (iv. 57).

<sup>3</sup> See note on book i. ch. 202.

<sup>4</sup> Herod. iv. 54-56. <sup>5</sup> Ibid. iv. 86.

<sup>6</sup> Take, for instance, the description of Thessaly in book vii. (ch. 129), or

that of Egypt in book ii. (chs. 6-12).

<sup>7</sup> Herod. ii. 7, 10, 12; iv. 47, 191, 198.

<sup>8</sup> Comp. Strab. ii. p. 160.

<sup>9</sup> Herod. ii. 24-5. <sup>10</sup> Ibid. l. a. c.

<sup>11</sup> Loc. cit.

<sup>12</sup> Ch. 27.

<sup>13</sup> See ii. 20, 22, 23.

formed the furthest reach whereto Science (falsely so called) had attained in his day. His geological speculations in particular are in advance of his age, and not unfrequently anticipate lines of thought which are generally regarded as the discoveries of persons living at the present time.<sup>1</sup>

On the subject of mythology Herodotus seems to have held the common views of his countrymen: he accepted the myths as simple faith, and, where naturally led to do so, reported them as he had heard them. He drew, however, a very marked line between the mythological age and the historical,<sup>2</sup> and confined his narrative almost entirely to the latter, thereby forming a strong contrast to the writers who had preceded him, since in their works mythology either took the place of history,<sup>3</sup> or at least was largely intermixed with it.<sup>4</sup>

The philological deficiencies of Herodotus have been already admitted.<sup>5</sup> There is no reason to believe that he was a master of any language beside his own. He appears, however, to have regarded the languages of other nations with less contempt than was felt towards them by the Greeks generally; and the explanations which he gives of foreign words, though not always to be depended on,<sup>6</sup> are at once indicative of his

<sup>1</sup> Herodotus perceives the operation of the two agencies of fire and water in forming the earth into its actual condition (ii. 5, 10; vii. 129, ad fin.). He regards the changes as having occupied enormous periods of time—ones of thousands of years (ii. 11, ad fin.). His whole reasoning concerning the formation of the valley of the Nile, although perhaps erroneous in fact, is in perfect accordance with the principles laid down by Sir C. Lyell, and in his anticipations of what would happen if the Nile were made to empty itself into the head of the Red Sea that geologist would, it is probable, entirely concur. The alluvial character of the great Thebanic basin, and the disruption of the Nile at Tempé, would similarly be admitted. Herodotus again is quite correct in his remarks about the fur-

mation of land at the mouths of great rivers, as at the mouth of the Scamander, of the Mæander, and of the Achelous (ii. 10; see note ad loc.). His notice of the projection of the Delta from the general line of the African coast, as a proof of its recent origin (ii. 11) is also sound in principle.

<sup>2</sup> See especially iii. 122; but compare also i. 5, ii. 120, &c.; and note the omission of the mythological period, of which he was well aware (ii. 43, 46, 144-5, and 156), from the history of Egypt.

<sup>3</sup> Vide *suprà*, p. 36.

<sup>4</sup> See Thucyd. i. 21.

<sup>5</sup> *Suprà*, p. 66.

<sup>6</sup> As in the case of the word *Piræmis* (ii. 143), and of the names of the Persian monarchs (vi. 98).





lessened the effect of those general eulogiums which he passed upon the literary merits of the History.

The most important essential of every literary composition, a poem, treatise, history, tale, or aught else, is unity. This depends our power of viewing the composition as a whole, and of deriving pleasure from the grasp that we thereby obtain of it, as well as from our perception of the harmony and mutual adaptation of the parts, the progress and conduct of the argument, and the interconnexion of the various portions with one another. In few subjects is it so difficult to secure this fundamental groundwork of literary excellence as in history. The unity furnished by mere identity of country and race falls short of what is required; and hence most general histories are wearisome and deficient in interest. Herodotus, by selecting for the subject of his work a special portion of the history of Greece and confining himself to the narration of events having a bearing, direct or indirect, upon one main topic, has obtained a *unity of action* sufficient to satisfy the most stringent demands of art, equal, indeed, to that which characterises the masterpieces of the imagination. Instead of undertaking the complex and difficult task of tracing the history of the Hellenic race during a given period, he sets down with the one (primary) object of faithfully recording the events of a particular war. It is not, as has been generally said,<sup>1</sup> the conflict of races, the antagonism between Europe and Asia, nor even that antagonism in its culminating form—the struggle between Greece and Persia—that he puts before him as his proper subject. Had his views embraced the whole conflict, the Argonautic expedition, the Trojan war, the invasion of Europe by the Teucrians and Mysians,<sup>2</sup> the frequent incursions into Asia of the Cimmerians and the Thracians, perhaps even the settlement of the Greeks upon the Asiatic shores, would have claimed their place as integral

<sup>1</sup> See Niebuhr's *Lectures on Ancient History* vol. i. p. 167, E. T. Dahlmann's *History of Herodotus*, ch. vii. § 1 (p. 102,

E. T.); Mure's *Literature of Greece*, vol. iv. pp. 454, 455.

<sup>2</sup> Herod. vii. 20, ad fin.

portions of his narrative. His absolute renunciation of some of these subjects,<sup>4</sup> and his cursory notice<sup>5</sup> or entire omission of others,<sup>6</sup> indicate that he proposed to himself a far narrower task than the relation of the long course of rivalry between the Asiatic and European races. Nor did he even intend to give us an account of the entire struggle between Greece and Persia. His work, though not finished throughout, is concluded;<sup>7</sup> and its termination with the return of the Greek fleet from Sestos, distinctly shows that it was not his object to trace the entire history of the Græco-Persian struggle, since that struggle continued for thirty years afterwards with scarcely any intermission, until the arrangement known as the Peace of Callias. The real intention of Herodotus was to write the history of the Persian War of Invasion—the contest which commenced with the first expedition of Mardonius, and terminated with the entire discomfiture of the vast fleet and army collected and led against Greece by Xerxes. The portion of his narrative which is anterior to the expedition of Mardonius is of the nature of an introduction, and in this a double design may be traced, the main object of the writer being to give an account of the rise, growth, and progress of the great Empire which had been the antagonist of Greece in the struggle, and his secondary aim to note the previous occasions whereon the two races had been brought into hostile

<sup>4</sup> As the Trojan war, and the voyage of the Argonauts (i. 5).

<sup>5</sup> As of the Teucric and Mysian expedition (vii. 20), and of the Ionian colonisation (i. 146; vii. 94).

<sup>6</sup> As of the incursions of the Treres, and the Cimmerian ravages preceding their grand attack. (See the Critical Essays appended to this Book, Essay i.)

<sup>7</sup> It is astonishing to find an author of Dahlmann's discernment maintaining that the extant work of Herodotus is an "uncompleted performance;" that he "intended to relate the expedition of Cimon, the great Egyptian war of the Athenians, and possibly the interference of the Persians in the

Peloponnesian war, had his life been extended" (Life, l. s. c.). He admits that the "uncompleted performance" has "all the value of a work of art, rounded off in all its parts, and concluded with thoughtful deliberation;" but attempts no account of the happy chance which has given this perfection to a mere fragment. Col. Mure, on the other hand, has some just remarks (p. 468) on the fitness of the point selected by Herodotus for the conclusion of his narrative, and the appropriateness of his winding up the whole by the final return home of the victorious Athenian fleet from the Hellespont.

contact. Both these points are connected intimately with the principal object of the history, the one being necessary in order to a correct appreciation of the greatness of the contest and the glory gained by those with whom the victory rested, and the other giving the causes from which the quarrel sprang, and throwing important light on the course of the invasion and the conduct of the invaders.

Had Herodotus confined himself rigidly to these three interconnected heads of narration, the growth of the Persian Empire, the previous hostilities between Greece and Persia, and the actual conduct of the great war, his history would have been meagre and deficient in variety. To avoid this consequence, he takes every opportunity which presents itself of diverging from his main narrative and interweaving with it the vast stores of his varied knowledge, whether historical, geographical, or antiquarian. He thus contrived to set before his countrymen a general picture of the world, of its various races, and of the previous history of those nations which possessed one;<sup>8</sup> thereby giving a grandeur and breadth to his work, which places it in the very first rank of historical compositions.<sup>9</sup> At the same time he took care to diversify his pages by interspersing amid his more serious matter tales, anecdotes, and descriptions of a lighter character, which are very graceful appendages to the main narrative, and happily relieve the gravity of its general tone. The variety and richness of the episodic matter in Herodotus forms thus one of his most striking and obvious characteristics, and is noticed by all critics;<sup>1</sup> but in this very profusion there is a fresh peril,

<sup>8</sup> There are two remarkable exceptions which require notice. Herodotus gives us no history either of Phœnicia or of Carthage. In the latter case there is sufficient reason for his silence, but his omission of any sketch of Phœnician history is very surprising. He certainly ought to have given an account of the conquest or extension of the great naval power, in which case a sketch of its previous history would have been almost neces-

sary. Is it possible that ignorance kept him silent?

<sup>9</sup> The only parallels to Herodotus in this respect which modern literature furnishes, are Gibbon's *Decline and Fall of Rome*, and the recent work of Mr. Grote.

<sup>1</sup> See, among others, Dahlmann (*Life of Herod.* p. 164), Niebuhr (*Lectures on Ancient History*, vol. i. p. 168), and Col. Mure (*Lit. of Greece*, vol. iv. pp. 458-463).

or rather a multitude of perils, and it may be questioned whether he has altogether escaped them. Episodes are dangerous to unity. They may overlay the main narrative and oppress it by their mere weight and number: they may be awkward and ill-timed, interrupting the thread of the narrative at improper places: or they may be incongruous in matter, and so break in upon the harmony which ought to characterise a work of art. In Herodotus the amount of the episodical matter is so great that these dangers are increased proportionally. Nearly one-half of the work is of this secondary and subsidiary character.<sup>3</sup> It is, however, palpable to every reader who possesses the mere average amount of taste and critical discernment, that at least the great danger has been escaped, and that the episodes of Herodotus, notwithstanding their extraordinary length and number, do not injure the unity of his work, or unduly overcharge his narrative. This result, which "surprises" the modern critic,<sup>4</sup> has been ascribed with reason to "two principal causes—the propriety of the occasion and mode in which the episodical matter is introduced, and the distinctness of form and substance which the author has imparted to his principal masses."<sup>4</sup> By the exercise of great care and judgment, as well as of a good deal of self-restraint<sup>5</sup> in these two respects, Herodotus has succeeded in completely subordinating his episodes to his main subject, and has prevented them from entangling, encumbering, or even unpleasantly interrupting the general narrative.

While, however, the mode in which Herodotus has dealt with his episodical matter, is allowed to be in the main admirable, and to constitute one of the triumphs of his genius, objection is made to a certain number of his episodes as inappropriate, while others are regarded as misplaced. The

<sup>3</sup> Vide *suprà*, p. 27.

<sup>4</sup> Mure, p. 459.

<sup>5</sup> *Ibid.* loc. cit.

<sup>5</sup> This self-restraint is shown both in his abstaining from the introduction of important heads of history, if they were not connected naturally with his

narrative, and also in his treatment of the histories of countries upon which his subject led him to enter. On the latter point, see Col. Mure's remarks, vol. iv. pp. 460, 461. To the former head may be referred the omission of any history of Carthage.

story of the Greek colonies of Northern Africa, contained in the fourth book,<sup>6</sup> and the sketch of the native Libyan races, which forms a part of the same digression,<sup>7</sup> are thought to be superfluous, the connexion between the affairs of the countries described and the main narrative being too slight to justify the introduction, at any rate, of such lengthy notices.<sup>8</sup> The story of Rhampsinitus, in the second book,<sup>9</sup> is objected to, as beneath the dignity of history,<sup>10</sup> and the legend of Athamas in the seventh,<sup>11</sup> as at once frivolous and irrelevant.<sup>12</sup> Among the digressions considered to be out of place<sup>13</sup> are the "Summary of Universal Geography," included in the chapter on Asia,<sup>14</sup> the account of the river Aces in Book III.,<sup>15</sup> the story of the amours of Xerxes,<sup>16</sup> and the tale of Artayctes and the fried fish in Book IX.,<sup>17</sup> the letter of Demaratus at the close of Book VII.,<sup>18</sup> and the anecdote of Cyrus, with which the work is made to terminate.<sup>19</sup> Much of this criticism is too minute to need examination, at any rate in this place. The irrelevancy or inconvenient position of occasional single chapters or parts of chapters, constitutes so slight a blemish, that the literary merit of the work is scarcely affected thereby, even if every alleged case be allowed to be without excuse.<sup>20</sup> In only four or five instances is the charge made at all serious, since in no greater number is the "inappropriate" or "misplaced" episode one of any length. The worst of all is the digression on Cyréné and Barca, where the connexion with the main narrative is thought to be "slight," and the subject itself to possess "little historical interest."<sup>21</sup> But, if we regard it as one of the especial objects of Herodotus,

<sup>6</sup> Chs. 145-167 and 201-205.

<sup>7</sup> Ch. 168-199. <sup>8</sup> Mure, p. 462.

<sup>9</sup> Ch. 121. <sup>10</sup> Mure, p. 464.

<sup>11</sup> Ch. 197. <sup>12</sup> Mure, p. 465.

<sup>13</sup> Mure, pp. 463, 464 and note; also Ch. 463.

<sup>14</sup> Herod. iv. 37 et seq.

<sup>15</sup> Ibid. ch. 117.

<sup>16</sup> Ibid. ix. 104-113. <sup>17</sup> Ibid. ch. 120.

<sup>18</sup> Ibid. ch. 239. <sup>19</sup> Ibid. ix. 122.

<sup>20</sup> Five cases are of this extreme sort, viz., the legend of Athamas, the account of the river Aces, the tale

of Artayctes, the letter of Demaratus, and the anecdote of Cyrus. Something might be said in favour of almost all these short episodes; but even were it otherwise, the difficulty (admitted by Col. Mure, p. 464, note 1) under which ancient authors lay, from the non-existence in their time of such inventions as foot-notes and appendices, would be sufficient to excuse a far more numerous list of apparently frivolous or ill-placed digressions.

<sup>21</sup> Mure, p. 462.

in the introductory portion of his work, to trace the progress of hostilities between Persia and Greece, we shall see that an account of the expedition of Aryandes was absolutely necessary; and as that expedition was not a mere wanton aggression, but was intimately connected with the internal politics of Cyréné, some sketch of the previous history of that State was indispensable. With regard to the intrinsic interest of the episode, opinions may vary.<sup>1</sup> To the Greeks, however, of his own age, for whom Herodotus wrote, the history of an outlying portion of the Hellenic world, rarely visited and little known by the mass of the nation, especially of one so peculiarly circumstanced as Cyréné, alone amid barbarous tribes and the sole independent representative of the Greek name in Africa,<sup>2</sup> may have been far more interesting than it is to us, more interesting than any of those omitted histories which, it is thought, Herodotus should have put in its place. It has been observed that we cannot always perceive the object of Herodotus in introducing his episodes; <sup>3</sup> sometimes, no doubt, he may have intended "to supplant incorrect accounts,"<sup>4</sup> but perhaps his design as often was to communicate information on obscure points; and this object may have led him to treat at so much length the history of the African settlements.

With regard to the digression upon the Libyan nations, it must be acknowledged that it is introduced in a somewhat forced and artificial manner. Had Aryandes, satrap of Egypt, really designed the reduction of these tribes under his master's sway, and undertaken an expedition commensurate with that grand and magnificent object, Herodotus would have been as fully entitled to give an account of them as he is to describe

<sup>1</sup> To me the narrative appears to present several points of very great interest. I have elsewhere noticed the important light that it throws upon the influence which the Delphic oracle exercised on the course of Greek colonisation. Other interesting features are the original friendliness, and subsequent hostility of the natives (chs. 158 and 159); the calling in of a foreign legislator, and him a *Pelasgian*

(ch. 161); the constitution which that legislator devised (*ibid.*); and the transplantation of the captured *Barcæans* to the remote *Bactria* (ch. 204).

<sup>2</sup> The colony of *Naucratis* was within the jurisdiction of the rulers of Egypt, and besides was a mere factory.

<sup>3</sup> Niebuhr's *Lectures on Ancient History*, vol. i. p. 168, note.

<sup>4</sup> *Ibid.* loc. cit.

Scythians and their neighbours. But there are grounds for disbelieving the statement of Herodotus with regard to Xerxes' designs. As Dahlmann long ago observed, "no such plan appears in the actual enterprise."<sup>5</sup> Herodotus seems to have ascribed to the Persian governor an intention which he never entertained, in order to furnish himself with an ample pretext for bringing in a description possessing the features which he especially affected—novelty, strangeness, and liveliness. He need not, however, have had recourse to this device. Apart from any such project on the part of the Persian chief, Herodotus was entitled to describe the nations through whose country the troops passed, and the various tribes bordering upon the Cyrenaica; after which he might easily have brought in the rest of his information. This information was wanted to complete the geographic sketch of the known world which he wished to set before his readers; and the right place for it was certainly that where the tribes in question were, at least partially, brought into hostile collision with Persia, and where an account was given of Cyréné and Barca, colonies situated in the midst of them, and established in order to open a trade between them and the Greeks.

The episode on universal geography is thought to be at once superfluous and out of place.<sup>6</sup> In addition to the detailed notices of particular countries which Herodotus so constantly supplies, no general description of the earth was, it is said, either necessary or desirable." This criticism ignores what the author elsewhere acknowledges—the intimate connexion of geography with history when Herodotus wrote—the fact that the "accurate division of literary labour which is consequent on a general advance of scientific pursuit,"<sup>7</sup> was not made till long subsequently. As geography and history in this early time "went hand in hand,"<sup>8</sup> it would seem that in a history which, despite the restricted aim of its main narrative, tended to become so nearly universal by means of digressions and

<sup>5</sup> *Life of Herodotus*, ch. vii. § 6, p. 122.

<sup>6</sup> *Mure*, p. 463.

<sup>8</sup> *Ibid.*, p. 68.

<sup>7</sup> *Ibid.* p. 456.

episodes, the geographic element required, and naturally obtained, a parallel expansion. With respect to the place where the "description of the earth," if admitted at all, should have been inserted, which, it is suggested, was "the earlier portion of the text," that portion "which treats of the great central nations of the world, Assyrians, Egyptians, and Persians,"<sup>9</sup> it is at least open to question whether a better opportunity could have been found for introducing the description without violence in any of the earlier books than is furnished by the inquiry concerning the existence of Hyperboreans, to which the account of Scythia leads naturally, or whether any position would have been more suitable for it than a niche in that compartment of the work which is specially and pre-eminently geographic. As the general account of the earth is a question concerning boundaries and extremities, its occurrence "in connexion with a remote and barbarous extremity,"<sup>1</sup> is not inappropriate, but the contrary.

The story of the amours of Xerxes interrupts, it must be allowed, somewhat disagreeably, the course of the principal narrative, then rapidly verging to a conclusion, and is objectionable in an artistic point of view. It seems, however, to be exactly one of those cases in which "the historian of real transactions lies under a disadvantage as compared with the author in the more imaginative branches of composition."<sup>2</sup> To have omitted the relation altogether would have been to leave incomplete the portraiture of the character of Xerxes, as well as to fail in showing the gross corruption, so characteristic of an Oriental dynasty, into which the Persian court had sunk, within two generations, from the simplicity of Cyrus. And if the story was to be inserted, where could it most naturally come in? It belonged in time to the last months of the war,<sup>3</sup> and personally attached to a certain Masistes, whom nothing brought upon the scene till after Mycalé.<sup>4</sup> Historic propriety,

<sup>9</sup> Mure, p. 463.

<sup>2</sup> Ibid. p. 452.

<sup>3</sup> Herod. ix. 108.

<sup>1</sup> Ibid. loc. cit.

Τότε δὲ ἐν τῇσι

Ἰσθμοῖς ἐὼς ἔφα [ἑρξῆς] ἔφα τῆς Μασί-  
στες γυναικός.

<sup>4</sup> Ibid. ch. 107.



therefore, required its introduction in a place where it would detract from artistic beauty; and Herodotus, wisely preferring matter to manner, submitted to an artistic blemish for the sake of an historic gain.

The legend of Rhampsinitus, which is correctly said to "belong to that primeval common fund of low romance"<sup>5</sup> of which traces exist in the nursery stories and other tales of nations the most remote and diverse, would certainly offend a cultivated taste if it occurred in a history of the Critical School; but in one which belongs so decidedly to the Romantic School it may well be borne, since it is not out of keeping with the general tone of that style of writing. Standing where it does, it serves to relieve the heaviness of a mere catalogue of royal names and deeds, the dullest form in which history ever presents itself.

On the whole there seems to be reason to acquiesce in the judgment of Dahlmann, who expresses his "astonishment" at ascribing Herodotus censured for his episodes, and maintains that they are "almost universally connected with his main object, and inserted in their places with a beauty which highly distinguishes them."<sup>6</sup>

Next in order to the two merits of epic unity in plan, and rich yet well-arranged and appropriate episode, both of which the work of Herodotus seems to possess in a high degree, may be mentioned the excellency of his character-drawing, which, whether nations or individuals are its object, is remarkably successful and effective. His portraiture of the principal nations with which his narrative is concerned—the Persians, the Athenians, and the Spartans—is most graphic and striking. Brave, lively, spirited, capable of sharp sayings and repartees,<sup>7</sup> but vain, weak, impulsive, and hopelessly servile towards their lords,<sup>8</sup> the ancient Persians stand out in

<sup>5</sup> *Maro*, p. 464.

<sup>6</sup> *Life of Herodotus*, ch. ix. p. 164, E. T.

<sup>7</sup> *Herod.* i. 127, 141; vi. 1; viii. 88, &c.

<sup>8</sup> See particularly the story of Prex.

*aspes* (iii. 35). Note also their submission to the whip (vii. 56, 223). It requires an accumulation of the most grievous injuries to goad a Persian into revolt (see ix. 113).

his pages as completely depicted by a few masterly strokes as their modern descendants have been by the many touches of a Chardin or a Morier. Clearly marked out from other barbarian races by a lightness and sprightliness of character, which brought them near to the Hellenic type, yet vividly contrasted with the Greeks by their passionate *abandon*<sup>9</sup> and slavish submission to the caprices of despotic power, they possess in the pages of Herodotus an individuality which is a guarantee of truth, and which serves very remarkably to connect them with that peculiar Oriental people—the “Frenchmen of the East,” as they have been called—at present inhabiting their country. Active, vivacious, intelligent, sparkling, even graceful, but without pride or dignity, supple, sycophantic, always either tyrant or slave, the modern Persian contrasts strongly with the other races of the East, who are either rude, bold, proud, and freedom-loving, like the Kurds and Affghans, or listless and apathetic, like the Hindoos. This curious continuity of character, which however is not without a parallel,<sup>1</sup> very strongly confirms the truthfulness of our author, who is thus shown, even in what might seem to be the mere ornamental portion of his work, to have confined himself to a representation of actual realities.

To the Persian character that of the Greeks offers, in many points, a strong contrast—a contrast which is most clearly seen in that form of the Greek character which distinguished the races of the Doric stock, and attained its fullest development among the Spartans. Here again the picture drawn by Herodotus exhibits great power and skill. By a small number of carefully-managed touches, by a few well-chosen anecdotes, and by occasional terse remarks, he contrives to set the Spartans before us, both as individuals and as a nation, more graphically than perhaps any other writer. Their pride and independent spirit, their entire and willing

<sup>9</sup> Herod. viii. 99; ix. 24.

<sup>1</sup> A similar tenacity of character is observable in the case of the Greeks

themselves, as also in the Germans (comp. Tacit. German.), and the Spaniards.

submission to their laws, their firmness and solidity as troops, their stern sententiousness, relieved by a touch of humour,<sup>3</sup> are vividly displayed in his narrative. At the same time he does not shrink from showing the dark side of their character. The selfishness, backwardness, and over-caution of their public policy,<sup>4</sup> their cunning and duplicity upon occasion,<sup>5</sup> their inability to resist corrupting influences and readiness to take bribes,<sup>6</sup> their cruelty and entire want of compassion, whether towards friend or foe,<sup>6</sup> are all distinctly noted, and complete a portrait not more striking in its features than consonant with all that we know from other sources of the leading people of Greece.

Similar fidelity and descriptive power are shown in the picture which he gives us of the Athenians. Like the Spartans, they are independent and freedom-loving, brave and valiant in war, patriotic, and, from the time that they obtain a form of government suited to their wants, fondly attached to it. Like them, too, they are cruel and unsparing towards their adversaries.<sup>7</sup> Unlike them, they are open in their public policy, active and enterprising almost to rashness, impulsive and so changeable in their conduct,<sup>8</sup> vain rather than proud,<sup>9</sup> as troops possessing more dash than firmness,<sup>10</sup> in manners refined and elegant;<sup>11</sup> witty,<sup>12</sup> hospitable,<sup>12</sup> magnificent,<sup>14</sup> fond of display,<sup>15</sup> capable upon occasion of greater moderation and self-denial than most Greeks,<sup>16</sup> and even possessing to a certain

<sup>3</sup> Herod. iii. 46; vii. 226; ix. 91.

<sup>4</sup> Ibid. i. 152; vi. 106; viii. 4, 63;

<sup>5</sup> 64, 46-7.

<sup>6</sup> Ibid. vi. 79, 106; ix. 10.

<sup>7</sup> Ibid. iii. 148; v. 51; vi. 72; ix. 82.

<sup>8</sup> Ibid. vi. 79-80; vii. 133, 231 (cf.

<sup>9</sup> 71, and i. 82 ad fin.)

<sup>10</sup> Ibid. v. 71; vii. 133, 137, ad fin.

<sup>11</sup> Comp. v. 97, 103, with vi. 21; and

<sup>12</sup> 122 with 136.

<sup>13</sup> Ibid. i. 143.

<sup>14</sup> The Athenians are rarely successful

<sup>15</sup> when they act merely on the defensive—they are defeated with great

<sup>16</sup> slaughter when attacked by the Egine.

tans on one occasion (v. 85-7); they fly before the mixed levies of Pisistratus (i. 63); they share in the Ionian defeat at Ephesus (v. 102). On the other hand their victories are gained by the vigour and gallantry of their attack (vi. 112; ix. 70, 102).

<sup>11</sup> Herod. vi. 128-130.

<sup>12</sup> Ibid. viii. 59, 125. <sup>13</sup> Ibid. vi. 35.

<sup>14</sup> Note the frequent mention of their success in the games, a great sign of liberal expenditure (Herod. v. 71; vi. 36, 103, 122, 125, &c.)

<sup>15</sup> Herod. viii. 124.

<sup>16</sup> Ibid. vii. 144; ix. 37.

extent a generous spirit of Pan-Hellenism.<sup>1</sup> Herodotus, in his admiration of the services rendered by the Athenians to the common cause during the great war, has perhaps over-estimated their pretensions to this last quality; at least it will be found that enlightened self-interest sufficiently explains their conduct during that struggle; and circumstances occurring both before and after it clearly show, that they had no scruples about calling in the Persians against their own countrymen when they expected to gain by it.<sup>2</sup> It ought not to be forgotten in any estimate of the Athenian character, that they *set the example* of seeking aid from Persia against their Hellenic enemies. The circumstances of the time no doubt were trying, and the resolve not to accept aid at the sacrifice of their independence was worthy of their high spirit as a nation; but still the fact remains, that the common enemy first learnt through the invitation of Athens how much she had to hope from the internal quarrels and mutual jealousies of the Greek states.

In depicting other nations besides these three—who play the principal parts in his story—Herodotus has succeeded best with the varieties of barbarism existing upon the outskirts of the civilized world, and least well with those nations among whom refinement and cultivation were at the highest. He seems to have experienced a difficulty in appreciating any other phase of civilisation than that which had been developed by the Greeks. His portraiture of the Egyptians, despite its elaborate finish, is singularly ineffective; while in the case of the Lydians and Babylonians, he scarcely presents us with any distinctive national features. On the other hand, his pictures of the Scythians, the Thracians, and the wild tribes of Northern Africa, are exceedingly happy, the various forms of barbarism being well contrasted and carefully distinguished from one another.

Among the individuals most effectively portrayed by our

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<sup>1</sup> Herod. vii. 139; viii. 3 and 144. | <sup>2</sup> Ibid. v. 73; Thucyd. viii. 48 et seq.

author, may be mentioned the four Persian monarchs with whom his narrative is concerned, the Spartan kings, Cleomenes, Leonidas, and Pausanias, the Athenian statesmen and generals, Themistocles and Aristides, the tyrants Periander, Cypselus, Pisistratus, and Histæus the Milesian, Amasis the Egyptian king, and Croesus of Lydia. The various shades of Oriental character and temperament have never been better depicted than in the representation given by Herodotus of the first four Achæmenian kings—Cyrus, the simple, hardy, vigorous mountain chief, endowed with a vast ambition and with great military genius, changing, as his empire enlarged, to the kind and friendly paternal monarch—Clement, easy, polite, familiar with his people; Cambyses, the first-born of the Eastern tyrant, inheriting his father's vigour and much of his talent, but spoilt by the circumstances of his birth and breeding, violent, rash, headstrong, incapable of self-restraint, furious at opposition, not only cruel but brutal; Darius, the model Oriental prince, brave, sagacious, astute, great in the arts both of war<sup>3</sup> and peace, the organizer and consolidator as well as the extender of the empire, a man of bold and warm feeling, strongly attached to his friends,<sup>4</sup> patient and even generous towards conquered foes,<sup>5</sup> only severe upon system where the well-being of the empire required an example to be made;<sup>6</sup> and Xerxes, the second and inferior form of the tyrant, weak and puerile as well as cruel and selfish, vain, timid, licentious, luxurious, easily worked on by flatterers and women, superstitious, vainglorious, destitute of all real magnanimity, only upon occasion ostentatiously

<sup>1</sup> Mure says that "the general policy of Darius was directed rather to consolidation than the extension of dominions" (p. 476), and denies possession of any military genius; the king who added to the empire Indian satrapy (Herod. iv. 44), the Caucasus (vi. 33), great part of Europe (iv. 93; v. 10), Pæonia (v. 16), Armenia (vi. 44), and the Greek states (iii. 149; v. 26-7; vi. 49), cannot be considered to have disregarded

the enlargement of his empire; and the successful subduer of so many revolts (i. 130; iii. 150-160; cf. Behist. Ins.), the conqueror of Thrace (iv. 93) and the not unsuccessful conductor of the Scythian campaign, cannot be fairly said to have wanted military talent.

<sup>4</sup> Herod. iii. 140, 160; iv. 143; v. 11; vi. 30.

<sup>5</sup> Ibid. vi. 30, 119.

<sup>6</sup> Ibid. iii. 119, 123, 159; iv. 84, 166; v. 25.

parading a generous act when nothing had occurred to ruffle his feelings.<sup>7</sup> Nor is Herodotus less successful in his Hellenic portraits. Themistocles is certainly better drawn by Herodotus than by Thucydides. His political wisdom and clear-sightedness, his wit and ready invention, his fertility in expedients, his strong love of intrigue, his curious combination of patriotism with selfishness, his laxity of principle amounting to positive dishonesty,<sup>8</sup> are all vividly exhibited, and form a whole which is at once more graphic and more complete than the sketch furnished by the Attic writer. The character of Aristides presents a new point for admiration in the skill with which it is hit off with the fewest possible touches. Magnanimous, disinterestedly patriotic, transcending all his countrymen in excellence of moral character and especially in probity, the simple straightforward statesman comes before us on a single occasion,<sup>9</sup> and his features are portrayed without effort in a few sentences. In painting the Greek tyrants, whom he so much detested, Herodotus has resisted the temptation of representing them all in the darkest colours, and has carefully graduated his portraits from the atrocious cruelties and horrible outrages of Periander to the wise moderation and studied mildness of Pisistratus. The Spartan character, again, is correctly given under its various aspects, Leonidas being the idealized type of perfect Spartan heroism, while Pausanias is a more ordinary specimen of their nobler class of mind, brave and generous, but easily wrought upon by corrupting influences,<sup>1</sup> Cleomenes and Eurybiades being representatives of the two forms of evil to which Spartans were most prone,—Eurybiades weak, timorous, vacillating, and incapable; Cleomenes cruel, false, and violent,—both alike open to take bribes, and ready to sacrifice the interests of the state to their own selfish ends.

<sup>7</sup> Herod. vii. 29, 136.

<sup>8</sup> See Herod. viii. 4-5, 58, 108-110, 112.

<sup>9</sup> Herod. viii. 78-9.

<sup>1</sup> See the anecdote of Pausanias

banquetting in the tent of Mardonius (ix. 82), where the first working of the corrupting influence of wealth and luxury on a Spartan is very cleverly shown.

It is not often that Herodotus bestows much pains on the character of an individual who does not belong to one or other of the two nations with which he is principally concerned, viz. the Greeks and the Persians. But in the sketches of Cræsus and Amasis he has departed from his general rule, and has presented us with two pictures of Oriental monarchs, offering a remarkable contrast to the Persian kings and to each other. The character of Cræsus is rather Hellenic than barbarian; he is the mildest and most amiable of despots; a tender and affectionate parent, a faithful friend, a benevolent man. He loves his Lydians even after they have ceased to be his subjects;<sup>2</sup> he kindly receives the fugitive Adrastus, who has no claim on his protection, and freely forgives him after he has been the unhappy means of inflicting on him the most grievous of injuries. Besides possessing these soft and gentle qualities, he is hospitable and magnificent, lavishly liberal to those from whom he has received any benefit,<sup>3</sup> religious, and though unduly elated by prosperity, yet in the hour of adversity not unduly depressed, but capable of profiting by the lessons of experience. Amasis is a ruler of almost equal mildness; like Cræsus, he has a leaning towards the Greeks; he is also, like him, prosperous, and distinguished for liberality and magnificence;<sup>4</sup> Egypt flourishes greatly under his government, and both his internal administration and his foreign policy are eminently successful.<sup>5</sup> Thus far there is a remarkable parallelism between the character and circumstances of the Egyptian and the Lydian monarch; but in other respects they are made to exhibit a strong and pointed contrast. Amasis is a man of low birth and loose habits; from his youth he has lived by his wits an easy, gay, jovial life, winning the favour both of monarch and people by his free manners and ready but coarse humour. When he becomes king, though he devotes himself with great zeal to the despatch of business, and enacts laws of the utmost severity

<sup>2</sup> Herod. i. 156.<sup>3</sup> Ibid. i. 50-2, 54; vi. 125.<sup>4</sup> Ibid. ii. 175-6, 180, 182.<sup>5</sup> Ibid. ii. 177, 182 ad fin.

against such idle and unworthy members of society as he had himself been in time past, yet he carries with him into his new station the same love of good living and delight in low and vulgar pleasantries which had signalised the early portion of his career. This last feature, which is the leading one of his character, effectually distinguishes him from the elegant and polished Cræsus, born in the purple, and bred up amid all the refined amenities of a luxurious court. In another respect the opposition between the two princes is even more striking—so striking, indeed, as almost to appear artificial. Amasis, though owing more to fortune than even the Lydian monarch, is not dazzled by her favours, or led to forget the instability of all things human, and the special danger to the over-prosperous man from the “jealousy” of Heaven. His letter to Polycrates<sup>6</sup> strongly marks this fact, which in the mind of Herodotus would serve to account for the continued and unchequered prosperity of the Egyptian king—so different from the terrible reverse which befell the too confident Lydian.

The power of Herodotus to portray female character is also worthy of notice. Unlike Thucydides, who passes over in contemptuous silence the part played by women in the transactions which he undertakes to record,<sup>7</sup> Herodotus seizes every opportunity of adding variety and zest to his narrative by carefully introducing to our notice the females concerned in his events. In Nitocris we have the ideal of a great Oriental queen—wise, grand, magnificent, ostentatious; prophetic in her foresight, clever in her designs, splendid in the execution of whatever works she takes in hand; the beautifier at once and the skilful protector of her capital; bent on combining utility with ornament, and in her works of utility having regard to the benefit of the great mass of her subjects. With her Tomyris, the other female character of the first book, contrasts remarkably. Tomyris is the perfection of a

<sup>6</sup> Herod. iii. 40.

<sup>7</sup> The omission of any reference to Aspasia, considering her political influence and connexion with Pericles, is

very remarkable. Thucydides mentions but three women by name in the whole course of his narrative. (See ii. 2, 101; iv. 133; vi. 59.)



barbaric, as Nitocris is of a civilised princess. Bold and valiant rather than sagacious or prudent, noble, careless, confident, full of passion, she meets the great conqueror of the East with a defiant, almost with a triumphant, air, chivalrously invites him to cross her frontier unmolested, only anxious for a fair fight, disdainful of petty manœuvres, and unsuspicious of artifices. When the civilised monarch has deluded and entrapped her son, she shows a single trait of womanly softness, consenting to waive the vindication of her people's honour upon the condition of receiving back her captured child. On the failure of her application and the extinction of her last hope by the voluntary death of that unhappy youth, nothing is left her but an undying grief and a fierce and quick revenge. At the head of her troops she engages and defeats her son's destroyer; and as he falls in the thick of the fight, she vents her wrath on his dead body by insult, mutilation, and defilement, in the true spirit of an outraged and infuriated barbarian. The whole character is in excellent keeping, and, however unhistoric, is certainly most true to nature.

As the diversities of female character among the non-Hellenic races are exhibited to our view in the persons of Tomyris and Nitocris, so in the slight sketch of Gorgo and the more elaborate portraiture of Artemisia Herodotus has given us opposite and agreeable specimens of female character among the Greeks. Gorgo is the noble, Artemisia the clever woman. Gorgo's sphere is the domestic circle, Artemisia's the world. Artemisia leads fleets, advises monarchs, fights battles, governs a kingdom—Gorgo saves her father in the hour of temptation, and becomes the fitting bride of the gallant and patriotic Leonidas. Still neither character is a mere simple one. Gorgo adds sense and intelligence to her high moral qualities,<sup>6</sup> and Artemisia real courage to her prudence and dexterity;<sup>7</sup> but these features are subordinate, and do not disturb the

<sup>6</sup> Herod. vii. ad fin.

<sup>7</sup> Ibid. iii. 119.

general effect of contrast, which is such as above stated. Although both ladies belong to races of the Doric stock, Gorgo alone is the true model of a Dorian woman; Artemisia represents female perfection, not according to the Doric, but according to the ordinary Greek type. The Dorians of Asia seem to have lost most of their distinctive features by contact with their Ionian neighbours, and Artemisia may be almost regarded as an embodiment of Ionian excellence.

It greatly enhances the artistic merit of these portraitures, and the pleasure which the reader derives from them, that the characters are made to exhibit themselves upon the scene by word and action, and are not formally set before him by the historian. Herodotus never condescends to describe a character. His men and women act and speak for themselves, and thereby leave an impression of life and individuality on the reader's mind, which the most skilful word-painting would have failed of producing. This is one of the advantages arising from that large use by Herodotus of the dramatic element in his history, in which it is allowed that he "has been far more generally successful than any other classical historian."<sup>1</sup>

To his skill in character-drawing Herodotus adds a power of pathos in which few writers, whether historians or others, have been his equals. The stories of the wife of Intaphernes weeping and lamenting continually at the king's gate,<sup>2</sup> of Psammenitus sitting in the suburb and seeing his daughter employed in servile offices and his son led to death, yet "showing no sign," but bursting into tears when an old friend accosted him and asked an alms;<sup>3</sup> of Lycophron silently and sadly enduring everything rather than hold converse with a father who had slain his mother, and himself suffering for his father's cruelties at the moment when a prosperous career seemed about to open on him, are examples of this excellence within the compass of a single book which it would be diffi-

<sup>1</sup> Mure, p. 500.

<sup>2</sup> Ibid. iii. 14.

<sup>3</sup> Ibid. iii. 50-3.

cult to parallel from the entire writings of any other historical author. But the most eminent instance of the merit in question is to be found in the story of Croesus. It has been well observed that "the volume of popular romance contains few more beautifully told tales than that of the death of Atys;"<sup>4</sup> and the praise might be extended to the whole narrative of the life of Croesus from the visit of Solon to the scene upon the pyre, which is a masterpiece of pathos, exhibiting tragic power of the highest order. The same power is exhibited in a less degree in the stories of the siege of Xanthus,<sup>5</sup> of Tomyris,<sup>6</sup> of Gobarus,<sup>7</sup> of Pythius,<sup>8</sup> of Boges,<sup>9</sup> and of Masistes.<sup>1</sup> In the last of these cases, and perhaps in one or two others, the horrible has somewhat too large a share; in all, however, the pathetic is an important and well-developed element.

It has been maintained that Herodotus, though excellent in tragic scenes, was "deficient in the sense of the comic properly so called."<sup>2</sup> His "good stories" and "clever sayings" are thought to be "not only devoid of true wit, but among the most insipid of his anecdotal details." The correctness of this judgment may be questioned, not only on the general ground that tragic and comic power go together,<sup>3</sup> but by an appeal to fact—the *experimentum crucis* in such a case. It is, of course, not to be expected in a grave and serious production like a history, that humorous features should be of frequent occurrence: the author's possession of the quality of humour will be sufficiently shown if even occasionally he diversifies his narrative by anecdotes or remarks of a ludicrous character. Now in the work of Herodotus there are several stories of which the predominant characteristic is the humorous; as, very palpably, the tale of Alcmaeon's visit to the treasury of Croesus, when, having "clothed himself in a loose tunic, which he made to bag greatly at the waist, and placed upon his feet the widest

<sup>4</sup> Mure's *Lit. of Greece*, vol. iv. p. 505.

<sup>5</sup> Herod. i. 176. <sup>6</sup> *Ibid.* i. 212-4.

<sup>7</sup> *Ibid.* iv. 84. <sup>8</sup> *Ibid.* vii. 39-40.

<sup>9</sup> *Ibid.* vii. 107.

<sup>1</sup> *Ibid.* ix. 108-112.

<sup>2</sup> Mure, p. 508.

<sup>3</sup> See the *Symposium of Plato*, *sub fin.*

buskins that he could anywhere find, he followed his guide into the treasure-house," where he "fell to upon a heap of gold-dust, and in the first place packed as much as he could inside his buskins, between them and his legs, after which he filled the breast of his tunic quite full of gold, and then sprinkling some among his hair, and taking some likewise in his mouth, came forth from the treasure-house scarcely able to drag his legs along, *like anything rather than a man*, with his mouth crammed full, and his bulk increased every way."<sup>4</sup> The laughter of Croesus at the sight is echoed by the reader, who has presented to him a most ridiculous image hit off with wonderful effect, and poeticised by the touch of imagination, which regards the distorted form as having lost all semblance of humanity. It would be impossible to deny to Herodotus the possession of a sense of the comic if he had confined himself to this single exhibition of it.

As a specimen of broad humour the instance here adduced is probably the most striking that can be brought forward from the pages of our author.<sup>5</sup> But many anecdotes will be found scattered through them, in which the same quality shows itself in a more subdued and chastened form. It will be enough to refer, without quotation, to the well-known story of Hippoclide,<sup>6</sup> to the fable of Cyrus,<sup>7</sup> the retorts of Bias, Gelo, and Themistocles,<sup>8</sup> the quaint remark of Megacreon,<sup>9</sup> the cool observation of Dieneses, and the two answers given by the Spartans to the envoys of Samos.<sup>1</sup> Besides these anecdotal displays of a humorous vein, Herodotus often shows his sense of the comic in his descriptions of the manners and customs of barbarous nations. A striking

<sup>4</sup> Herod. vi. 125.

<sup>5</sup> Other instances of a broad and somewhat coarse humour are to be found in the story of Artaphernes' reply to Histæus (vi. 1), and of the message which Amasis sent to Apries by Patarbemis (ii. 162).

<sup>6</sup> Herod. vi. 129. <sup>7</sup> Ibid. i. 141.

<sup>8</sup> Ibid. i. 27; vii. 162; and viii. 125.

<sup>9</sup> Ibid. vii. 120. Col. Mure finds this

story "insipid," but most readers are amused by the lightheartedness which could make a joke out of a calamity. The other "good saying" with which he finds fault (that of Megabazus concerning the site of Byzantium, iv. 144) is not recorded by Herodotus as a witty, but as a judicious remark.

<sup>1</sup> Herod. vii. 226.

example is his account of the Scythian mode of sacrificing in the fourth book, where he concludes his notice with the remark that "by this plan your ox is made to *boil himself*, and other victims also to do the like."<sup>2</sup> The same vein is clearly apparent in the enumeration, contained in the same book, of the animals said to inhabit the African "wild-beast tract,"—"this is the tract in which the huge serpents are found, and the lions, the elephants, the bears, the aspicks, and the horned asses. Here, too, are the dog-faced creatures, and the creatures without heads, whom the Libyans declare to have their eyes in their breasts, and also the wild men and the wild women, and many other far less fabulous beasts."<sup>3</sup> Touches of humour also serve to relieve his accounts of cannibalism, and prevent them from being merely horrible, as such subjects are apt to become in most writers. Of this nature is his remark when speaking of the Padæans, who put persons to death as soon as they were attacked by any malady, to prevent their flesh from spoiling, that "*the man protests he is not ill in the least*, but his friends will not accept his denial; in spite of all he can say they kill him and feast themselves on his body."<sup>4</sup> A very keen sense of the ludicrous is implied by this perception of something laughable in scenes of the greatest horror.

Perhaps the most attractive feature in the whole work of Herodotus—that which prevents us from ever feeling weariness as we follow him through the nine books of his history—is the wonderful variety in which he deals. Not only historian, but geographer, traveller, naturalist, mythologer, moralist, antiquarian, he leads us from one subject to another,—

"From grave to gay, from lively to severe,—"

never pursuing his main narrative for any long time without the introduction of some agreeable episodical matter, rarely

<sup>2</sup> Herod. iv. 61.      <sup>3</sup> Ibid. iv. 191.

<sup>4</sup> Ibid. iii. 99. Compare the description of cannibalism among the Mas-

sagetas in the last chapter of book i. where the humour is far more subdued, but still is very perceptible.

carrying an episodical digression to such an extent as to be any severe trial to our patience. Even as historian, the respect in which he especially excels other writers is the diversity of his knowledge. Contriving to bring almost the whole known world within the scope of his story, and throwing everywhere a retrospective glance at the earliest beginnings of states and empires, he exhibits before our eyes a sort of panoramic view of history, in which past and present, near and remote, civilised kingdoms and barbarous communities, kings, priests, sages, lawgivers, generals, courtiers, common men, have all their place—a place at once skilfully assigned and properly apportioned to their respective claims on our attention. Blended, moreover, with this profusion of historic matter are sketches of religions, graphic descriptions of countries, elaborate portraiture of the extremes of savage and civilised life, striking moral reflections, curious antiquarian and philosophical disquisitions, legends, anecdotes, criticisms—not all perhaps equally happy, but all serving the purpose of keeping alive the reader's interest, and contributing to the general richness of effect by which the work is characterised. Again, most remarkable is the variety of styles which are assumed, with almost equal success, in the descriptions and anecdotes. The masterly treatment of pathetic subjects, and the occasional indulgence, with good effect, in a comic vein, have been already noticed. Equal power is shown in dealing with such matters as are tragic without being pathetic, as in the legend of Gyges,<sup>5</sup> the story of the death of Cyrus,<sup>6</sup> the description of the self-destruction of Cleomenes,<sup>7</sup> and, above all, in the striking scene which portrays the last moments of Prexaspes.<sup>8</sup> In this, and in his account of the death of Adrastus,<sup>9</sup> Herodotus has, if anywhere, reached the sublime. Where his theme is lower, he has a style peculiarly his own, which seems to come to him without effort, yet which is most difficult of attain-

<sup>5</sup> Herod. i. 8-12.<sup>6</sup> Ibid. i. 212-4.<sup>7</sup> Ibid. iii. 75.<sup>8</sup> Ibid. i. 45.<sup>9</sup> Ibid. vi. 75.

ment. It is simple without being homely, familiar without being vulgar, lively without being forced or affected. Of this, remarkable and diversified specimens will be found in the history of the birth and early years of Cyrus,<sup>1</sup> and in the tale—which reads like a story in the Arabian Nights—of the thieves who plundered the treasury of Rhampsinitus.<sup>2</sup> Occasionally he exhibits another power which is exceedingly rare—that, namely, of representing the grotesque. The story of Arion has a touch of this quality,<sup>3</sup> which is more fully displayed in the account of the funeral rites of the Scythian kings.<sup>4</sup> Still more remarkable, and still more important in its bearing on the general effect of his work, is the dramatic power, so largely exhibited in the abundant dialogues and in the occasional set speeches wherewith his narrative is adorned, which by their contrast with the ordinary historical form, and their intrinsic excellence generally,<sup>5</sup> tend more perhaps than any other single feature to enliven his pages, and to prevent the weariness which is naturally caused by the uniformity of continued narration.

Another excellence of Herodotus is vivid description, or the power of setting before us graphically and distinctly that which he desires us to see. This faculty however he does not exhibit equally in all subjects. Natural scenery, in common with the ancients generally, he for the most part neglects; and his descriptions of the great works constructed by the labour of man,<sup>6</sup> although elaborate, fail in conveying to the minds of his readers any very distinct impression of their appearance. The power in question is shown chiefly in his accounts of remarkable events or actions, which portions of his narrative have often all the beauty and distinctness of

<sup>1</sup> Herod. i. 108-122. <sup>2</sup> Ibid. ii. 121.

<sup>3</sup> Ibid. i. 24.

<sup>4</sup> Ibid. iv. 71-2.  
<sup>5</sup> The set speeches of the three conspirators in favour of democracy, aristocracy, and monarchy respectively (iii. 80-2), must be excepted from this commendation. They are not above the average of sophistical themes on the subject, and they are wholly un-

suited to the characters and circumstances of the persons in whose mouths they are put. (See the foot-note ad loc.)

<sup>6</sup> As the barrow of Alyattes (i. 93), the temple of Belus at Babylon (i. 181), the pyramids (ii. 124, 127, 134), the labyrinth (ii. 148), and the bridge of Xerxes (vii. 36).

pictures. Gyges in the bed-chamber of Candaules,<sup>7</sup> Arion on the quarter-deck chanting the Orthian,<sup>8</sup> Cleobis and Bito arriving at the temple of Juno,<sup>9</sup> Adrastus delivering himself up to Crœsus,<sup>10</sup> Alcmaeon coming forth from the treasure-house,<sup>11</sup> are pictures of the simplest and most striking kind, presenting to us at a single glance a scene exactly suited to form a subject for a painter. Sometimes however the description is more complex and continuous. The charge of the Athenians at Marathon,<sup>12</sup> the various contests and especially the final struggle at Thermopylæ,<sup>13</sup> the conflict in the royal palace at Susa between the Magi and the seven conspirators,<sup>14</sup> the fight between Onesilus and Artybius,<sup>15</sup> the exploits of Artemisia at Salamis,<sup>16</sup> the death of Masistius and the contention for his body,<sup>17</sup> are specimens of excellent description of the more complicated kind, wherein not a single picture, but a succession of pictures, is exhibited before the eyes of the reader. These descriptions possess all the energy, life, and power of Homeric scenes and battles, and are certainly not surpassed in the compositions of any prose writer.

The most obvious merit of our author, and the last which seems to require special notice, is his simplicity. The natural flow of narrative and sentiment throughout his work, the predominant use of common and familiar words, the avoidance of all meretricious ornament and rhetorical artifice, have often been remarked, and have won the approbation of almost all critics. With Herodotus composition is not an art, but a spontaneous outpouring. He does not cultivate graces of style, or consciously introduce fine passages. He writes as his subject leads him, rising with it, but never transcending the modesty of nature, or approaching to the confines of bombast. Not only are his words simple and common, but the structure of his sentences is of the least complicated kind.

<sup>7</sup> Herod. i. 9-10.

<sup>8</sup> Ibid. i. 24.

<sup>9</sup> Ibid. i. 31. <sup>10</sup> Ibid. i. 45, sub init.

<sup>11</sup> Ibid. vi. 125. See p. 131.

<sup>12</sup> Ibid. vi. 112.

<sup>13</sup> Ibid. vii. 210-2; 223-5.

<sup>14</sup> Ibid. iii. 78.

<sup>15</sup> Ibid. v. 111-2.

<sup>16</sup> Ibid. viii. 87.

<sup>17</sup> Ibid. ix. 22-3.



He writes, as Aristotle observes,<sup>1</sup> not in laboured periods, but in sentences which have a continuous flow, and which only end when the sense is complete. Hence the wonderful clearness and transparency of his style, which is never involved, never harsh or forced, and which rarely allows the shadow of a doubt to rest upon his meaning.

The same spirit, which thus affects his language and mode of expression, is apparent in the whole tone and conduct of the narrative. Everything is plainly and openly related; there is no affectation of mystery; we are not tantalised by obscure allusions or hints;<sup>2</sup> the author freely and fully admits us to his confidence, is not afraid to mention himself and his own impressions; introduces us to his informants; tells us plainly what he saw and what he heard; allows us to look into his heart, where there is nothing that he needs to hide, and to become sharers alike in his religious sentiments, his political opinions, and his feelings of sympathy or antipathy towards the various persons or races that he is led to mention. Hence the strong personal impression of the writer which we derive from his work, whereby, despite the meagre notices that remain to us of his life, we are made to feel towards him as towards an intimate acquaintance, and to regard ourselves as fully entitled to canvass and discuss all his qualities, moral as well as intellectual. The candour, honesty, amiability, piety and, patriotism of Herodotus, his primitive cast of mind and habits, his ardent curiosity, his strong love of the marvellous, are familiar topics with his commentators, who find his portrait drawn by himself with as much completeness (albeit unconsciously) in his writings, as those of other literary men have been by their professed biographers. All this is done moreover with-

<sup>1</sup> See Arist. Rhet. iii. 9. Aristotle defines the λέξις εἰρομένη, or "continuous style," as "that which has in itself no termination, unless the matter under narration be terminated"—(ἡ οὐδὲν ἔχει τέλος καθ' αἑτὴν, ἀν' μὴ

τὸ πρῶγμα λεγόμενον τελευτῇ).

<sup>2</sup> The only exception is in the account of Egypt, where religious scruples occasionally interfere to check his usual openness.

out the slightest affectation, or undue intrusion of his own thoughts and opinions; it is the mere result of his not thinking about himself, and is as far removed from the ostentatious display of Xenophon<sup>3</sup> as from the studied concealment of Thucydides.

While the language, style, sentiments, and tone of narrative in Herodotus are thus characterised, if we compare him with later writers, by a natural simplicity and freedom from effort, which constitute to a considerable extent the charm of his writing, it is important to observe how greatly in all these respects he is in advance of former prose authors. Justice is not done to his merits unless some attention be given to the history of prose composition before his time, and something like a comparison instituted between him and his predecessors. With Herodotus simplicity never degenerates into baldness, or familiarity into what is rude and coarse. His style is full, free, and flowing, and offers a most agreeable contrast to the stiff conciseness, curt broken sentences, and almost unvaried construction, of previous historians. If we glance our eye over the fragments of the early Greek writers that have come down to our times, we shall be surprised to find how rude and primitive, how tame, bald, and spiritless the productions appear to have been, even of the most celebrated historians anterior to, or contemporary with, our author. A few specimens are subjoined<sup>4</sup> of the style of writing customary in

<sup>3</sup> See *Anab.* III. i. § 4-47, and thenceforth *passim*.

<sup>4</sup> Hecataeus of Miletus commenced his historical work, the 'Genealogies,' as follows:—

"Thus saith Hecataeus the Milesian: That which I write, I write as the truth seems to me. For the stories which the Greeks tell are many, and to my mind ridiculous."

The longest of his extant fragments is thus translated by Col. Mure (*Lit. of Greece*, vol. iv. p. 161):—

"Orestheus, son of Deucalion, arrived in Ætolia in search of a kingdom.

Here his dog produced him a green plant. Upon which he ordered the dog to be buried in the earth; and from its body sprang a vine fertile in grapes. Hence he called his son Phytius. The son of Phytius was Ceneus, so named after the vine-plant. For the ancient Greeks called the vine Cēna. The son of Ceneus was Ætōlus."

The fragments of Xanthus are very brief, and of these only one is cited in his exact words. It shows no great advance on the style of Hecataeus:—

"From Lydus descend the Lydians,

his day, from which the modern reader may form a tolerable estimate of the interval which separated Herodotus, as a

from Torthebns the Torthebians. In language these two races differ but little; and to this day they borrow from one another no few words, like the Ionians and the Dorians."

Another, which is probably very close to his phraseology, is the following:—

"The Magians marry their mothers and their daughters. They hold it lawful also to marry their sisters. Their wives are common property; and when one wishes to take the wife of another, they use no fraud nor violence, but the thing is done by consent."

Of Charon of Lampascus we possess a passage of some length, which may be given in the translation of Col. Mure (vol. iv. pp. 169-170):—

"The Bisaltians waged war against the Cardians, and were victorious in a battle. The commander of the Bisaltians was called Onaris. This man, when a youth, had been sold as a slave in Cardia, and had been made by his master to work at the trade of a barber. Now there was an oracle current among the Cardians, that about that time they should be invaded by the Bisaltians; and this oracle was a frequent subject of conversation among those who frequented the barber's shop. Onaris, having effected his escape home, persuaded his countrymen to invade Cardia, and was himself appointed leader of the expedition. But the Cardians were accustomed to teach their horses to dance to the sound of the flute in their festivals; when standing upright on their hind-legs, they adapted the motions of their fore-feet to the time of the music. Onaris, being acquainted with this custom, procured a female flute-player from Cardia; and this flute-player, on her arrival in Bisaltia (?), instructed many of the flute-players of that city (?), whom he caused to accompany him in his march against the Cardians. As soon as the engagement com-

menced, he ordered the flute-players to strike up those tunes to which the Cardian horses were used to perform. And no sooner had the horses heard the music than they stood up on their hind-legs and began to dance. But the chief force of the Cardians was in cavalry; and so they lost the battle."

Even Hellanicus, who outlived Herodotus, falls sometimes into the cramped and bald style of the old logographers, as the subjoined specimens will show:—

(1.) "From Pelasgus, the king of these men, and Menippé, the daughter of Peneus, was born Phrastor; from him sprang Amyntor; from him, Teutamidas; from him, Nanus. In his reign the Pelasgians were driven out by the Greeks, and having left their ships at the river Spines in the Ionian Gulf, they built at some distance from the shore the city of Oron. From hence they proceeded to colonise the land now called Tyrrenia."

(2.) "When the men came from Sparta, the Athenians related to them the story of Orestes. At the conclusion, when both parties approved the judgment, the Athenians assigned it to the ninth generation after Mars and Neptune pleaded in the cause of Halirrhothius. Then, six generations later, Cephalus, the son of Deloneus, who married Prooris, the daughter of Erechtheus, and slew her, was condemned by the court of Areopagus, and suffered banishment. After the trial of Dædalus for the treacherous slaughter of his sister's son Talus, and his flight from justice in the third generation, this Clytemnestra, the daughter of Tyndarus, who had killed Agamemnon and herself been killed by Orestes, caused Orestes to be brought to trial by the Eumenides; he, however, returned after judgment was given, and became king of Argos. Minerva and Mars were the judges."

writer, from those who had preceded him—an interval so great as to render the style of composition which he invented a sort of new art, and to entitle him to the honourable appellation, which prescription has made indisputably his, of the “Father of History.”

**THE**  
**HISTORY OF HERODOTUS.**

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**THE FIRST BOOK.**



THE

# HISTORY OF HERODOTUS.

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## THE FIRST BOOK, ENTITLED CLIO.

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THESE are the researches of Herodotus of Halicarnassus,<sup>1</sup> which he publishes, in the hope of thereby preserving from decay the remembrance of what men have done, and of preventing the great and wonderful actions of the Greeks and the Barbarians from losing their due meed of glory; and withal to put on record what were their grounds of feud.

1. According to the Persians best informed in history, the Phœnicians began the quarrel. This people, who had formerly dwelt on the shores of the Erythræan Sea,<sup>2</sup> having migrated

<sup>1</sup> This is the reading of all our MSS. Yet Aristotle, where he quotes the passage (Rhet. iii. 9), has Thurium in the place of Halicarnassus; that is, he cites the final residence instead of the birthplace of the writer. (See the sketch of Herodotus's Life in the Appendix to the last volume.) There is no doubt that considerable portions of the work as it stands were written at Thurium, and it is possible that Herodotus used the expression "of Thurium" in his latest recension.

The mention of the author's name and country in the first sentence of his history seems to have been usual in the age in which Herodotus wrote. The 'Genealogies' of Hecataeus commenced with the words, *Ἐκείνους Μολιχίους ἔδε μνηστῆρα.* (Müller's *Fragm. Hist. Gr.*, vol. i. Fr. 832.) And the practice is followed by Thucydides.

<sup>2</sup> By the Erythræan Sea Herodotus intends, not our Red Sea, which he calls the Arabian Gulf (*κάλως Ἀραβίος*), but the Indian Ocean, or rather both the Indian Ocean and the Persian Gulf, which latter he does not consider distinct from the Ocean, being ignorant of its shape.

With respect to the migration of the Phœnicians from the Persian Gulf, which is reasserted book vii. ch. 89, there seems to be no room to doubt that a connexion existed between the cities of Phœnicia Proper and a number of places about the Persian Gulf, whose very names have been thought to indicate their Phœnician origin. The chief of these were Tyrus, or Tylus, and Aradus, two islands in the Gulf, where, according to Eratosthenes (ap. Strabon. xvi. p. 1090, Oxf. ed.), there were Phœnician temples, and the inhabitants of which claimed the Phœ-

to the Mediterranean and settled in the parts which they now inhabit, began at once, they say, to adventure on long voyages, freighting their vessels with the wares of Egypt and Assyria.<sup>3</sup> They landed at many places on the coast, and among the rest at Argos, which was then pre-eminent above all the states included now under the common name of Hellas.<sup>4</sup> Here they exposed their merchandise, and traded with the natives for five or six days; at the end of which time, when almost everything was sold, there came down to the beach a number of women, and among them the daughter of the king, who was, they say, agreeing in this with the Greeks, Io, the child of Inachus. The women were standing

nician cities on the Mediterranean as their colonies. One of these is at the present day called *Arad*. There is also a *Sidon* and a *Tur*, which recall the names of Sidon and Tyre respectively. The question commonly discussed has been whether the cities about the Persian Gulf are the mother cities of those on the Mediterranean, or colonies from them. Seetzen and Heeren incline to the latter view (Heeren's *As. Nat.* vol. ii. pp. 231, 415, E. T.). In favour of the former, however, is, in the first place, the double tradition, that of the Phœnicians of Phœnicia Proper mentioned by Herodotus, and that of the inhabitants of Tyrus and Aradus, recorded by Eratosthenes, who probably follows Androsthenes, the naval officer of Alexander; and secondly, what may be called the argument from general probability. Lower Babylonia, the country about the mouths of the Tigris and Euphrates, is the original seat of Semitic power, whence it spreads northward and westward to the Euxine and to the Mediterranean. (Cf. Appendix, Essay xi. § 3.) Asshur goes forth out of the land of Shinar, in the book of Genesis (x. 11); Abraham and his family pass from Ur of the Chaldees (Mugheir) by Charran into Syria; the Arameans can be traced in the Cuneiform inscriptions ascending the course of the Euphrates

from the Persian Gulf towards the Mediterranean. Everything indicates a spread of the Semites from Babylonia westward, while nothing appears of any great movement in the opposite direction. At the same time it is quite possible that the Phœnicians, in the time of their prosperity, may have formed settlements in the Persian Gulf, and that the temples seen by Androsthenes belonged to this comparatively recent movement.

The name "Phœnician," which is connected with "Erythræan," both meaning "red," the colour of the Semites, confirms the general connexion, but does not show in which way the migration proceeded. For a more complete discussion of the subject see Appendix to book vii. Essay ii.

<sup>3</sup> For an account of the trade of the Phœnicians, see Heeren's *Asiatic Nations*, vol. ii., 'Phœnicians,' chap. iii.

<sup>4</sup> The ancient superiority of Argos is indicated by the position of Agamemnon at the time of the Trojan war (compare Thucyd. i. 9-10), and by the use of the word *Argive* in Homer for Greek generally. No other name of a single people is used in the same generic way.

The absence of any general ethnic title during the earlier ages is noticed by Thucydides (i. 3). He uses the same expression as Herodotus—*ἡ πᾶν Ἑλλὰς καλουμένη*—previously (i. 2).



by the stern of the ship intent upon their purchases, when the Phœnicians, with a general shout, rushed upon them. The greater part made their escape, but some were seized and carried off. Io herself was among the captives. The Phœnicians put the women on board their vessel, and set sail for Egypt. Thus did Io pass into Egypt, according to the Persian story,<sup>5</sup> which differs widely from the Phœnician: and thus commenced, according to their authors, the series of outrages.

2. At a later period, certain Greeks, with whose name they are unacquainted, but who would probably be Cretans,<sup>6</sup> made a landing at Tyre, on the Phœnician coast, and bore off the king's daughter, Europé. In this they only retaliated; but afterwards the Greeks, they say, were guilty of a second violence. They manned a ship of war, and sailed to *Æa*, a city of Colchis,<sup>7</sup> on the river Phasis; from whence, after

<sup>5</sup> It is hardly possible that the Persians, properly so called, could have had any independent knowledge of the myth of Io, for at the period of history to which the legend refers, the Arian tribes, who were the progenitors of the Persians, were still encamped on the banks of the Indus, and were thus entirely shut out from any contact with the Western world. The acquaintance even of the Assyrians and Babylonians with the Greeks was of a comparatively modern date. *Sargon*, indeed, who in the Cuneiform inscriptions first mentions the Greeks,—having in about B.C. 708 received tribute in Babylon from the Greek colonists of Cyprus,—speaks of them as “the seven kings of the *Yaha* tribes of the country of *Yavnan* (or *Yunan*), who dwell in an island in the midst of the Western sea, at the distance of seven days from the coast, and the name of whose country had never been heard by my ancestors, the kings of Assyria and Chaldaea, from the remotest times,” &c. &c. &c. It is at the same time far from improbable that this name of *Yaha*, which the Assyrians applied to the piratical Greeks of Cyprus, may have suggested the

memory of the buccaneering stories which the Phœnicians and the Persians (of Syria?) told to Herodotus in illustration of the myth of Io. And it is further worthy of remark, that the name, thus first brought before us in its Asiatic form, may perhaps furnish an astronomical solution for the entire fable; for as the wanderings of the Greek Io have been often compared with the erratic course of the moon in the heavens, passing in succession through all the signs of the zodiac, so do we find that in the ante-Semitic period there was also an identity of name, the Egyptian title of the moon being *Yah*, and the primitive Chaldaean title being represented by a Cuneiform sign, which is phonetically *Ái*, as in modern Turkish.—[H. C. R.]

<sup>6</sup> Since no other Greeks were thought to have possessed a navy in these early times. Compare Thucyd. i. 4—*Μίως παλαιότατος ὢν ἀκοῇ τῶν νηυτικῶν ἐκτίσαστο*.

<sup>7</sup> The commentators have found some difficulty in showing why the Colchians should have been held responsible for an outrage committed by the Phœnicians, and have been obliged to suggest that it was merely owing to

despatching the rest of the business on which they had come, they carried off Medea, the daughter of the king of the land. The monarch sent a herald into Greece to demand reparation of the wrong, and the restitution of his child; but the Greeks made answer, that having received no reparation of the wrong done them in the seizure of Io the Argive, they should give none in this instance.

8. In the next generation afterwards, according to the same authorities, Alexander the son of Priam, bearing these events in mind, resolved to procure himself a wife out of Greece by violence, fully persuaded, that as the Greeks had not given satisfaction for their outrages, so neither would he be forced to make any for his. Accordingly he made prize of Helen; upon which the Greeks decided that, before resorting to other measures, they would send envoys to reclaim the princess and require reparation of the wrong. Their demands were met by a reference to the violence which had been offered to Medea, and they were asked with what face they could now require satisfaction, when they had formerly rejected all demands for either reparation or restitution addressed to them.<sup>8</sup>

their equally belonging to the comity of Asiatic nations; but the traditions of mutual responsibility are more readily explained by our remembering that there was perhaps an ethnic relationship between the two nations, Colchis in the time of the Argonauts being peopled by the same Cushite or (so called) Ethiopian race, which in the remote age of Inachus, and before the arrival of the Semites in Syria, held the seaboard of Phœnicia. The primitive Medes would seem to have been one of the principal divisions of the great Cushite or Scythic race, their connexion with Colchis and Phœnicia being marked by the myth of *Medea* in one quarter, and of *Andromeda* in the other. So too all the ancient Scythic monuments of Northern Media and Armenia are referred by Strabo to

the Argonauts, Jason, as the husband of Medea, being the eponymous hero of the race. Indeed, the famous mountain of Demawend in the Elburz above Teheran, where Zohak the great antagonist of the Arian race was supposed to be imprisoned, was known to the Greeks by the name of mount *Jasonius* as late as the time of Ptolemy.—[H. C. R.]

<sup>8</sup> Aristophanes in the *Acharnians* (488-494) very wittily parodies the opening of Herodotus's history. Professing to give the causes of the Peloponnesian war, he says:—

Καὶ ταῦτα μὲν δὴ σμικρὰ κἀντιχώρα  
 πόρην δὲ Σιμαίθην ἰόντες Μεγάραδε  
 νειρία κλέπτουσι μεθυσκότταβοι,  
 καὶ οἱ Μεγάρεσσι δόνασι πεφρονηγμένον  
 ἀντιέτιλθεν Ἀσπασίας πόρνα δύο  
 εἰνεύθεν ἀρχὴ τοῦ πολέμου κατερράγη  
 Ἑλλήσι· πόρνη δὲ τριῶν λαοκαστριῶν.

488-494.

4. Hitherto the injuries on either side had been mere acts of common violence; but in what followed the Persians consider that the Greeks were greatly to blame, since before any attack had been made on Europe, they led an army into Asia. Now as for the carrying off of women, it is the deed, they say, of a rogue; but to make a stir about such as are carried off, argues a man a fool. Men of sense care nothing for such women, since it is plain that without their own consent they would never be forced away. The Asiatics, when the Greeks ran off with their women, never troubled themselves about the matter; but the Greeks, for the sake of a single Lacedæmonian girl, collected a vast armament, invaded Asia, and destroyed the kingdom of Priam. Henceforth they ever looked upon the Greeks as their open enemies. For Asia, with all the various tribes of barbarians that inhabit it, is regarded by the Persians as their own; but Europe and the Greek race they look on as distinct and separate.<sup>9</sup>

5. Such is the account which the Persians give of these matters.<sup>1</sup> They trace to the attack upon Troy their ancient

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———"This was nothing.  
Smacking too much of our accustomed manner  
To give offence. But here, str, was the rub:  
Some sparks of ours, hot with the grape, had  
stol'n

A mistress of the game—Simætha named—  
From the Megarians: her doughty townsmen  
(For the deed moved no small extent of anger)  
Revenge'd the affront upon Aspasia's train,  
And bore away a brace of her fair damsels.  
All Greece anon gave note of martial prelude.  
And what the cause of war? marry, three  
women."—MITCHELL, p. 70-2.

This is the earliest indication of a knowledge of the work of Herodotus on the part of any other Greek writer.

<sup>9</sup> The claim made by the Persians to the natural lordship of Asia was convenient as furnishing them with pretexts for such wars as it suited their policy to engage in with non-Asiatic nations. The most remarkable occasion on which they availed themselves of such a plea was when Darius invaded Scythia. According to Herodotus, he asserted, and the Scythians believed, that his invasion was de-

signed to punish them for having attacked the Medes, and held possession of Upper Asia for a number of years, at a time when Persia was a tributary nation to Media. (See Herod. iv. 1 and 118-9.)

<sup>1</sup> It is curious to observe the treatment which the Greek myths met with at the hands of foreigners. The Oriental mind, quite unable to appreciate poetry of such a character, stripped the legends bare of all that beautified them, and then treated them, thus vulgarised, as matters of simple history. Io, the virgin priestess, beloved by Jove, and hated by jealous Juno, metamorphosed, Argus-watched, and gadfly-driven from land to land, resting at last by holy Nile's sweet-tasting stream, and there becoming mother of a race of hero-kings, is changed to Io, the paramour of a Phœnician sea-captain, flying with him to conceal her pregnancy, and so carried to Egypt whither his ship was

enmity towards the Greeks. The Phœnicians, however, as regards Io, vary from the Persian statements. They deny that they used any violence to remove her into Egypt; she herself, they say, having formed an intimacy with the captain, while his vessel lay at Argos, and perceiving herself to be with child, of her own freewill accompanied the Phœnicians on their leaving the shore, to escape the shame of detection and the reproaches of her parents. Whether this latter account be true, or whether the matter happened otherwise, I shall not discuss further. I shall proceed at once to point out the person who first within my own knowledge inflicted injury on the Greeks, after which I shall go forward with my history, describing equally the greater and the lesser cities. For the cities which were formerly great, have most of them become insignificant; and such as are at present powerful, were weak in the olden time.<sup>2</sup> I shall therefore discourse equally of both, convinced that human happiness never continues long in one stay.

6. Crœsus, son of Alyattes, by birth a Lydian, was lord of all the nations to the west of the river Halys.<sup>3</sup> This stream,

bound. The Phœnicians and the Persians are equally prosaic in their versions of the story, so that it seems the Semitic race was as unable to enter into the spirit of Greek poesy as the Arian. Both indeed appear to have been essentially unpoetical, the Semitic race only warming into poetry under the excitement of devotional feeling, the Arian never capable of anything beyond sparkling prettiness, and exuberant, sometimes perhaps elegant fancy.

Herodotus, left to himself, has no tendency to treat myths in this coarse rationalistic way: witness his legends of Crœsus, Battus, Labda, etc. His spirit is too reverent, and, if we may so say, credulous. The supernatural never shocks or startles him. It is a mistake of Pausanias (ii. xvi. § 1) to call this story of Io's passage into Egypt "the way in which Herodotus says she went there." Herodotus is

only reporting what was alleged by the Persians.

The legend of Io forms a beautiful episode in the Prometheus Vinculus of Æschylus (572-905). That of Medea is introduced into one of the most magnificent of the Odes of Pindar. (Pyth. iv. 119-458.)

<sup>2</sup> Thucydides remarks on the small size to which Mycænæ had dwindled compared with its former power (i. 10). Herodotus would have remarkable examples of decline in his own neighbourhood, both when he dwelt in Asia Minor, and after he removed to Italy. Phocæa in the former country, and Sybaris in the latter, near the ruins of which Thurium rose, would be notable instances.

<sup>3</sup> If the name of the Halys be derived from a Semitic source, we may compare the roots חל in Hebrew, or حل in Arabic, signifying "to be

which separates Syria<sup>4</sup> from Paphlagonia, runs with a course from south to north,<sup>5</sup> and finally falls into the Euxine. So far as our knowledge goes, he was the first of the barbarians who had dealings with the Greeks, forcing some of them to become his tributaries, and entering into alliance with others. He conquered the Æolians, Ionians, and Dorians of Asia, and made a treaty with the Lacedæmonians. Up to that time all Greeks had been free. For the Cimmerian attack upon Ionia, which was earlier than Cræsus, was not a conquest of the cities, but only an inroad for plundering.

7. The sovereignty of Lydia, which had belonged to the Heraclides, passed into the family of Cræsus, who were called the Mermnadæ, in the manner which I will now relate. There was a certain king of Sardis, Candaules by name, whom the Greeks called Myrsilus.<sup>6</sup> He was a descendant of Alcæus, son

twisted," and suppose the epithet to refer to the *toruous* course of the river. There are names indeed in the early Cuneiform inscriptions, *Khula* and *Khuliya*, which must either refer to this river or to the upper course of the Euphrates. They are probably also connected with *Χαλοβέρχης* (*Khul of Butea*, the latter term being the ancient Assyrian name of Armenia) and with the *Hul* of Scripture, Gen. x. 23: see Bochart's *Phaleg*. lib. ii. c. 9. — [H. C. R.]

<sup>4</sup> By Syria Herodotus here means Cappadocia, the inhabitants of which he calls Syrians (i. 72, and vii. 72), or Cappadocian Syrians (*Ἰσχυροὶ Καππαδόκων*, i. 72). Strabo called them "white Syrians," xii. p. 788, Oxf. ed.). For arguments in favour of their Semitic origin, see Pritchard's *Researches*, vol. iv. pp. 560, 561.

Herodotus regards the words Syria and Assyria, Syrians and Assyrians, as in reality the same (vii. 63); in his use of them, however, as ethnic appellatives, he always carefully distinguishes. Syria is the tract bounded on the north by the Euxine; on the west by the Halys, Cilicia, and the Mediterranean; on the east by Armenia and the desert; and on the south

by Egypt. Assyria is the upper portion of the Mesopotamian valley, bounded on the north by Armenia, on the west by the desert, on the south by Babylonia, and on the east by the Medes and Matieni. [The only true word is Assyria, from *Asshûr*. Syria is a Greek corruption of the genuine term.—H. C. R.]

<sup>5</sup> It has been thought (Larcher, vol. i. p. 173) that Herodotus placed the source of the Halys in the range of Taurus, near Iconium, the modern *Kônia*, and regarded the river as having from its source to its embouchure a uniform direction from south to north; but from the more elaborate description in ch. 72 of this book it appears that this was not his belief. He there places the source of the stream in the mountains of Armenia, and says, that after running through Cilicia it passes the Matieni and the Phrygians, and then flows with a north course between the countries of Paphlagonia and Cappadocia. Thus his statements are reconcilable with those of Arrian (*Peripl. Pont. Eux.* p. 127), and with the real course of the *Kizil-Irmak*.

<sup>6</sup> That is son of Myrsus, a patronymic of a Latin, or perhaps it should rather be said of an Etruscan, type. [So

of Hercules. The first king of this dynasty was Agron, son of Ninus, grandson of Belus, and great-grandson of Alcæus; Candaules, son of Myrsus, was the last.<sup>7</sup> The kings who reigned before Agron sprang from Lydus, son of Atys, from whom the people of the land, called previously Meonians,<sup>8</sup> received the name of Lydians. The Heraclides, descended from Hercules and the slave-girl of Jardanus,<sup>9</sup> having been entrusted by these princes with the management of affairs, obtained the kingdom by an oracle.<sup>1</sup> Their rule endured

*Larthial-i-sa*, "the wife of the son of Larthius." This single example, of which hardly any notice has been taken, is probably the strongest argument we possess in favour of the Lydian origin of the Etruscans.—H. C. R.]

<sup>7</sup> The best and latest authorities seem to be now agreed on the Semitic descent of the Lydians (see Movers's 'die Phönizier,' i. 475; and Ottf. Müller, 'Sandon und Sardanapal,' p. 38, etc.), and the near synchronism of the commencement and duration of the Assyrian and Lydian Empires, together with the introduction by Herodotus of the Assyrian names of Belus and Ninus in the genealogy of Candaules are certainly in favour of his belief in the connection; but on the other hand, there is no trace in the Assyrian inscriptions of Semitic names beyond the range of Taurus, nor is it easy to believe, if the intervening countries of Cilicia and Cappadocia were peopled by Scythæ, that Assyrian colonists could have penetrated beyond them so far to the westward. Again, the remarkable Latinism preserved in the form of Myrsilus for "the son of Myrsus" is a strong argument against the Semitic origin of the Lydians, and to whatever race the Heraclides belonged, among whom are found the Assyrian names, in a later age, at any rate, the language of the Lydians was most certainly Indo-Germanic; for the famous Xanthus has left it on record that Sardis in the vernacular dialect of his day signified "a year" (being given as an honorary

epithet to the city "*ἡ πόλις ἡμεῶν*"); and this is pure Arian, *Sarat* or *Sard* being the word used for "a year" in Sanscrit and Armenian, and being retained in old Persian under the form of *Thrada*, and in modern Persian as *Sâl*. Consult Xanthus apud Lyd. *de mensibus*, iii. 14, p. 112; Ed. Boëther.—[H. C. R.]

<sup>8</sup> Homer knows only of Meonians, not of Lydians (Il. ii. 864.6). Xanthus spoke of the Lydians as obtaining the name at a comparatively late period in their history (Fragm. i. ed. Didot). Niebuhr (*Roman Hist.* vol. i. p. 103, E. T.) regards the Lydians as a distinct people from the Meonians, and as their conquerors. See Appendix, Essay i. § 5.)

<sup>9</sup> Jardanus was the husband, or, according to some accounts, the father, of Omphalé. Hercules, while in her service, was said to have formed an intimacy with one of her female slaves, by name Malis, who bore him a son, Acelus (Hellanicus, *Fragm.* 102, ed. Didot). Herodotus seems to suppose her to have been also the mother of Agron.

<sup>1</sup> This would be important, if we could depend on it as historical. The Asiatics seem to have had no oracles of their own. They had modes of divination (*infra*, ch. 78; *Dino.* Fr. 8; *Polycharm.* Frs. 1, 2), but no places where prophetic utterances were supposed to be given by divine inspiration. Under these circumstances they recognized the supernatural character of the Greek oracles, and consulted them (*vide infra*, chaps. 14, 19, 46, &c.). It

for two and twenty generations of men, a space of five hundred and five years;<sup>2</sup> during the whole of which period, from Agron to Candaules, the crown descended in the direct line from father to son.

8. Now it happened that this Candaules was in love with his own wife; and not only so, but thought her the fairest woman in the whole world. This fancy had strange consequences. There was in his body-guard a man whom he specially favoured, Gyges, the son of Dascylus. All affairs of greatest moment were entrusted by Candaules to this person, and to him he was wont to extol the surpassing beauty of his wife. So matters went on for a while. At length, one day, Candaules, who was fated to end ill, thus addressed his follower: "I see thou dost not credit what I tell thee of my lady's loveliness; but come now, since men's ears are less credulous than their eyes, contrive some means whereby thou mayst behold her naked." At this the other loudly exclaimed, saying, "What most unwise speech is this, master, which thou hast uttered? Wouldst thou have me behold my mistress when she is naked? Bethink thee that a woman, with her clothes, puts off her bashfulness. Our fathers, in time past, distinguished right and wrong plainly enough, and it is our wisdom to submit to be taught by them. There is an old saying, 'Let each look on his own.' I hold thy wife for the fairest of all womankind. Only, I beseech thee, ask me not to do wickedly."

9. Gyges thus endeavoured to decline the king's proposal, trembling lest some dreadful evil should befall him through it. But the king replied to him, "Courage, friend; suspect me not of the design to prove thee by this discourse; nor dread thy mistress, lest mischief befall thee at her hands. Be sure I will so manage that she shall not even know that thou hast

would be interesting to know that the intercourse had begun in the 13th century B.C.

<sup>2</sup> Herodotus professes to count three generations to the century (ii. 142), thus making the generation 33½ years.

In this case the average of the generations is but 23 years. There is no need, however, to alter the text as Larcher does, for Herodotus does not here calculate, but intends to state facts.

looked upon her. I will place thee behind the open door of the chamber in which we sleep. When I enter to go to rest she will follow me. There stands a chair close to the entrance, on which she will lay her clothes one by one as she takes them off. Thou wilt be able thus at thy leisure to peruse her person. Then, when she is moving from the chair toward the bed, and her back is turned on thee, be it thy care that she see thee not as thou passest through the doorway."

10. Gyges, unable to escape, could but declare his readiness. Then Candaules, when bedtime came, led Gyges into his sleeping-chamber, and a moment after the queen followed. She entered, and laid her garments on the chair, and Gyges gazed on her. After a while she moved toward the bed, and her back being then turned, he glided stealthily from the apartment. As he was passing out, however, she saw him, and instantly divining what had happened, she neither screamed as her shame impelled her, nor even appeared to have noticed aught, purposing to take vengeance upon the husband who had so affronted her. For among the Lydians, and indeed among the barbarians generally, it is reckoned a deep disgrace, even to a man, to be seen naked.<sup>3</sup>

11. No sound or sign of intelligence escaped her at the time. But in the morning, as soon as day broke, she hastened to choose from among her retinue, such as she knew to be most faithful to her, and preparing them for what was to ensue, summoned Gyges into her presence. Now it had often happened before that the queen had desired to confer with him, and he was accustomed to come to her at her call. He therefore obeyed the summons, not suspecting that she knew aught of what had occurred. Then she addressed these words to him: "Take thy choice, Gyges, of two courses which are open to thee. Slay Candaules, and thereby become my lord,

<sup>3</sup> The contrast between the feelings of the Greeks and the barbarians on this point is noted by Thucydides (i. 6), where we learn that the exhibition of the naked person was recent, even with

the Greeks (τὸ πάλαι καὶ ἐν τῇ Ὀλυμπιακῇ ἀγῶνι διαζώματα ἔχοντες περὶ τὰ αἰδοῖα οἱ ἄλληται ἠγωνίζοντο, καὶ οὐ πολλὰ ἔτη ἐπειδὴ πέπαινται).



and obtain the Lydian throne, or die this moment in his room. So wilt thou not again, obeying all behests of thy master, behold what is not lawful for thee. It must needs be, that either he perish by whose counsel this thing was done, or thou, who sawest me naked, and so didst break our usages." At these words Gyges stood awhile in mute astonishment; recovering after a time, he earnestly besought the queen that she would not compel him to so hard a choice. But finding he implored in vain, and that necessity was indeed laid on him to kill or to be killed, he made choice of life for himself, and replied by this inquiry: "If it must be so, and thou compellest me against my will to put my lord to death, come, let me hear how thou wilt have me set on him." "Let him be attacked," she answered, "on that spot where I was by him shown naked to you, and let the assault be made when he is asleep."

12. All was then prepared for the attack, and when night fell, Gyges, seeing that he had no retreat or escape, but must absolutely either slay Candaules, or himself be slain, followed his mistress into the sleeping-room. She placed a dagger in his hand, and hid him carefully behind the self-same door. Then Gyges, when the king was fallen asleep, entered privily into the chamber and struck him dead. Thus did the wife and kingdom of Candaules pass into the possession of Gyges, of whom Archilochus the Parian, who lived about the same time,<sup>4</sup> made mention in a poem written in Iambic trimeter verse.

<sup>4</sup> The age of Archilochus is a disputed point. Mr. Clinton places him a c. 704-665 (P. H. vol. i. Ol. 18. 23, 2. &c.). Mr. Grote is of opinion that this is "a half century too high." (*History of Greece*, vol. iii. p. 333, note <sup>2</sup>.) There are strong grounds for believing that Archilochus was later than Callinus (Clinton, vol. i. Ol. 17), who is proved by Mr. Grote to have written after the great Cimmerian invasion in the reign of Ardys. But there is nothing to show at what time in the reign of Ardys this invasion happened. Archilochus may have been contemporary

both with Gyges and Ardys. The Cimmerian invasion may have been early in the reign of the latter prince, say a.c. 675. Archilochus may have flourished a.c. 708-665, and yet have witnessed the great invasion, and (as Strabo and Clement argue) have outlived Callinus. It seems better to raise our date for the Cimmerian invasion, which (in Mr. Grote's words) "appears fixed for some date in the reign of Ardys," but which is not fixed to any particular part of his long reign of 49 years, than to disregard all the authorities (Herodotus, Cicero, Cle-

13. Gyges was afterwards confirmed in the possession of the throne by an answer of the Delphic oracle. Enraged at the murder of their king, the people flew to arms, but after a while the partisans of Gyges came to terms with them, and it was agreed that if the Delphic oracle declared him king of the Lydians, he should reign; if otherwise, he should yield the throne to the Heraclides. As the oracle was given in his favour he became king. The Pythoness, however, added that, in the fifth generation from Gyges, vengeance should come for the Heraclides; a prophecy of which neither the Lydians nor their princes took any account till it was fulfilled. Such was the way in which the Mermnadæ deposed the Heraclides, and themselves obtained the sovereignty.

14. When Gyges was established on the throne, he sent no small presents to Delphi, as his many silver offerings at the Delphic shrine testify. Besides this silver he gave a vast number of vessels of gold, among which the most worthy of mention are the goblets, six in number, and weighing altogether thirty talents, which stand in the Corinthian treasury, dedicated by him. I call it the Corinthian treasury, though in strictness of speech it is the treasury not of the whole Corinthian people, but of Cypselus, son of Eetion.<sup>5</sup> Excepting Midas, son of Gordias,<sup>6</sup> king of Phrygia, Gyges was

mens, Tatian, Cyril, Ælian, Proclus, &c.) who place him in the reign of Gyges, or a little afterwards.

A line of Archilochus, in which mention was made of Gyges, has been preserved—Ὅς μοι τὰ Γύγεω τοῦ πολυχρότου μέλει (Ar. Rhet. iii. 17, Plut. Mor. ii. p. 470, C). If it had been spoken in his own person, it would have settled the question of his date, but we learn from Aristotle that it was put in the mouth of one of his characters.

<sup>5</sup> The offerings of Cypselus to Delphi and other shrines are spoken of by several writers. (Pausan. V. ii. § 4; Plut. Sept. Sap. Agaclyt. ap. Phot. in Κυψελίδων ἀνδραγαθία.) See note on book ii. ch. 167, ad fin. That the Corinthians in later times sought to

substitute in the titles of the offerings the name of their state for that of their quondam king is apparent from the story which Pausanias tells.

<sup>6</sup> In the Royal House of Phrygia, the names Midas and Gordias seem to have alternated perpetually, as in that of Cyréné the names Battus and Arcesilaüs. Every Phrygian king mentioned in ancient history is either Midas, son of Gordias, or Gordias, son of Midas. Bonhier (Dissertations, ch. viii.) reckons four kings of Phrygia named Midas, each the son of a Gordias. Three of these are mentioned in Herodotus. (See, besides the present passage, i. 85, and viii. 138.)

The tomb, of which a representation is given by Texier, is the burial-place



his son, Sadyattes, who reigned twelve years. At his death his son Alyattes mounted the throne.

16. This prince waged war with the Medes under Cyaxares, the grandson of Deïoces,<sup>2</sup> drove the Cimmerians out of Asia, conquered Smyrna, the Colophonian colony,<sup>3</sup> and invaded Clazomenæ. From this last contest he did not come off as he could have wished, but met with a sore defeat; still, however, in the course of his reign, he performed other actions very worthy of note, of which I will now proceed to give an account.

17. Inheriting from his father a war with the Milesians, he pressed the siege against the city by attacking it in the following manner. When the harvest was ripe on the ground he marched his army into Milesia to the sound of pipes and harps, and flutes masculine and feminine.<sup>4</sup> The buildings that were scattered over the country he neither pulled down nor burnt, nor did he even tear away the doors, but left them standing as they were. He cut down, however, and utterly destroyed all the trees and all the corn throughout the land, and then returned to his own dominions. It was idle for his army to sit down before the place, as the Milesians were masters of the sea. The reason that he did not demolish their buildings was, that the inhabitants might be tempted to use them as homesteads from which to go forth to sow and till their lands; and so each time that he invaded the country he might find something to plunder.

<sup>2</sup> Vide *infra*, chaps. 73-4.

<sup>3</sup> Vide *infra*, ch. 150.

<sup>4</sup> Aulus Gellius understood the "male and female flutes," as flutes played by men, and flutes played by women (Noct. Attic. i. 11). But it is more probable that flutes of different tones or pitches are intended. (See the essay of Böttiger, 'Ueber die Lydische Doppelflöte,' in Wieland's *Attisch. Mus.* vol. i. part ii. p. 334.) The flute, the pitch of which was lower, would be called *male*; the more treble or shrill-sounding one would be the *female*. It is possible that the two flutes represented respectively the

Lydian and Phrygian musical scales, as Larcher conjectures (note on the passage, vol. i. p. 192). If this were the case, however, the male flute would be the Phrygian, the female flute the Lydian: for the Lydian musical scale was more highly pitched than the Phrygian. Larcher states exactly the reverse of the truth when he says, "Les flûtes Lydiennes dont le son étoit grave, et les Phrygiennes, qui avoient le son aigu." (See the article on Greek Music in Smith's *Dictionary of Antiquities*, contributed by Professor Donkin.)

18. In this way he carried on the war with the Milesians for eleven years, in the course of which he inflicted on them two terrible blows; one in their own country in the district of Limeneium, the other in the plain of the Mæander. During six of these eleven years, Sadyattes, the son of Ardys, who first lighted the flames of this war, was king of Lydia, and made the incursions. Only the five following years belong to the reign of Alyattes, son of Sadyattes, who (as I said before), inheriting the war from his father, applied himself to it unremittingly. The Milesians throughout the contest received no help at all from any of the Ionians, excepting those of Chios, who lent them troops in requital of a like service rendered them in former times, the Milesians having fought on the side of the Chians during the whole of the war between them and the people of Erythræ.

19. It was in the twelfth year of the war that the following mischance occurred from the firing of the harvest-fields. Scarcely had the corn been set alight by the soldiers when a violent wind carried the flames against the temple of Minerva Assesia, which caught fire and was burnt to the ground. At the time no one made any account of the circumstance; but afterwards, on the return of the army to Sardis, Alyattes fell sick. His illness continued, whereupon, either advised thereto by some friend, or perchance himself conceiving the idea, he sent messengers to Delphi to inquire of the god concerning his malady. On their arrival the Pythoness declared that no answer should be given them until they had rebuilt the temple of Minerva, burnt by the Lydians at Assesus in Milesia.

20. Thus much I know from information given me by the Delphians; the remainder of the story the Milesians add.

The answer made by the oracle came to the ears of Periander, son of Cypselus, who was a very close friend to Thrasybulus, tyrant of Miletus at that period. He instantly despatched a messenger to report the oracle to him, in order that Thrasybulus, forewarned of its tenor, might the better adapt his measures to the posture of affairs.

21. Alyattes, the moment that the words of the oracle were reported to him, sent a herald to Miletus in hopes of concluding a truce with Thrasybulus and the Milesians for such a time as was needed to rebuild the temple. The herald went upon his way; but meantime Thrasybulus had been apprised of everything; and conjecturing what Alyattes would do, he contrived this artifice. He had all the corn that was in the city, whether belonging to himself or to private persons, brought into the market-place, and issued an order that the Milesians should hold themselves in readiness, and, when he gave the signal, should, one and all, fall to drinking and revelry.

22. The purpose for which he gave these orders was the following. He hoped that the Sardinian herald, seeing so great store of corn upon the ground, and all the city given up to festivity, would inform Alyattes of it, which fell out as he anticipated. The herald observed the whole, and when he had delivered his message, went back to Sardis. This circumstance alone, as I gather, brought about the peace which ensued. Alyattes, who had hoped that there was now a great scarcity of corn in Miletus, and that the people were worn down to the last pitch of suffering, when he heard from the herald on his return from Miletus tidings so contrary to those he had expected, made a treaty with the enemy by which the two nations became close friends and allies. He then built at Assêsus two temples to Minerva instead of one,<sup>5</sup> and shortly after recovered from his malady. Such were the chief circumstances of the war which Alyattes waged with Thrasybulus and the Milesians.

23. This Periander, who apprised Thrasybulus of the oracle,

<sup>5</sup> The feeling that restitution should be twofold, when made to the gods, was a feature of the religion of Rome. (See Niebuhr's History, vol. ii. p. 550, E. T.) It was not recognized in Greece. Pericles proposed that, if necessity required, the Athenians should make use of Athênê's golden ornaments, and

afterwards replace them with ornaments of equal value (*μὴ ἐλάττω*. Thucyd. ii. 13). Undoubtedly there are points of similarity between the Lydian and Italic nations, which seem to indicate that the myth of Tyreënus and Lydus has in it some germ of truth.

was son of Cypselus, and tyrant of Corinth.<sup>6</sup> In his time a very wonderful thing is said to have happened. The Corinthians and the Lesbians agree in their account of the matter. They relate that Arion of Methymna, who as a player on the harp was second to no man living at that time, and who was, so far as we know, the first to invent the dithyrambic measure,<sup>7</sup> to give it its name, and to recite in it at Corinth, was carried to Tænarum on the back of a dolphin.

24. He had lived for many years at the court of Periander, when a longing came upon him to sail across to Italy and Sicily. Having made rich profits in those parts, he wanted to recross the seas to Corinth.<sup>8</sup> He therefore hired a vessel, the crew of which were Corinthians, thinking that there was no

<sup>6</sup> Bähr says (Not. ad loc.), Periander was tyrant in the *ancient* sense of the word, in which it is simply equivalent to the Latin "rex" and the Greek *βασις*, or *βασιλεύς*; because he inherited the crown from his father Cypselus. But it would rather seem that the word bears here its usual sense of a king who rules with a usurped and unconstitutional authority. There might be a dynasty of *τύραννοι* as easily as an individual *τύραννος*. (Compare the case of Athens under the Pisistratidæ.) So long as the king is not recognised as *de jure*, but only as *de facto*, king, he is *τύραννος*, not *βασιλεύς*. This was the case at Corinth. Vide *infra*. v. 92.

<sup>7</sup> The invention of the Dithyramb, or Cyclic chorus, was ascribed to Arion, not only by Herodotus, but also by Aristotle, by Hellanicus, by Dicaearchus, and, implicitly, by Pindar (cf. Proclus ap. Phot. Cod. 239, p. 985, and Schol. Pindar. ad Olymp. xiii. 25), who said it was invented at Corinth. Dio (Orat. xxxvii. p. 455, A.) and Suidas agreed with this. Clement of Alexandria and others attributed the invention to Lasus of Hermione. (Strom. i. p. 365, Schol. ad Aristoph. Av. 1403.) This is undoubtedly erroneous. It has been questioned, however, if the Dithyramb was not more ancient than Arion. A fragment ascribed to Archilochus is preserved in Athenæus (Deipnosoph.

xiv. vi. p. 628), where the dithyramb is spoken of, and which has itself a dithyrambic character. The Scholiast on Pindar, Ol. xiii. 25, informs us that Pindar varied from his statement in that place, and said in one poem that the dithyramb was invented at Naxos, in another at Thebes. Larcher thinks the dithyramb was so ancient a form of composition that its inventor was not known (vol. i. p. 196). Perhaps it is best to conclude with a recent writer that Arion did not invent, but only improved the dithyramb (Plehn in *Lesbiac*. p. 168).

The dithyramb was originally a mere hymn in honour of Bacchus, with the circumstances of whose birth the word is somewhat fancifully connected (Eurip. Bacch. 526). It was sung by a *κῆμος*, or banda of revellers, directed by a leader. It is thought that Arion's improvement was to adapt it to the system of Doric choruses, thereby making it anti-strophic, and substituting the accompaniment of the harp for that of the flute. It was danced by a chorus of fifty men or boys round an altar, whence it was called *κύκλιος χορός*; and Arion was mythically said to be the son of Cycloen or Cycloeus.

<sup>8</sup> Another version of the story was, that he grew rich at Corinth, and wished to return to Methymna (Lucian, vol. ii. p. 109).

people in whom he could more safely confide; and, going on board, he set sail from Tarentum. The sailors, however, when they reached the open sea, formed a plot to throw him overboard and seize upon his riches. Discovering their design, he fell on his knees, beseeching them to spare his life, and making them welcome to his money. But they refused; and required him either to kill himself outright, if he wished for a grave on the dry land, or without loss of time to leap overboard into the sea. In this strait Arion begged them, since such was their pleasure, to allow him to mount upon the quarter-deck, dressed in his full costume, and there to play and sing, promising that, as soon as his song was ended, he would destroy himself. Delighted at the prospect of hearing the very best harper in the world, they consented, and withdrew from the stern to the middle of the vessel: while Arion dressed himself in the full costume of his calling, took his harp, and standing on the quarter-deck, chanted the *Orthian*.<sup>9</sup> His strain ended, he flung himself, fully attired as he was, headlong into the sea. The Corinthians then sailed on to Corinth. As for Arion, a dolphin, they say, took him upon his back and carried him to Tænarum, where he went ashore, and thence proceeded to Corinth in his musician's dress, and told all that had happened to him. Periander, however, disbelieved the story, and put Arion in ward, to prevent his leaving Corinth, while he watched anxiously for the return of the mariners. On their arrival he summoned them before him and asked them if they could give him any tidings of Arion. They returned for answer that he was alive and in good health in Italy, and that they had left him at Tarentum,<sup>1</sup> where he was

<sup>9</sup> The *Orthian* is mentioned as a particular sort of melody by Plutarch (*De Musica*, vol. ii. 1134, D.). Dio Chrysostom (*De Regno*, p. 1, B.), and the Scholiast on Aristophanes (*Acharn.* 16). According to the last authority, it was pitched in a high key, as the name would imply, and was a lively spirited air.

<sup>1</sup> In memory of this legend, the Tarentines were fond of exhibiting

Arion, astride upon his dolphin, on their coins.





doing well. Thereupon Arion appeared before them, just as he was when he jumped from the vessel: the men, astonished and detected in falsehood, could no longer deny their guilt. Such is the account which the Corinthians and Lesbians give; and there is to this day at Tænarum, an offering of Arion's at the shrine, which is a small figure in bronze, representing a man seated upon a dolphin.<sup>2</sup>

25. Having brought the war with the Milesians to a close, and reigned over the land of Lydia for fifty-seven years, Alyattes died. He was the second prince of his house who made offerings at Delphi. His gifts, which he sent on recovering from his sickness, were a great bowl of pure silver, with a salver in steel curiously inlaid, a work among all the offerings at Delphi the best worth looking at. Glaucus, the Chian, made it, the man who first invented the art of inlaying steel.<sup>3</sup>

26. On the death of Alyattes, Cræsus, his son, who was thirty-five years old, succeeded to the throne. Of the Greek

<sup>2</sup> Various attempts have been made to rationalize the legend of Arion. Larcher conjectures that he swam ashore, and afterwards got on board a swift-sailing vessel, which happened to have a dolphin for its figure-head, and arrived at Corinth before the ship from which he had been ejected came into port (Hérodote, vol. i. p. 201). Clinton supposes that the whole story may have grown out of the fact, that Arion was taken by pirates, and made his escape from them (F. H. vol. i. p. 217).

The truth seems to be, that the legend grew out of the figure at Tænarum, which was known by its inscription to be an offering of Arion's. (See Crenzer's Dissert. de mythis ab artium operibus profectis, § 2.) It may have had no other groundwork.

The figure itself remained at Tænarum more than seven hundred years. It was seen by Ælian in the third century after Christ, when it bore the following inscription:—

Ἀθανάτων πομπαῖσιν Ἀρίωνα, Κέκλονος υἱόν,  
Ἐν Σικελῷ πελάγῳ σέθεν ἔχρημα τόδε.

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<sup>3</sup> It is questionable whether by *κόλλησις* is to be understood the inlaying, or merely the welding of iron together. The only two descriptions which eye-witnesses have left us of the salver, lead in opposite directions. Pausanias gives as its peculiarity that the various portions were not fastened together by nails or rivets, but united by welding (X. xvi. § 1); Athenæus, that it was covered with representations of plants and animals (Deipnosoph. v. 13, p. 210). Larcher's reasoning in favour of inlaying is ingenious. The main difficulties are the etymological meaning of the word, and the description of Pausanias.

Stephen of Byzantium calls Glaucus a Samian (in voc. *Ἀλδαῖν*) against the concurrent testimony of all other ancient writers. He was led into the mistake probably by his knowledge of the general priority of Samos in matters of art. (Vide *infra*, i. 61; iii. 42 and 60; iv. 88, &c.)

cities, Ephesus was the first that he attacked. The Ephesians, when he laid siege to the place, made an offering of their city to Diana, by stretching a rope from the town wall to the temple of the goddess,<sup>4</sup> which was distant from the ancient city, then besieged by Cræsus, a space of seven furlongs.<sup>5</sup> They were, as I said, the first Greeks whom he attacked.<sup>6</sup> Afterwards, on some pretext or other, he made war in turn upon every Ionian and Æolian state, bringing forward, where he could, a substantial ground of complaint; where such failed him, advancing some poor excuse.

27. In this way he made himself master of all the Greek cities in Asia, and forced them to become his tributaries; after which he began to think of building ships, and attacking the islanders. Everything had been got ready for this purpose, when Bias of Priêné (or, as some say, Pittacus the Mytilenean) put a stop to the project. The king had made inquiry of this person, who was lately arrived at Sardis, if there were any news from Greece; to which he answered, "Yes, sire, the islanders are gathering ten thousand horse, designing an expedition against thee and against thy capital." Cræsus, thinking he spake seriously, broke out, "Ah, might the gods put such a thought into their minds as to attack the sons of the Lydians with cavalry!" "It seems, oh! king," rejoined the other, "that thou desirest earnestly to catch the islanders on horseback upon the mainland,—thou knowest well what would come of it. But what thinkest thou the islanders desire

<sup>4</sup> An analogous case is mentioned by Plutarch (Solon. c. 12). The fugitives implicated in the insurrection of Cylon at Athens connected themselves with the altar by a cord. Through the breaking of the cord they lost their sacred character. So, too, when Poly-crates dedicated the island of Rheneia to the Delian Apollo, he connected it with Delos by a chain (Thucyd. iii. 104).

<sup>5</sup> We learn by this that the site of Ephesus had changed between the time of Cræsus and that of Herodotus. It is curious that, notwithstanding,

Xenophon speaks of the temple of Diana (Artemis) as still distant exactly seven stades from the city (Ephes. i. 2). Afterwards the temple drew the population to it. The building seen by Herodotus was that burnt by Eratostatus, a.c. 356.

<sup>6</sup> The story of Pindarus, which Mr. Grote interweaves into his history at this point (vol. iii. p. 347), is far too questionable in its details, and rests upon too little authority (Ælian. Hist. Var. iii. 26; Polyæn. Strateg. vi. 50) to be entitled to much consideration.

better, now that they hear thou art about to build ships and sail against them, than to catch the Lydians at sea, and there revenge on them the wrongs of their brothers upon the mainland, whom thou holdest in slavery?" Croesus was charmed with the turn of the speech; and thinking there was reason in what was said, gave up his ship-building and concluded a league of amity with the Ionians of the isles.

28. Croesus, afterwards, in the course of many years, brought under his sway almost all the nations to the west of the Halys. The Lycians and Cilicians alone continued free; all the other tribes he reduced and held in subjection. They were the following: the Lydians, Phrygians, Mysians, Marian-dynians, Chalybians, Paphlagonians, Thynian and Bithynian Thracians, Carians, Ionians, Dorians, Æolians, and Pamphylians.<sup>7</sup>

29. When all these conquests had been added to the Lydian empire, and the prosperity of Sardis was now at its height, there came thither, one after another, all the sages of Greece living at the time, and among them Solon, the Athenian.<sup>8</sup> He

<sup>7</sup> For the position of these several tribes see the map of Western Asia. It is not quite correct to speak of the Cilicians as dwelling within (i.e., west of) the Halys, for the Halys in its upper course ran through Cilicia (See *Herodotus*, ch. 72), and that country lay chiefly south of the river.

Lycia and Cilicia would be likely to maintain their independence, being both countries of great natural strength. They lie upon the high mountain-range of Taurus, which runs from east to west along the south of Asia Minor, within about a degree of the shore, and sends down from the main chain a series of lateral branches or spurs, which extend to the sea along the whole line of coast from the Gulf of Makri, opposite Rhodes, to the plain of Tarsus. The mountains of the interior are in many parts covered with snow during the whole or the greater part of the year. (See Benard's *Karamania*.)

<sup>8</sup> Solon's visit to Croesus was rejected as fabulous before the time of Plutarch (Solon. c. 27), on account of chronological difficulties, which it has been proposed to obviate by the hypothesis of the association of Croesus in the government by his father, some considerable time before his death. (See Larcher in loc.; and Clinton F. H. vol. ii. p. 365.) The improbability of this hypothesis is shown in the *Crit. Essays* (Essay i. sub fin.). There is no necessity for it, in order to bring Solon and Croesus into contact during the reign of the latter. Croesus most probably reigned from B.C. 564 to A.C. 554. Solon certainly outlived the first usurpation of the government at Athens by Pisistratus, which was A.C. 560. Some writers spoke of his travels as commencing at that time. (Laert. i. 50; Suidas in voc. Σόλων.) It is possible that he travelled twice, once before and once after the commencement of the tyranny of

was in his travels having left Athens to be absent ten years, and not for pleasure or wishing to see the world, but really to advise the people to repeal any of the laws which, at the request of the Athenians he had made for them. Without his sanction the Athenians could not repeal them, as they had sworn to be under a heavy curse to be governed for ten years if the laws which should be imposed on them by Solon.<sup>9</sup>

So, on this account as well as to see the world, Solon set out upon his travels in the course of which he went to Egypt to the court of Amasis<sup>1</sup> and also came on a visit to Croesus at Sardis. Amasis received him as his guest, and lodged him in the royal palace. On the third or fourth day after, he bade his women conduct Solon over his treasures,<sup>2</sup> and show him all their greatness and magnificence. When he had seen them all, and so far as time allowed, inspected them, Croesus addressed the question to him. "Stranger of Athens, we have heard much of thy wisdom and of thy travels through many lands from love of knowledge and a wish to see the world. I am curious therefore to inquire of thee, whom, of all the men that thou hast seen, thou deemest the most happy?" This he asked because he thought himself the happiest of mortals; but Solon answered him without flattery, according to his true sentiments. "Tellus of Athens, sire." Full of accomplishment at what he heard, Croesus demanded sharply, "And wherefore dost thou deem Tellus happiest?" To which the other replied, "First, because his country was

<sup>9</sup> Pisistratus. And what happened on the latter occasion may have been transferred to the former. Or he may have started on his first travels a few years later than Clinton conjectures, B.C. 571, instead of B.C. 575; and his visit to Croesus may have been in the last of the 10 years B.C. 561.

<sup>1</sup> The travels of Solon are attested by Plato (*Tim.* p. 21) and others. Various motives were assigned for his leaving Athens. Laertius and Suidas said it was to escape the tyranny of Pisistratus; Plutarch, that it was to avoid the troubles into which he fore-

saw Athens would be plunged (Solon. c. 25). The view of Herodotus has prevailed, notwithstanding its intrinsic improbability.

<sup>2</sup> Amasis began to reign B.C. 569. Solon might sail from Athens to Egypt, thence to Cyprus (Herod. v. 118), and from Cyprus to Lydia. This is the order of his travels according to Laertius (l. 49). Herodotus, too, seems to place the visit to Egypt before that to Lydia, when he says, *ἐλθὼν δὲ Σόλων ἐς Αἴγυπτον ἀνέβη, καὶ δὴ καὶ ἐς Λυδίαν.*

<sup>2</sup> Vide *infra*, vi. 125.

flourishing in his days, and he himself had sons both beautiful and good, and he lived to see children born to each of them, and these children all grew up; and further because, after a life spent in what our people look upon as comfort, his end was surpassingly glorious. In a battle between the Athenians and their neighbours near Eleusis, he came to the assistance of his countrymen, routed the foe, and died upon the field most gallantly. The Athenians gave him a public funeral on the spot where he fell, and paid him the highest honours."

31. Thus did Solon admonish Cræsus by the example of Tellus, enumerating the manifold particulars of his happiness. When he had ended, Cræsus inquired a second time, who after Tellus seemed to him the happiest, expecting that at any rate, he would be given the second place. "Cleobis and Bito," Solon answered; "they were of Argive race; their fortune was enough for their wants, and they were besides endowed with so much bodily strength that they had both gained prizes at the Games. Also this tale is told of them:—There was a great festival in honour of the goddess Juno at Argos, to which their mother must needs be taken in a car.<sup>3</sup> Now the oxen did not come home from the field in time: so the youths, fearful of being too late, put the yoke on their own necks, and themselves drew the car in which their mother rode. Five and forty furlongs did they draw her, and stopped before the temple. This deed of theirs was witnessed by the whole assembly of worshippers, and then their life closed in the best possible way. Herein, too, God showed forth most evidently, how much better a thing for man death is than life. For the Argive men, who stood around the car, extolled the vast strength of the youths; and the Argive women extolled the

<sup>3</sup> Cicero (*Tusc. Disp.* i. 47) and others, as Servius (*ad Virg. Georg.* iii. 532) and the author of the Platonic dialogues entitled *Axiochus* (367, C), relate that the ground of the necessity was the circumstance that the youths' mother was priestess of Juno at the time. Servius says a pestilence had

destroyed the oxen, which contradicts Herodotus. Otherwise the tale is told with fewer varieties than most ancient stories. The Argives had a sculptured representation of the event in their temple of Apollo Lycius to the time of Pausanias. (*Pausan.* ii. xx. § 2.)

mother who was blessed with such a pair of sons; and the mother herself, overjoyed at the deed and at the praises it had won, standing straight before the image, besought the goddess to bestow on Cleobis and Bito, the sons who had so mightily honoured her, the highest blessing to which mortals can attain. Her prayer ended, they offered sacrifice and partook of the holy banquet, after which the two youths fell asleep in the temple. They never woke more, but so passed from the earth. The Argives, looking on them as among the best of men, caused statues of them to be made, which they gave to the shrine at Delphi."

32. When Solon had thus assigned these youths the second place, Cræsus broke in angrily, "What, stranger of Athens, is my happiness, then, so utterly set at nought by thee, that thou dost not even put me on a level with private men?"

"Oh! Cræsus," replied the other, "thou askedst a question concerning the condition of man, of one who knows that the power above us is full of jealousy,<sup>4</sup> and fond of troubling our lot. A long life gives one to witness much, and experience much oneself, that one would not choose. Seventy years I regard as the limit of the life of man.<sup>5</sup> In these seventy years are contained, without reckoning intercalary months, twenty-five thousand and two hundred days. Add an inter-

<sup>4</sup> In the original, *φθονεπὶ δὲν τὸ θεῶν*. The *φθόνος* of God is a leading feature in Herodotus's conception of the Deity, and no doubt is one of the chief moral conclusions which he drew from his own survey of human events, and intended to impress on us by his history. (Vide infra, iii. 40, vii. 46, and especially vii. 10, § 5-6.) Plutarch long ago reprehended this view (De Herod. Malignit. Op. ii. p. 857); and notwithstanding the ingenious defence of Valckenauer (ad Herod. iii. 40), repeated since by Dahlmann (Life of Herodotus, ch. viii. p. 131, E. T.) and Bähr (ad Herod. i. 32), it cannot be justified. Herodotus's *φθονεπὶ θεῶν* is not simply the "*Deus ultor*" of religious Romans, much less the "*jealous God*"

of Scripture, to which Dahlmann compares the expression. This last is a completely distinct notion. The idea of an avenging God is *included* in the Herodotean conception, but is far from being the whole of it. Prosperity, not pride, eminence, not arrogance, provokes him. He does not like any one to be great or happy but himself (vii. 46, end).

What is most remarkable is, that with such a conception of the Divine Nature, Herodotus could maintain such a placid, cheerful, childlike temper. Possibly he was serene because he felt secure in his mediocrity.

<sup>5</sup> "The days of our years are three-score years and ten" (Ps. xc. 10).

calary month to every other year, that the seasons may come round at the right time, and there will be, besides the seventy years, thirty-five such months, making an addition of one thousand and fifty days. The whole number of the days contained in the seventy years will thus be twenty-six thousand two hundred and fifty,<sup>6</sup> whereof not one but will produce events unlike the rest. Hence man is wholly accident. For thyself, oh! Cressus, I see that thou art wonderfully rich, and art the lord of many nations; but with respect to that whereon thou questionest me, I have no answer to give, until I hear that thou hast closed thy life happily. For assuredly he who possesses great store of riches is no nearer happiness than he who has what suffices for his daily needs, unless it so hap that luck attend upon him, and so he continue in the enjoyment of all his good things to the end of life. For many of the wealthiest men have been unfavoured of fortune, and many whose means were moderate have had excellent luck. Men of the former class excel those of the latter but in two respects; these last excel the former in many. The wealthy man is better able to content his desires, and to bear up against a sudden buffet of calamity. The other has less ability to withstand these evils (from which, however, his good luck keeps him clear), but he enjoys all these following

<sup>6</sup> No commentator on Herodotus has succeeded in explaining the curious mistake whereby the solar year is made to average 375 days. That Herodotus knew the true solar year was not 375, but more nearly 365 days, is clear from book ii. ch. 4. It is also clear that he must be right as to the fact that the Greeks were in the habit of intercalating a month every other year. This point is confirmed by a passage in Censorinus (*De Die Natali* xviii. p. 91), where it is explained that the Greek years were alternately of 12 and 13 months, and that the biennium was called "*annus magnus*," or *επισεπταρίς*.

Two inaccuracies produce the error in Herodotus. In the first place he makes Solon count his months at 30

days each, whereas it is notorious that the Greek months, after the system of intercalation was introduced, were alternately of 29 and 30 days. By this error his first number is raised from 24,700 to 25,200; and also his second number from 1033 to 1050. Secondly, he omits to mention that from time to time (every 4th *επισεπταρίς* probably) the intercalary month was omitted altogether. (See Dr. Schmitz's account of the Greek year, in *Smith's Dictionary of Antiquities*, 2nd edit. p. 222; where, however, by an accidental slip of the pen, the insertion of an additional month every fourth year (*επισεπταρίς*?) is substituted for its omission.) These two corrections would reduce the number of days to the proper amount.

blessings : he is whole of limb, a stranger to disease, free from misfortune, happy in his children, and comely to look upon. If, in addition to all this, he end his life well, he is of a truth the man of whom thou art in search, the man who may rightly be termed happy. Call him, however, until he die, not happy but fortunate. Scarcely, indeed, can any man unite all these advantages : as there is no country which contains within it all that it needs, but each, while it possesses some things, lacks others, and the best country is that which contains the most ; so no single human being is complete in every respect—something is always lacking. He who unites the greatest number of advantages, and retaining them to the day of his death, then dies peaceably, that man alone, sire, is, in my judgment, entitled to bear the name of ‘happy.’ But in every matter it behoves us to mark well the end : for oftentimes God gives men a gleam of happiness, and then plunges them into ruin.”<sup>7</sup>

83. Such was the speech which Solon addressed to Cræsus, a speech which brought him neither largess nor honour. The king saw him depart with much indifference, since he thought that a man must be an arrant fool who made no account of present good, but bade men always wait and mark the end.

84. After Solon had gone away a dreadful vengeance, sent of God, came upon Cræsus, to punish him, it is likely, for deeming himself the happiest of men. First he had a dream in the night, which foreshowed him truly the evils that were about to befall him in the person of his son. For Cræsus had

<sup>7</sup> Larcher says, “Sophocles a paraphrasé cette sentence de Solon dans son *Œdipe Roi* (vol. i. p. 232). But it might be argued with quite as much probability that Herodotus has here borrowed from Sophocles, since Herodotus seems to have continued to make additions to his history as late perhaps as B.C. 425 (see the introductory Essay, p. 83), and Sophocles exhibited as early as B.C. 468. As the exact date of the publication of the *Œdipus Tyrannus* is unknown, and it is un-

certain whether the passage in Herodotus was part of the original history, or one of the additions which he made at Thurium, it is impossible to say which writer was the plagiarist. Perhaps the *ῥήσος* was really one of Solon’s, as Aristotle believed (*Eth. Nic. i. x.*). It became a favourite *ῥήσος* of Greek tragedy. See, besides the passages in Sophocles (*Œd. T.* 1195, and 1528-30), Eurip. *Andromach.* 100, *Troas.* 513, &c. &c.



two sons, one blasted by a natural defect, being deaf and dumb; the other, distinguished far above all his co-mates in every pursuit. The name of the last was Atys. It was this son concerning whom he dreamt a dream, that he would die by the blow of an iron weapon. When he woke, he considered earnestly with himself, and, greatly alarmed at the dream, instantly made his son take a wife, and whereas in former years the youth had been wont to command the Lydian forces in the field, he now would not suffer him to accompany them. All the spears and javelins, and weapons used in the wars, he removed out of the male apartments, and laid them in heaps in the chambers of the women, fearing lest perhaps one of the weapons that hung against the wall might fall and strike him.

35. Now it chanced that while he was making arrangements for the wedding, there came to Sardis a man under a misfortune, who had upon him the stain of blood. He was by race a Phrygian, and belonged to the family of the king. Presenting himself at the palace of Cræsus, he prayed to be admitted to purification according to the customs of the country. Now the Lydian method of purifying is very nearly the same as the Greek. Cræsus granted the request, and went through all the customary rites, after which he asked the suppliant of his birth and country, addressing him as follows:—"Who art thou, stranger, and from what part of Phrygia fleddest thou to take refuge at my hearth? And whom, moreover, what man or what woman, hast thou slain?" "Oh! king," replied the Phrygian, "I am the son of Gordias, son of Midas. I am named Adrastus.<sup>8</sup> The man I unintentionally slew was my own brother. For this my

<sup>8</sup> This name, and likewise the name of Atys, are thought to be significant. Adrastus is "the doomed"—"the man unable to escape." Atys is "the youth under the influence of Atë"—"the man judicially blind." (See Mure's *Literature of Greece*, vol. iv. p. 326.)

Hephæstion gave the name of the brother as Agathon, and said that he and Adrastus quarrelled about a quail (sp. Phot. Bibl. cod. 190, p. 472); but the discoveries of Hephæstion in such matters are a severe trial to the modern reader's credulity.

father drove me from the land, and I lost all. Then fled I here to thee." "Thou art the offspring," Cræsus rejoined, "of a house friendly to mine,<sup>9</sup> and thou art come to friends. Thou shalt want for nothing so long as thou abidest in my dominions. Bear thy misfortune as easily as thou mayest, so will it go best with thee." Thenceforth Adrastus lived in the palace of the king.

86. It chanced that at this very same time there was in the Mysian Olympus a huge monster of a boar, which went forth often from this mountain-country, and wasted the corn-fields of the Mysians. Many a time had the Mysians collected to hunt the beast, but instead of doing him any hurt, they came off always with some loss to themselves. At length they sent ambassadors to Cræsus, who delivered their message to him in these words: "Oh! king, a mighty monster of a boar has appeared in our parts, and destroys the labour of our hands. We do our best to take him, but in vain. Now therefore we beseech thee to let thy son accompany us back, with some chosen youths and hounds, that we may rid our country of the animal." Such was the tenor of their prayer.

But Cræsus bethought him of his dream, and answered, "Say no more of my son going with you; that may not be in any wise. He is but just joined in wedlock, and is busy enough with that. I will grant you a picked band of Lydians, and all my huntsmen and hounds; and I will charge those whom I send to use all zeal in aiding you to rid your country of the brute."

87. With this reply the Mysians were content; but the king's son, hearing what the prayer of the Mysians was, came suddenly in, and on the refusal of Cræsus to let him go

<sup>9</sup> Here the legend has forgotten that Phrygian independence was at an end. We might, indeed, get over the difficulty of a Phrygian royal house, and a King Gordias at this time, by supposing, with Laroher (vol. i. p. 237), that Phrygia had become tributary while retaining her kings: but the language of Cræsus is not suitable to such a supposition. Equality appears

in the phrase, "thou art the offspring of a house friendly to mine, and thou art come to friends;" and the independence of Phrygia seems clearly implied in the proviso, "thou shalt want for nothing so long as thou abidest in my dominions" (*μὴνεν ἐν ἡμετέροισιν*). Phrygia is not under Cræsus.

with them, thus addressed his father: "Formerly, my father, it was deemed the noblest and most suitable thing for me to frequent the wars and hunting-parties, and win myself glory in them; but now thou keepest me away from both, although thou hast never beheld in me either cowardice or lack of spirit. What face meanwhile must I wear as I walk to the forum or return from it? What must the citizens, what must my young bride think of me? What sort of man will she suppose her husband to be? Either, therefore, let me go to the chase of this boar, or give me a reason why it is best for me to do according to thy wishes."

38. Then Croesus answered, "My son, it is not because I have seen in thee either cowardice or aught else which has displeased me that I keep thee back; but because a vision which came before me in a dream as I slept, warned me that thou wert doomed to die young, pierced by an iron weapon. It was this which first led me to hasten on thy wedding, and now it hinders me from sending thee upon this enterprise. Fain would I keep watch over thee, if by any means I may cheat fate of thee during my own lifetime. For thou art the one and only son that I possess; the other, whose hearing is destroyed, I regard as if he were not."

39. "Ah! father," returned the youth, "I blame thee not for keeping watch over me after a dream so terrible; but if thou mistakest, if thou dost not apprehend the dream aright, 'tis no blame for me to show thee wherein thou errest. Now the dream, thou saidst thyself, foretold that I should die stricken by an iron weapon. But what hands has a boar to strike with? What iron weapon does he wield? Yet this is what thou fearest for me. Had the dream said that I should die pierced by a tusk, then thou hadst done well to keep me away; but it said a weapon. Now here we do not combat men, but a wild animal. I pray thee, therefore, let me go with them."

40. "There thou hast me, my son," said Croesus, "thy interpretation is better than mine. I yield to it, and change my mind, and consent to let thee go."

41. Then the king sent for Adrastus, the Phrygian, and said to him, "Adrastus, when thou wert smitten with the rod of affliction—no reproach, my friend—I purified thee, and have taken thee to live with me in my palace, and have been at every charge. Now, therefore, it behoves thee to requite the good offices which thou hast received at my hands by consenting to go with my son on this hunting party, and to watch over him, if perchance you should be attacked upon the road by some band of daring robbers. Even apart from this, it were right for thee to go where thou mayest make thyself famous by noble deeds. They are the heritage of thy family, and thou too art so stalwart and strong."

42. Adrastus answered, "Except for thy request, oh! king, I would rather have kept away from this hunt; for methinks it ill beseems a man under a misfortune such as mine to consort with his happier compeers; and besides, I have no heart to it. On many grounds I had stayed behind; but, as thou urgest it, and I am bound to pleasure thee (for truly it does behove me to requite thy good offices), I am content to do as thou wishest. For thy son, whom thou givest into my charge, be sure thou shalt receive him back safe and sound, so far as depends upon a guardian's carefulness."

43. Thus assured, Cræsus let them depart, accompanied by a band of picked youths, and well provided with dogs of chase. When they reached Olympus, they scattered in quest of the animal; he was soon found, and the hunters, drawing round him in a circle, hurled their weapons at him. Then the stranger, the man who had been purified of blood, whose name was Adrastus, he also hurled his spear at the boar, but missed his aim, and struck Atys. Thus was the son of Cræsus slain by the point of an iron weapon, and the warning of the vision was fulfilled. Then one ran to Sardis to bear the tidings to the king, and he came and informed him of the combat and of the fate that had befallen his son.

44. If it was a heavy blow to the father to learn that his child was dead, it yet more strongly affected him to think that

the very man whom he himself once purified had done the deed. In the violence of his grief he called aloud on Jupiter Catharsius,<sup>1</sup> to be a witness of what he had suffered at the stranger's hands. Afterwards he invoked the same god as Jupiter Ephistius and Hetæreus—using the one term because he had unwittingly harboured in his house the man who had now slain his son; and the other, because the stranger, who had been sent as his child's guardian, had turned out his most cruel enemy.

45. Presently the Lydians arrived, bearing the body of the youth, and behind them followed the homicide. He took his stand in front of the corse, and, stretching forth his hand to Croesus, delivered himself into his power with earnest entreaties that he would sacrifice him upon the body of his son—"his former misfortune was burthen enough; now that he had added to it a second, and had brought ruin on the man who purified him, he could not bear to live." Then Croesus, when he heard these words, was moved with pity towards Adrastus, notwithstanding the bitterness of his own calamity; and so he answered, "Enough, my friend; I have all the revenge that I require, since thou givest sentence of death against thyself. But in sooth it is not thou who hast injured me, except so far as thou hast unwittingly dealt the blow. Some god is the author of my misfortune, and I was forewarned of it a long time ago." Croesus after this buried the body of his son, with such honours as befitted the occasion. Adrastus, son of Gordias, son of Midas, the destroyer of his brother in time past, the destroyer now of his purifier, regarding himself as the most unfortunate wretch whom he had ever

<sup>1</sup> Jupiter was Catharsius, the god of purifications, not (as Bähr says) on account of the resemblance of the rites of purification with those of Jupiter *Μεσυχιος*, but simply in the same way that he was Ephistius and Hetæreus, god of hearths, and of companionship, because he presided over all occasions of obligation between man and man, and the purified person

contracted an obligation towards his purifier. Compare, on the general principle, Eustath. ad Hom. Od. xvi. 429, "*ἴστέον δὲ ὅτι μάρτυς λέγεται τοῖς ἱετέας ὁ Ζεὺς καθὰ καὶ τοῖς ἱταίροις, ἵνα ὡς ἐν εἰδῶς καὶ ἐπιτιμῇται, ποιητικῶς εἰπεῖν, ὅσπερ τοῖς ἁμαρτάνουσι γίγνεται.*" —See also Note A at the end of this Book.

known, so soon as all was quiet about the place, slew himself upon the tomb. Cræsus, bereft of his son, gave himself up to mourning for two full years.

46. At the end of this time the grief of Cræsus was interrupted by intelligence from abroad. He learnt that Cyrus, the son of Cambyses, had destroyed the empire of Astyages, the son of Cyaxares; and that the Persians were becoming daily more powerful. This led him to consider with himself whether it were possible to check the growing power of that people before it came to a head. With this design he resolved to make instant trial of the several oracles in Greece, and of the one in Libya.<sup>2</sup> So he sent his messengers in different directions, some to Delphi, some to Abæ in Phocis, and some to Dodôna; others to the oracle of Amphiaraüs; others to that of Trophonius; others, again, to Branchidæ in Milesia.<sup>3</sup> These were the Greek oracles which he consulted. To Libya he sent another embassy, to consult the oracle of Ammon. These messengers were sent to test the knowledge of the oracles, that, if they were found really to return true answers, he might send a second time, and inquire if he ought to attack the Persians.

47. The messengers who were despatched to make trial of the oracles were given the following instructions: they were to keep count of the days from the time of their leaving

<sup>2</sup> "The one in Libya," (Africa)—that of Ammon, because Egypt was regarded by Herodotus as in Asia, not in Africa. (See below, ii. 17. 65. iv. 39. 197.) In Egypt there were numerous oracles (ii. 83).

<sup>3</sup> The oracle at Abæ seems to have ranked next to that at Delphi. Compare Sophoc. *Ced. Tyr.* 897-899. *Ὀὐκ ἔτι τὸν ἀδικτὸν εἰμι γὰρ ἐπ' ὀμφαλῶν σέβων, οὐδ' ἐς τὸν Ἀβαιοὶ ναόν*, where the Scholiast has absurdly, *Ἀβαι, τόπος Ἀνκίας*. It is again mentioned by Herodotus, viii. 134. With respect to the oracle of Dodona—"the most ancient of all in Greece"—vide *infra*, ii. 52. The oracular shrine of Trophonius was at Lebadeia, in Bœotia

(*infra*, viii. 134). That of Amphiaraüs is generally thought to have been at Thebes. (Grote's *History of Greece*, vol. iv. p. 253. Bähr's *Index*, vol. iv. p. 450.) It appears, however, to have been really at, or rather near, Orôpus (Paus. i. xxxiv. § 2; Liv. xlv. 27. Dicaearch. Fr. 59. § 6). The passage of Herodotus which has been supposed to fix it to Thebes (viii. 134), leaves the locality uncertain. It only appears that Mys visited the shrine while he was staying at Thebes, which he might easily do, as Orôpus was but about 20 miles from that city.

The Orientals do not appear to have possessed any indigenous oracles.

Sardis, and, reckoning from that date, on the hundredth day they were to consult the oracles, and to inquire of them what Croesus the son of Alyattes, king of Lydia, was doing at that moment. The answers given them were to be taken down in writing, and brought back to him. None of the replies remain on record except that of the oracle at Delphi. There, the moment that the Lydians entered the sanctuary,<sup>4</sup> and before they put their questions,<sup>5</sup> the Pythoness thus answered them in hexameter verse:—

"I can count the sands, and I can measure the ocean;  
I have ears for the silent, and know what the dumb man meaneth;  
Lo! on my sense there striketh the smell of a shell-covered tortoise,  
Boiling now on the fire, with the flesh of a lamb, in a cauldron,—  
Brass is the vessel below, and brass the cover above it.

48. These words the Lydians wrote down at the mouth of the Pythoness as she prophesied, and then set off on their return to Sardis. When all the messengers had come back with the answers which they had received, Croesus undid the rolls, and read what was written in each. Only one approved itself to him, that of the Delphic oracle. This he had no sooner heard than he instantly made an act of adoration, and accepted it as true, declaring that the Delphic was the only really oracular shrine, the only one that had discovered in what way he was in fact employed. For on the departure of his messengers he had set himself to think what was most impossible for any one to conceive of his doing,<sup>6</sup> and then,

<sup>4</sup> ἐς τὸ μέγαρον. Larcher and Beloe translate—"the temple of Delphi"—"le temple de Delphes"—incorrectly. The μέγαρον was the inner shrine, the sacred chamber where the oracles were given—the "penetrable templi" as Schweighæuser renders the word (cf. *infra*, ii. 141, 143, 169, &c.).

<sup>5</sup> Here Schweighæuser has missed the sense equally with Beloe and Larcher. All render ἐπειράτεον, "had asked," instead of "were in the act of asking," or "were for asking." Herodotus changes from the aorist ἐπείλασθαι, to the imperfect ἐπειράτεον,

to mark a change in the action. Had he meant that they "had asked" this question, he would have said ἐπειράτησαν. For a similar use of the imperfect, vide *infra*, i. 68.

<sup>6</sup> Whatever explanation is to be given of this remarkable oracle, that of Larcher seems to be precluded, not less by these words than by probability. He supposes that Croesus had determined what he would do before he sent his embassies, and had confided his intention to one of his ambassadors, who imparted the secret to the Delphian priests. The same view is taken by De Quincey, in his Essay on

waiting till the day agreed on came, he acted as he had determined. He took a tortoise and a lamb,<sup>7</sup> and cutting them in pieces with his own hands, boiled them both together in a brazen cauldron, covered over with a lid which was also of brass.

49. Such then was the answer returned to Croesus from Delphi. What the answer was which the Lydians who went to the shrine of Amphiaraüs and performed the customary rites, obtained of the oracle there, I have it not in my power to mention, for there is no record of it. All that is known is, that Croesus believed himself to have found there also an oracle which spoke the truth.

50. After this Croesus, having resolved to propitiate the Delphic god with a magnificent sacrifice, offered up three thousand of every kind of sacrificial beast,<sup>8</sup> and besides made

the Pagan Oracles (Works, vol. viii. pp. 196, 197). If we allow Croesus to have possessed ordinary common sense, it is inconceivable that he should have been guilty of a folly which was so likely to frustrate his whole design. The utter incredulity of Cicero seems better than this—"Cur autem hoc credam unquam editum Croeso? aut Herodotum cur veraciorem ducam Ennio?" (De Div. ii. tom. vi. p. 655, Ernesti.)

It is impossible to discuss such a question as the nature of the ancient oracles, which has had volumes written upon it, within the limits of a note. I will only observe that in forming our judgment on the subject, two points should be kept steadily in view: 1. the fact that the Pythoness (*παυδοῖσκη τις ἔχουσα πνεῦμα Πύθωνος*), whom St. Paul met with on his first entrance into European Greece, was really possessed by an evil spirit, which St. Paul cast out, thereby depriving her masters of all their hopes of gain (Acts xvi. 16-19): and 2. the phenomena of Mesmerism. In one or other of these, or in both of them combined, will be found the simplest, and probably the truest explanation, of all

that is really marvellous in the responses of the oracles.

<sup>7</sup> Mr. Birch thinks that Croesus chose these two because they were the sacred animals of Apollo and of Ammon; the two chief oracles of the day being those of Delphi and Ammon; thinking to test the power of those gods by killing their favourite emblems, and by the oddity of the selection.—[G. W.]

<sup>8</sup> This is undoubtedly the meaning of *κτῆνηα τὰ θύσιμα πάντα τρισχίλια*. Cf. *infra*, iv. 88. *Μανδροκλῆα ἐδωρήσατο πᾶσι δέκα*. ix. 70. *Πανσὺν πάντα δέκα ἐξαιρέθη*. Although Larcher had rightly rendered the passage, "trois mille victimes de toutes les espèces d'animaux qu'il est permis d'offrir aux Dieux," Beloe missed the sense, and translated "three thousand chosen victims." The chapter is, indeed, one of Beloe's worst. He renders *ὥς δὲ ἐκ τῆς θυρίας ἐγένετο, καταχέμενος χρυσὸν ἀπλετορ, ἡμιπλίνθια ἐξ αὐτοῦ ἐξέλαυνε*, "as at the conclusion of the above ceremony a considerable quantity of gold had run together, he formed of it a number of tiles;" and *ἐπὶ μὲν τὰ μακρότερα ποτέων ἐξεδάλαστα, ἐπὶ δὲ τὰ βραχύτερα, τριτάλαστα*—"the larger of these were six palms long, the smaller three."



a huge pile, and placed upon it couches coated with silver and with gold, and golden goblets, and robes and vests of purple; all which he burnt in the hope of thereby making himself more secure of the favour of the god. Further he issued his orders to all the people of the land to offer a sacrifice according to their means. When the sacrifice was ended, the king melted down a vast quantity of gold, and ran it into ingots, making them six palms long, three palms broad, and one palm in thickness. The number of ingots was a hundred and seventeen, four being of refined gold, in weight two talents and a half;<sup>9</sup> the others of pale gold, and in weight two talents. He also caused a statue of a lion to be made in refined gold, the weight of which was ten talents. At the time when the temple of Delphi was burnt to the ground,<sup>1</sup> this lion fell from the ingots on which it was placed; it now stands in the Corinthian treasury, and weighs only six talents and a half, having lost three talents and a half by the fire.

51. On the completion of these works, Cræsus sent them away to Delphi, and with them two bowls of an enormous size, one of gold, the other of silver, which used to stand, the latter upon the right, the former upon the left, as one entered the temple. They too were moved at the time of the fire; and now the golden one is in the Clazomenian treasury, and weighs eight talents and forty-two minæ; the silver one stands in the corner of the ante-chapel, and holds six hundred

<sup>9</sup> The reading *τρίτων ἡμιτάλαντων* suggested by Matthiæ, and adopted by Schweighæuser, Gaisford, and Bähr, seems to be required instead of the *τρία ἡμιτάλанта* of the MSS., not only because Herodotus must have known pure gold to be heavier than alloyed, but also because he is not in the habit of reckoning by half talents. He would not be more likely to say of a thing, "it weighed three half-talents," than a modern to say, "it weighed three half-pounds." With respect to the weight of these ingots, it has been calculated (Bähr in loc.) from their size, that those of pure gold weighed

325 lbs. (French), and therefore those of pale or alloyed gold 260 lbs. To this result it is objected that it produces a talent not elsewhere heard of, viz. one of 130 lbs. (French). Herodotus, however, would be a better judge of the size of the ingots than of their weight. He probably measured them with his own hand, but he must have taken the word of the Delphians as to what they weighed. The Delphians are not likely to have understated their value.

<sup>1</sup> Vide infra, ii. 180, v. 62. It was burnt accidentally—*αὐτομάτως κατέκαη*.

amphoræ.<sup>2</sup> This is known, because the Delphians fill it at the time of the Theophania.<sup>3</sup> It is said by the Delphians to be a work of Theodore the Samian,<sup>4</sup> and I think that they say true, for assuredly it is the work of no common artist. Cræsus sent also four silver casks, which are in the Corinthian treasury, and two lustral vases, a golden and a silver one. On the former is inscribed the name of the Lacedæmonians, and they claim it as a gift of theirs, but wrongly, since it was really given by Cræsus. The inscription upon it was cut by a Delphian, who wished to please the Lacedæmonians. His name is known to me, but I forbear to mention it. The boy, through whose hand the water runs, is (I confess) a Lacedæmonian gift, but they did not give either of the lustral vases. Besides these various offerings, Cræsus sent to Delphi many others of less account, among the rest a number of round silver basins. Also he dedicated a female figure in gold, three cubits high, which is said by the Delphians to be the statue of his baking-woman; and further, he presented the necklace and the girdles of his wife.

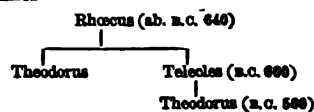
52. These were the offerings sent by Cræsus to Delphi. To the shrine of Amphiaraüs, with whose valour and misfortune he was acquainted,<sup>5</sup> he sent a shield entirely of gold, and a

<sup>2</sup> Above 5000 gallons (cf. iv. 81).

<sup>3</sup> There is no need of the correction of Valokensær (*Θεοφείλου* for *Θεοφάνου*), since both in Julius Pollux (i. i. 34) and in Philostratus (Vit. Apoll. Tyan. iv. 31) there is mention of the Theophania, as a festival celebrated by the Greeks. No particulars are known of it.

<sup>4</sup> Vide infra, iii. 42. Pausanias ascribed to Theodore of Samos the invention of casting in bronze, and spoke of him also as an architect (III. xii. § 8; VIII. xiv. § 5). Pliny agreed with both statements (Nat. Hist. xxxv. 12), and described also certain minute works of his making. It has been suggested that there were two Theodores, both Samians; the first, the architect and inventor of casting

in bronze, who flourished before a.c. 600: the second, the maker of this bowl, and also of the ring of Polycrates (cf. Bähr ad loc.). The genealogy of the family is thus given by K. O. Müller—



<sup>5</sup> For the story of Amphiaraüs, cf. Pausan. i. 34, ii. 13, § 6. Æschyl. Sept. contr. Th. 564 et seqq. The "misfortune" is his being engulfed near Orôpus, or (as some said) at Harma in Bœotia.

The fact that the gifts sent to Amphiaraüs were seen by Herodotus at

spear, also of solid gold, both head and shaft. They were still existing in my day at Thebes, laid up in the temple of Iamenian Apollo.

53. The messengers who had the charge of conveying these treasures to the shrines, received instructions to ask the oracles whether Cræsus should go to war with the Persians, and if so, whether he should strengthen himself by the forces of an ally. Accordingly, when they had reached their destinations and presented the gifts, they proceeded to consult the oracles in the following terms:—"Cræsus, king of Lyia and other countries, believing that these are the only real oracles in all the world, has sent you such presents as your discoveries deserved, and now inquires of you whether he shall go to war with the Persians, and if so, whether he shall strengthen himself by the forces of a confederate." Both the oracles agreed in the tenor of their reply, which was in each case a prophecy that if Cræsus attacked the Persians, he would destroy a mighty empire, and a recommendation to him to look and see who were the most powerful of the Greeks, and to make alliance with them.

54. At the receipt of these oracular replies Cræsus was overjoyed, and feeling sure now that he would destroy the empire of the Persians, he sent once more to Pytho, and presented to the Delphians, the number of whom he had ascertained, two gold staters apiece.<sup>6</sup> In return for this the Delphians granted to Cræsus and the Lydians the privilege of precedence in consulting the oracle, exemption from all charges, the most honourable seat at the festivals, and the perpetual right of becoming at pleasure citizens of their town.

55. After sending these presents to the Delphians, Cræsus

*Thebes*, does not militate against the position maintained in a former note, that the oracular shrine of Ammon was not at Thebes but at Oxyrhynchus. The Thebans, ere they lost Origenes to Attica, might have carried away the most valuable of its treasures to their own city. Indeed this passage may

rather be adduced as proof that the shrine of Ammon was not at Thebes. For, had it been, why should the shield and spear have been in the temple of Iamenian Apollo, and not at the shrine itself?

<sup>6</sup> For the value of the stater see note on Book vii. ch. 23.

a third time consulted the oracle, for having once proved its truthfulness, he wished to make constant use of it. The question whereto he now desired an answer was—"Whether his kingdom would be of long duration?" The following was the reply of the Pythoness:—

"Wait till the time shall come when a mule is monarch of Media;  
Then, thou delicate Lydian, away to the pebbles of Hermus;<sup>7</sup>  
Haste, oh! haste thee away, nor blush to behave like a coward."

56. Of all the answers that had reached him, this pleased him far the best, for it seemed incredible that a mule should ever come to be king of the Medes, and so he concluded that the sovereignty would never depart from himself or his seed after him. Afterwards he turned his thoughts to the alliance which he had been recommended to contract, and sought to ascertain by inquiry which was the most powerful of the Grecian states. His inquiries pointed out to him two states as pre-eminent above the rest. These were the Lacedæmonians and the Athenians, the former of Doric the latter of Ionic blood. And indeed these two nations had held from very early times the most distinguished place in Greece, the one being a Pelasgic the other a Hellenic people, and the one having never quitted its original seats, while the other had been excessively migratory; for during the reign of Deucalion, Phthiôtis was the country in which the Hellenes dwelt, but under Dorus, the son of Hellen, they moved to the tract at the base of Ossa and Olympus, which is called Histiaëotis; forced to retire from that region by the Cadmeians,<sup>8</sup> they

<sup>7</sup> The Hermus is the modern *Kodus* or *Ghiedis Chai*, which rises in the Morad mountains and runs into the sea near Smyrna. Sardis was till recently a village known as *Sart*; but M. Texier declares that there is now no place of the name (Asie Mineure, vol. iii. p. 17). It was situated in the valley of the Hermus, at the point where the Pactólus, a brook descending from Tmolus, joined the great stream.

<sup>8</sup> The Cadmeians were the Græco-

Phœnician race (their name merely signifying "the Easterns"), who in the ante-Trojan times, occupied the country which was afterwards called Bœotia. Hence the Greek tragedians, in plays of which ancient Thebes is the scene (Æsch. Sept. c. Theb. Sophocl. Œd. R. and Antig. Eurip. Phœniss.), invariably speak of the Thebans as *Καδμείοι*, *Καδμείος λαός*. The Bœotians of Arné in Thessaly expelled the Cadmeians from the region historically known as Bœotia, some

settled, under the name of Macedni, in the chain of Pindus. Hence they once more removed and came to Dryopis; and from Dryopis having entered the Peloponnese<sup>9</sup> in this way, they became known as Dorians.

57. What the language of the Pelasgi was I cannot say with any certainty. If, however, we may form a conjecture from the tongue spoken by the Pelasgi of the present day,—those, for instance, who live at Creston above the Tyrrhenians,<sup>1</sup> who formerly dwelt in the district named Thessaliôtis, and were neighbours of the people now called the Dorians,—or those again who founded Placia and Scylacé upon the Hellespont, who had previously dwelt for some time with the Athenians,<sup>2</sup>—or those, in short, of any other of the cities which have dropped the name but are in fact Pelasgian; if, I say, we are to form a conjecture from any of these, we must pronounce that the Pelasgi spoke a barbarous language.<sup>3</sup> If

time (60 years) after the Trojan war (Thucyd. i. 12). The Cadmeians fled in various directions. They are found at Athens (infr. v. 57), at Sparta (inf. iv. 147), and in Asia Minor (inf. i. 146). Some may have fled to Histiaeôtis, the north-western portion of Thessaly, a mountain tract watered by the head-streams of the Peneus. Such regions were not so much coveted by the powerful invaders as the more fertile plains.

<sup>9</sup> After many vain attempts to force an entrance by the way of the isthmus, they crossed the strait at Rhium, in conjunction with the Ætolians (Paus. v. iii. 5, and Apollodorus, ii. viii. § 3).

<sup>1</sup> Niebuhr (Hist. of Rome, i. p. 34, note 89) would read *Kpétawa* for *Kpētawa* here, and understand Croton or Cortona in Etruria. It is certain that Dionysius so read and understood (cf. Dionys. Ant. Rom. i. 26, p. 69, Reiske). And the best MSS., Niebuhr observes, are defective in this portion of Herodotus, so that the fact that there is no variety of reading in the copies is of the less importance. Dahlmann (Life of Herod. ch. iv. p. 43, E. T.) and Bähr (in loc.) oppose this view, and maintain the reading *Kpētawa*. There certainly were Crestonians, and they

dwelling in the vicinity of Tyrrhenians too, in the tract sometimes called Mygdonia (vide Thucyd. iv. 109). But these Tyrrhenians were themselves Pelasgi, as Thucydides declares in the passage, and so should have spoken the same language with the Crestonians. Niebuhr denies that there was any city of Creston in these parts, but in this he contradicts Stephen (ad voc. *Kpētaw*).

An insuperable objection to Niebuhr's theory is the assertion of Herodotus that the Pelasgic people of whom he is speaking "formerly dwelt in the district named Thessaliôtis, and were neighbours of the Dorians." He could not possibly intend to speak so positively of the particular part of Greece in which the Pelasgic population of Etruria lived before they occupied Italy, an event probably anterior to the names Thessaliôtis and Dorians.

<sup>2</sup> Vide *infra*, vi. 137. Thucyd. iv. 109. Pausanias, i. 28. On the migrations of the Pelasgi, their language, and ethnic character, see the Essay appended to book vi.

<sup>3</sup> "The Pelasgians were a different nation from the Hellenes: their language was peculiar, and not Greek: this assertion, however, must not be

this were really so, and the entire Pelasgic race spoke the same tongue, the Athenians, who were certainly Pelasgi, must have changed their language at the same time that they passed into the Hellenic body; for it is a certain fact that the people of Creston speak a language unlike any of their neighbours, and the same is true of the Placianians, while the language spoken by these two people is the same; which shows that they both retain the idiom which they brought with them into the countries where they are now settled.

58. The Hellenic race has never, since its first origin, changed its speech. This at least seems evident to me. It was a branch of the Pelasgic, which separated from the main body,<sup>4</sup> and at first was scanty in numbers and of little power; but it gradually spread and increased to a multitude of nations, chiefly by the voluntary entrance into its ranks of numerous tribes of barbarians.<sup>5</sup> The Pelasgi, on the other hand, were, as I think, a barbarian race which never greatly multiplied.

59. On inquiring into the condition of these two nations, Crœsus found that one, the Athenian, was in a state of grievous oppression and distraction under Pisistratus, the son of Hippocrates, who was at that time tyrant of Athens. Hippocrates, when he was a private citizen, is said to have gone

stretched to imply a difference like that between the Greek and the Illyrian or Thracian. Nations whose languages were more nearly akin than the Latin and Greek, would still speak so as not to be mutually understood: and this is what Herodotus has in his eye." (Niebuhr's Rom. Hist. vol. i. p. 27.)

<sup>4</sup> ἀποσχισθὲν ἀπὸ τοῦ Πελασγικοῦ. This is the term which Herodotus uses when he wishes to express the divergence of a *branch* stream from the main current of a river. Vide infra, iv. 56. "Ἐξέσθμος δὲ Γέβης ποταμὸς ἀπείσχεται μὲν ἀπὸ τοῦ Βορυσθίνου, κ. τ. λ. When the river divides into two or more equal channels, the verb used is the simple σχίεσθαι.

See ii. 17. σχίεται τριφασίας ἑσθός [δ Νεῖλος]. iv. 39. σχίεται τὰ στέματα τοῦ Ἰστροῦ. The assertion of Herodotus therefore is, that the Hellenes branched from the Pelasgi. Neither the "*séparée des Pélasges*" of Laroher, nor the "*discretum à Pelasgico genere*" of Schweighæuser sufficiently express this meaning.

<sup>5</sup> Thucydides explains further, that the various tribes of Pelasgi became Hellenized by the voluntary placing of themselves under Hellenic guidance, from a conviction of the benefit that would thereby accrue to them (Thucyd. i. 3. ἐπαγομένωσιν αὐτοὺς ἐπ' ὀφελίᾳ ἐς τὰς ἄλλας πόλεις, καὶ ἐκείτους ἔθῃ τῇ ὁμιλίᾳ μᾶλλον καλεῖσθαι Ἕλληνας).

once upon a time to Olympia to see the games, when a wonderful prodigy happened to him. As he was employed in sacrificing, the cauldrons which stood near, full of water and of the flesh of the victims, began to boil without the help of fire, so that the water overflowed the pots. Chilon the Lacedæmonian, who happened to be there and to witness the prodigy, advised Hippocrates, if he were unmarried, never to take into his house a wife who could bear him a child; if he already had one, to send her back to her friends; if he had a son, to disown him. Chilon's advice did not at all please Hippocrates, who disregarded it, and some time after became the father of Pisistratus. This Pisistratus, at a time when there was civil contention in Attica between the party of the Sea-coast headed by Megacles the son of Alcmaeon, and that of the Plain headed by Lycurgus, one of the Aristolaïds, formed the project of making himself tyrant, and with this view created a third party.<sup>6</sup> Gathering together a band of partisans, and giving himself out for the protector of the Highlanders, he contrived the following stratagem. He wounded himself and his mules, and then drove his chariot into the market-place, professing to have just escaped an attack of his enemies, who had attempted his life as he was on his way into the country. He besought the people to assign him a guard to protect his person, reminding them of the glory which he had gained when he led the attack upon the Megarians, and took the town of Nisæa,<sup>7</sup> at the same time

<sup>6</sup> There can be no doubt that these local factions must also have been political parties. Indeed one of them, that of the Highlanders (*brepeksioi*), is identified by Herodotus himself with the *demus* or Democratical party. The two others are connected by Plutarch (Solon. c. 18), and on the grounds of probability, with the Oligarchical and the Moderate party. (See the Essays appended to Book V. Essay ii.)

<sup>7</sup> Plutarch mentions a war between Athens and Megara, under the conduct of Solon, in which Pisistratus

was said to have distinguished himself (Solon. c. 8), as having occurred before Solon's legislation, i.e. before B.C. 594. Mr. Grote justly observes that distinction gained five and thirty years before would have availed Pisistratus but little in the party conflicts of this period. The objection that he could not, when so young, be said with any propriety to have captured Nisæa is not so well founded, for a young officer may lead a storming party, or even command at the siege of a town not the chief object of the war,

performing many other exploits. The Athenians, deceived by his story, appointed him a band of citizens to serve as a guard, who were to carry clubs instead of spears, and to accompany him wherever he went. Thus strengthened, Pisistratus broke into revolt and seized the citadel. In this way he acquired the sovereignty of Athens, which he continued to hold without disturbing the previously existing offices or altering any of the laws. He administered the state according to the established usages, and his arrangements were wise and salutary.

60. However, after a little time, the partisans of Megacles and those of Lycurgus agreed to forget their differences, and united to drive him out. So Pisistratus, having by the means described first made himself master of Athens, lost his power again before it had time to take root. No sooner, however, was he departed than the factions which had driven him out quarrelled anew, and at last Megacles, wearied with the struggle, sent a herald to Pisistratus, with an offer to re-establish him on the throne if he would marry his daughter. Pisistratus consented, and on these terms an agreement was concluded between the two, after which they proceeded to devise the mode of his restoration. And here the device on which they hit was the silliest that I find on record, more especially considering that the Greeks have been from very ancient times distinguished from the barbarians by superior sagacity and freedom from foolish simpleness, and remembering that the persons on whom this trick was played were not only Greeks but Athenians, who have the credit of surpassing all other Greeks in cleverness. There was in the Pæanian district a woman named Phya,<sup>8</sup> whose height only fell short

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and in either case would be said to have captured the place. The chief scene of this war was Salamis. (See Mr. Grote's history, vol. iii. p. 205, note).

<sup>8</sup> It is related that this Phya was the daughter of a certain Socrates, and made a livelihood by selling chaplets,

yet that she was afterwards married by Pisistratus to his son Hipparchus, which seems very improbable. (See Clitodem. Fr. 24.)

Mr. Grote has some just remarks upon the observations with which Herodotus accompanies the story of Phya. It seems clear that the Greeks of the



of four cubits by three fingers' breadth, and who was altogether comely to look upon. This woman they clothed in complete armour, and, instructing her as to the carriage which she was to maintain in order to beseem her part, they placed her in a chariot and drove to the city. Heralds had been sent forward to precede her, and to make proclamation to this effect: "Citizens of Athens, receive again Pisistratus with friendly minds. Minerva, who of all men honours him the most, herself conducts him back to her own citadel." This they proclaimed in all directions, and immediately the rumour spread throughout the country districts that Minerva was bringing back her favourite. They of the city also, fully persuaded that the woman was the veritable goddess, prostrated themselves before her, and received Pisistratus back.

61. Pisistratus, having thus recovered the sovereignty, married, according to agreement, the daughter of Megacles. As, however, he had already a family of grown up sons, and the Alcmaeonidæ were supposed to be under a curse,<sup>9</sup> he determined that there should be no issue of the marriage. His wife at first kept this matter to herself, but after a time, either her mother questioned her, or it may be that she told it of her own accord. At any rate, she informed her mother, and so it reached her father's ears. Megacles, indignant at receiving an affront from such a quarter, in his anger

age of Pisistratus fully believed in the occasional presence upon earth of the gods. Mr. Grote refers to the well-known appearance of the god Pan to Phidippides a little before the battle of Marathon, which Herodotus himself states to have been received as true by the Athenians (vi. 105). He might have compared also the story of the gigantic phantom-warrior at Marathon who smote Epizelus with blindness as he passed by him to strike the man at his side (Herod. vi. 117), and that of the appearance of the two superhuman hoplites in the battle

with the Persians at Delphi, whom the Delphians recognised for their local heroes, Phylacus and Antonous (viii. 38-9).

<sup>9</sup> Vide infra, v. 70-1; Thucyd. i. 126; Plut. Solon. c. 12. The curse rested on them upon account of their treatment of the partisans of Cylon. The archon of the time, Megacles, not only broke faith with them after he had, by a pledge to spare their lives, induced them to leave the sacred precinct of Minerva in the Acropolis, but also slew a number at the altar of the Eumenides.

instantly made up his differences with the opposite faction, on which Pisistratus, aware of what was planning against him, took himself out of the country. Arrived at Eretria, he held a council with his children to decide what was to be done. The opinion of Hippias prevailed, and it was agreed to aim at regaining the sovereignty. The first step was to obtain advances of money from such states as were under obligations to them. By these means they collected large sums from several countries, especially from the Thebans, who gave them far more than any of the rest. To be brief, time passed, and all was at length got ready for their return. A band of Argive mercenaries arrived from the Peloponnese, and a certain Naxian named Lygdamis, who volunteered his services, was particularly zealous in the cause, supplying both men and money.

62. In the eleventh year of their exile the family of Pisistratus set sail from Eretria on their return home. They made the coast of Attica, near Marathon, where they encamped, and were joined by their partisans from the capital and by numbers from the country districts, who loved tyranny better than freedom. At Athens, while Pisistratus was obtaining funds, and even after he landed at Marathon, no one paid any attention to his proceedings. When, however, it became known that he had left Marathon, and was marching upon the city, preparations were made for resistance, the whole force of the state was levied, and led against the returning exiles. Meantime the army of Pisistratus, which had broken up from Marathon, meeting their adversaries near the temple of the Pallenian Minerva,<sup>1</sup> pitched their camp opposite them. Here a certain soothsayer, Amphilytus by

<sup>1</sup> Palléné was a village of Attica, near Gargettus, which is the modern *Garitó* (Leake, *Demi of Attica*, p. 45). It was famous for its temple of Minerva, which was of such magnificence as to be made the subject of a special treatise by Themison, whose book, en-

titled *Pallenis*, is mentioned by Athenæus (vi. 6, p. 235). The exact site of the ancient village seems to be a place about 1½ miles south-west of *Garitó*, where there are extensive remains (Leake, *ibid.*).

name, an Acarnanian,<sup>2</sup> moved by a divine impulse, came into the presence of Pisistratus, and approaching him uttered this prophecy in the hexameter measure:—

“Now has the cast been made, the net is out-spread in the water,  
Through the moonshiny night the tunnies will enter the meshes.”

63. Such was the prophecy uttered under a divine inspiration. Pisistratus, apprehending its meaning, declared that he accepted the oracle, and instantly led on his army. The Athenians from the city had just finished their midday meal, after which they had betaken themselves, some to dice, others to sleep, when Pisistratus with his troops fell upon them and put them to the rout. As soon as the flight began, Pisistratus bethought himself of a most wise contrivance, whereby the Athenians might be induced to disperse and not unite in a body any more. He mounted his sons on horseback and sent them on in front to overtake the fugitives, and exhort them to be of good cheer, and return each man to his home. The Athenians took the advice, and Pisistratus became for the third time master of Athens.<sup>3</sup>

<sup>2</sup> Valckenaer proposed to read δ *Ἀκαρνῆς* (Ionic form of *Ἀχαρνῆς*) the *Acharnian*, for δ *Ἀκαρνῆς*, the *Acarnanian*. Larcher argued in favour of this reading, while Gronovius considered that δ *Ἀκαρνῆς* might have the meaning of “the Acharnian.” So too Schweighæuser, who renders “*Acarnan, sive potius Acharnensis*.” The vicinity of Acharnæ to Pallênê is a circumstance of some weight on this side of the question. And it is certain that Plato calls Amphilytus a compatriot (*Theag.* p. 124), and that Clement calls him an Athenian (*Strom.* i. i. p. 398). But on the other hand Acarnania was famous for soothsayers, especially at this period. It is only necessary to mention Megistias, the Acarnanian soothsayer, at Thermopylæ, and Hippomachus, the Leucadian (Leucas was on the coast of Acarnania) at Plataea. (*Vide infra*, vii. 221, and ix. 38.)

<sup>3</sup> Mr. Grote is of opinion that “the proceedings” throughout this struggle

“have altogether the air of a concerted betrayal” (*Hist. of Greece*, vol. iv. p. 143.) Such, however, is clearly not the opinion of Herodotus. And as the Alcmeonidæ were undoubtedly at the head of affairs, and knew that they had nothing to hope, but everything to fear, from the success of Pisistratus, it seems quite inconceivable that they should have voluntarily betrayed the state into his hands. It is prejudice to suppose that the popular party alone can never lose ground by its own fault, or without a *betrayal*. The fact seems to have been that at this time, before the weight of a tyranny had been felt, many, as Herodotus says, “loved tyranny better than freedom,” and the mass were indifferent. Besides, Pisistratus was considered as in a great measure the champion of democracy, and his return was looked on by his countrymen with much the same feelings as those wherewith the French regarded that of Napoleon from Elba in 1815.

64. Upon this he set himself to root his power more firmly, by the aid of a numerous body of mercenaries, and by keeping up a full exchequer, partly supplied from native sources, partly from the countries about the river Strymon.<sup>4</sup> He also demanded hostages from many of the Athenians who had remained at home, and not left Athens at his approach; and these he sent to Naxos, which he had conquered by force of arms, and given over into the charge of Lygdamis.<sup>5</sup> Farther, he purified the island of the Delos, according to the injunctions of an oracle, after the following fashion. All the dead bodies which had been interred within sight of the temple he dug up, and removed to another part of the isle.<sup>6</sup> Thus was the tyranny of Pisistratus established at Athens, many of the Athenians having fallen in the battle, and many others having fled the country together with the son of Alcmaeon.

<sup>4</sup> The revenues of Pisistratus were derived in part from the income-tax of five per cent. which he levied from his subjects (Thucyd. vi. 54. 'Ἀθηναίους εἰκοστὴν πρᾶσσόμενοι τῶν γυγνομένων'), in part probably from the silver-mines at Laorium, which a little later were so remarkably productive (Herod. vii. 144). He had also a third source of revenue, of which Herodotus here speaks, consisting apparently either of lands or mines lying near the Strymon, and belonging to him probably in his private capacity. That part of Thrace was famous for its gold and silver mines (infr. v. 17, 23, vi. 46; Thucyd. iv. 105; Strab. vii. p. 481). Mr. Grote has, I think, mistaken the meaning of this passage (vol. iv. p. 145, note). "Herodotus," he says, "tells us that Pisistratus brought mercenary soldiers from the Strymon, but that he levied the money to pay them in Attica: ἐπρίξασε τὴν τυραννίδα ἐπικούροισι τε πολλοῖσι, καὶ χρημάτων συνδόμοις, τῶν μὲν αὐτόθεν, τῶν δὲ ἀπὸ Στρώμονος ποταμοῦ συνδόντων." The arguments by which he defends his translation (vol. vii. App. pp. 568, 569, 3rd Edition) seem to me beside the point. The *genitive*, τῶν . . συνδόντων, cannot possibly refer

to the *dative* ἐπικούροισι.

<sup>5</sup> It is difficult to reconcile this account of the establishment of Lygdamis in Naxos with the statements of Aristotle on the subject. According to Aristotle, the revolution which placed him upon the throne was of home growth, and scarcely admitted of the interference of a foreigner. Telestagoras, a man beloved by the common people, had been grossly injured and insulted by some youths belonging to the oligarchy which then ruled Naxos. A general outbreak was the consequence, and the common people under Lygdamis, who though by birth an aristocrat, placed himself at their head, overcame the oligarchy, and made Lygdamis king. (See the Fragments of Aristotle in Müller's Frag. Hist. Gr. vol. ii. p. 155, Fr. 168, and compare Arist. Pol. V. v. § 1). It is of course quite possible that Pisistratus may have lent Lygdamis some aid; but if we accept Aristotle's account, which seems too circumstantial to be false, we must consider Herodotus to have been altogether mistaken in his view of the matter.

<sup>6</sup> Compare Thucyd. iii. 104.

65. Such was the condition of the Athenians when Cræsus made inquiry concerning them.<sup>7</sup> Proceeding to seek information concerning the Lacedæmonians, he learnt that, after passing through a period of great depression, they had lately been victorious in a war with the people of Tegea; for, during the joint reign of Leo and Agasicles, kings of Sparta, the Lacedæmonians, 'successful in all their other wars, suffered continual defeat at the hands of the Tegeans. At a still earlier period they had been the very worst governed people in Greece, as well in matters of internal management as in their relations towards foreigners, from whom they kept entirely aloof. The circumstances which led to their being well-governed were the following:—Lycurgus, a man of distinction among the Spartans, had gone to Delphi, to visit the oracle. Scarcely had he entered into the inner fane, when the Pythoness exclaimed aloud,

"Oh! thou great Lycurgus, that com'st to my beautiful dwelling,  
Dear to Jove, and to all who sit in the halls of Olympus,  
Whether to hail thee a god I know not, or only a mortal,  
But my hope is strong that a god thou wilt prove, Lycurgus."

Some report besides, that the Pythoness delivered to him the entire system of laws which are still observed by the Spartans. The Lacedæmonians, however, themselves assert that Lycurgus, when he was guardian of his nephew, Labotas,<sup>8</sup> king of Sparta, and regent in his room, introduced them from Crete;<sup>9</sup>

<sup>7</sup> The embassy of Cræsus cannot possibly have been subsequent to the final establishment of Pisistratus at Athens, which was in B.C. 542 at the earliest. (See Clinton's F. H., vol. ii. pp. 252-4.) It probably occurred during his first term of power.

<sup>8</sup> Since Labotas was, in all probability, noways related to Lycurgus, being of the other royal house, and Lycurgus is said by Aristotle (Polit. ii. vii. § 2) and most ancient writers to have been regent for Charilaüs, it has been proposed (Marham, Can. Chron. p. 428) to read—*Λυκούργον ἐπιτροπέυσαντα ἀδελφιδέου μὲν ἑαυτοῦ, βασιλεύοντος δὲ Σπάρτην Λαωβότῳ*.

Larcher approves of this emendation, and translates accordingly. Clinton also is satisfied with it. (F. H. vol. i. p. 144, note <sup>b</sup>.) But in the first place the reading in Herodotus is at least as old as Pausanias, who says, "Herodotus in his discourse of Cræsus asserts that Labotas in his boyhood had for guardian Lycurgus the lawgiver." (Paus. iii. ii. § 3). And secondly, the alteration would not remove the difficulty. For Labotas was dead seventy years before Charilaüs mounted the throne. The truth seems to be that Herodotus has simply made a mistake.

<sup>9</sup> Aristotle was of this opinion (Polit.

for as soon as he became regent, he altered the whole of the existing customs, substituting new ones, which he took care should be observed by all. After this he arranged whatever appertained to war, establishing the Enomotiae, Triacades, and Syssitia,<sup>1</sup> besides which he instituted the senate,<sup>2</sup> and the ephoralty.<sup>3</sup> Such was the way in which the Lacedæmonians became a well-governed people.

66. On the death of Lycurgus they built him a temple, and ever since they have worshipped him with the utmost reverence. Their soil being good and the population numerous,

π. vii. § 1). καὶ γὰρ εἶκε καὶ λέγε-  
ται δὲ τὰ πλείονα μεμιμῆσθαι τῆν  
Κρητικὴν πολιτείαν ἢ τὴν Λακωνικὴν . . .  
καὶ γὰρ τὸν Λυκούργον, ὅτε τὴν ἐπιτρο-  
πίαν τῆν Χαρίλαον τοῦ βασιλέως καταλι-  
πὼν ἀπεθίμωκε, τότε τὸν πλείοντα δια-  
τρίψαι χρόνον ἐπὶ τῇ Κρήτῃ.

<sup>1</sup> That the *ἐνομοτῖαι* were divisions of the Spartan cohort (*λόχοι*) is proved by the concurrent testimony of Thucydides (v. 68) and Xenophon (Hellen. vi. iv. § 12; Rep. Lac. xi. § 4). Thucydides says the *λόχοι* contained four pentecostyes and 512 men, the pentecostys four enomoties, and 128 men. Xenophon gives but two pentecostyes to the *λόχοι*, and two enomoties to the pentecostys. It is probable that the Spartans had changed the organization of their army during the interval. The word *ἐνομοτῖαι* implies that its members were bound together by a common oath. Cf. Hesych. in voc. *ἐνομοτῖαι*—*τάς τις διὰ σφραγίδων ἐνομοτῖαι*.

Of the *τριάδες* nothing seems to be known. They may have been also divisions of the army—but divisions confined to the camp, not existing in the field.

The word *συσσίτια* would seem in this place not to have its ordinary signification, "common meals" or "meesses," but to be applied to the "set of persons who were appointed to mess together." In Sparta itself, each "mess" usually consisted of 15 persons. This was probably the case also in the camp, civil and military arrangements in Sparta being mixed up inseparably.

If so, the *τριάδες* may have contained two meesses.

<sup>2</sup> It is quite inconceivable that Lycurgus should in any sense have instituted the senate. If it ever comes to pass in a monarchy that the council of the nobles ceases to be a power in the state, it does not owe its re-establishment to royal, or quasi-royal authority. Nothing less than a revolution can recover it. Compare the history of Rome under the last Tarquin. Lycurgus appears to have made scarcely any changes in the constitution. What he did was to alter the customs and habits of the people. With regard to the senate, its institution was primitive, and we can scarcely imagine that it had ever dropped out of use. As, however, the whole Spartan constitution was considered to be the work of Lycurgus, all its parts came by degrees to be assigned to him.

<sup>3</sup> The institution of the Ephoralty is ascribed to Lycurgus by Xenophon (De Rep. Lac. viii. 3), Satyrus (ap. Diog. Laert. i. 68), and the author of the letters ascribed to Plato (Ep. viii.). Plutarch (Lycurg. c. 7), and Aristotle (Polit. v. 9, § 1) assign it to Theopompus. These conflicting statements are best reconciled by considering that the ephors existed as a magistracy at least from the time of Lycurgus, but obtained an entirely new position in the reign of Theopompus. (Cf. Thirlwall's Hist. of Greece, vol. i. p. 354, and see the Essays appended to Book V. Essay i.)

they sprang up rapidly to power, and became a flourishing people. In consequence they soon ceased to be satisfied to stay quiet; and, regarding the Arcadians as very much their inferiors, they sent to consult the oracle about conquering the whole of Arcadia. The Pythoness thus answered them:—

“Cravest thou Arcady? Bold is thy craving. I shall not content it.  
Many the men that in Arcady dwell, whose food is the acorn—  
They will never allow thee. It is not I that am niggard.  
I will give thee to dance in Tegea, with noisy foot-fall,  
And with the measuring line mete out the glorious champaign.”

When the Lacedæmonians received this reply, leaving the rest of Arcadia untouched, they marched against the Tegeans, carrying with them fetters, so confident had this oracle (which was, in truth, but of base metal) made them that they would enslave the Tegeans. The battle, however, went against them, and many fell into the enemy's hands. Then these persons, wearing the fetters which they had themselves brought, and fastened together in a string, measured the Tegean plain as they executed their labours. The fetters in which they worked, were still, in my day, preserved at Tegea, where they hung round the walls of the temple of Minerva Alea.<sup>4</sup>

67. Throughout the whole of this early contest with the Tegeans, the Lacedæmonians met with nothing but defeats; but in the time of Croesus, under the kings Anaxandrides and Aristo, fortune had turned in their favour, in the manner which I will now relate. Having been worsted in every engagement by their enemy, they sent to Delphi, and inquired of the oracle what god they must propitiate to prevail in the war against the Tegeans. The answer of the Pythoness was, that before they could prevail, they must remove to Sparta the bones of Orestes, the son of Agamemnon.<sup>5</sup> Unable to discover his

<sup>4</sup> Minerva Alea was an Arcadian goddess. She was worshipped at Mantinea, Manthyræa, and Alea, as well as at Tegea. Her temple at Tegea was particularly magnificent. See the description in Pausanias (VIII. xlvii. § 1-2). The name *Alea* does not appear to be a local appellative, like *Assesia*

(supra, ch. 19), *Pallénis* (ch. 52), &c., but rather a title, signifying ‘protectress’—lit. ‘she who gives escape.’

<sup>5</sup> Compare the removal of the bones of Tisamenus from Helicé to Sparta (Pausan. VII. i. § 3); of Theseus from Scyros to Athens (ib. III. iii. § 6); of Rhesus from the plain of Troy to Am-

burial-place, they sent a second time, and asked the god where the body of the hero had been laid. The following was the answer they received:—

“Level and smooth is the plain where Arcadian Tegea standeth;  
There two winds are ever, by strong necessity, blowing,  
Counter-stroke answers stroke, and evil lies upon evil.  
There all-teeming Earth doth harbour the son of Atreides;  
Bring thou him to thy city, and then be Tegea’s master.”

After this reply, the Lacedæmonians were no nearer discovering the burial-place than before, though they continued to search for it diligently; until at last a man named Lichas, one of the Spartans called Agathoërgi, found it. The Agathoërgi are citizens who have just served their time among the knights. The five eldest of the knights go out every year, and are bound during the year after their discharge to go wherever the State sends them, and actively employ themselves in its service.<sup>6</sup>

68. Lichas was one of this body when, partly by good luck, partly by his own wisdom, he discovered the burial-place. Intercourse between the two States existing just at this time, he went to Tegea, and, happening to enter into the workshop of a smith, he saw him forging some iron. As he stood marvelling at what he beheld,<sup>7</sup> he was observed by the smith who, leaving off his work, went up to him and said,—

phipolis (Polyæn. Strateg. vi. 53); and of Alcmena from Haliartus to Sparta (Plut. de Socr. Gen. p. 577, E.).

<sup>6</sup> It is difficult to reconcile this passage with the statement of Xenophon concerning the mode of election of the knights (De Rep. Laced. iv. 3). Xenophon says the ephors choose three *ἰσχυροτάτους*, who each selected a hundred youths, which seems at first sight to imply that the whole body of the knights was renewed annually. It is impossible to suppose that no more than five retired each year. Such an arrangement would have soon made the knights a body of old men. Possibly the Ephors of each year appointed Hippagretæ who drew out the list of knights afresh, having power to scratch

off the roll such as they thought unworthy, and to place others upon it, the five senior members only being incapable of re-appointment. The greater number of the knights would usually be re-appointed, but besides the five eldest who necessarily retired, the Hippagretæ would omit any whom they thought unfit for the service. All accounts agree in representing the knights as the picked youth of Sparta. (Xenoph. l. a. c. Plutarch. Lys. c. 25. Eustath. ad Il. 9. 23.) The substitution of older men by Leonidas before Thermopylæ (infra, vii. 205, and note ad loc.) was exceptional.

<sup>7</sup> Herodotus means to represent that the forging of iron was a novelty at the time. Brass was known to the



"Certainly, then, you Spartan stranger, you would have been wonderfully surprised if you had seen what I have, since you make a marvel even of the working in iron. I wanted to make myself a well in this room, and began to dig it, when what think you? I came upon a coffin seven cubits long. I had never believed that men were taller in the olden times than they are now, so I opened the coffin. The body inside was of the same length: I measured it, and filled up the hole again."

Such was the man's account of what he had seen. The other, on turning the matter over in his mind, conjectured that this was the body of Orestes, of which the oracle had spoken. He guessed so, because he observed that the smithy had two bellows, which he understood to be the two winds, and the hammer and anvil would do for the stroke and the counter-stroke, and the iron that was being wrought for the evil lying upon evil. This he imagined might be so because iron had been discovered to the hurt of man. Full of these conjectures, he sped back to Sparta and laid the whole matter before his countrymen. Soon after, by a concerted plan, they brought a charge against him, and began a prosecution. Lichas betook himself to Tegea, and on his arrival acquainted the smith with his misfortune, and proposed to rent his room of him. The smith refused for some time; but at last Lichas persuaded him, and took up his abode in it. Then he opened the grave, and collecting the bones, returned with them to Sparta. From henceforth, whenever the Spartans and the Tegeans made trial of each other's skill in arms, the Spartans always had greatly the advantage; and by the time to which we are now come they were masters of most of the Peloponnese.

69. Cræsus, informed of all these circumstances, sent mes-

Greeks before iron, as the Homeric poems sufficiently indicate. Cf. also Hesiod. Op. et Dies, 150-1.

οὐκ ἔστι χαλκὸς πρὸς σιδήρῳ, χαλκὸς δὲ πρὸς αἰσῇ,  
χαλκὸς δ' ἀντιπαραστήσει τὸν σιδήρα δ' οὐκ ἀντιπαραστήσει.

and Lucretius,

"Prior aris quam ferri cognitus usus" (v. 1292).

Hence smithies were termed χαλκῆς, χαλκία, as in this instance, and smiths χαλκῆν.

sengers to Sparta, with gifts in their hands, who were to ask the Spartans to enter into alliance with him. They received strict injunctions as to what they should say, and on their arrival at Sparta spake as follows:—

“Cræsus, king of the Lydians and of other nations, has sent us to speak thus to you: ‘Oh! Lacedæmonians, the god has bidden me to make the Greek my friend; I therefore apply to you, in conformity with the oracle, knowing that you hold the first rank in Greece, and desire to become your friend and ally in all true faith and honesty.’”

Such was the message which Cræsus sent by his heralds. The Lacedæmonians, who were aware beforehand of the reply given him by the oracle, were full of joy at the coming of the messengers, and at once took the oaths of friendship and alliance: this they did the more readily as they had previously contracted certain obligations towards him. They had sent to Sardis on one occasion to purchase some gold, intending to use it on a statue of Apollo—the statue, namely, which remains to this day at Thornax in Laconia,<sup>8</sup> when Cræsus, hearing of the matter, gave them as a gift the gold which they wanted.

70. This was one reason why the Lacedæmonians were so willing to make the alliance: another was, because Cræsus had chosen them for his friends in preference to all the other Greeks. They therefore held themselves in readiness to come at his summons, and not content with so doing, they further had a huge vase made in bronze, covered with figures of

<sup>8</sup> Pausanias declares that the gold obtained of Cræsus by the Lacedæmonians was used in fact upon a statue of Apollo at Amyclæ (III. x. § 10). Larcher, and Siebelis (ad Pausan. l. s. c.) remark that this does not in reality contradict Herodotus, since he only states the intention of the Spartans, which Pausanias recognises, while the latter gives in addition their act.

This is no doubt true. But the same

explanation cannot be given of the passage of Theopompus (Fr. 219.), which distinctly asserts that the original object of the Lacedæmonians was to buy gold for the Amyclæan statue. One interesting fact is learnt from this writer, viz.: that the gold was used to cover the face of the statue, which was of colossal size, 45 feet high, according to Pausanias (III. xix. § 2).

animals all round the outside of the rim, and large enough to contain three hundred amphoræ, which they sent to Cræsus as a return for his presents to them. The vase, however, never reached Sardis. Its miscarriage is accounted for in two quite different ways. The Lacedæmonian story is, that when it reached Samos, on its way towards Sardis, the Samians having knowledge of it, put to sea in their ships of war and made it their prize. But the Samians declare, that the Lacedæmonians who had the vase in charge, happening to arrive too late, and learning that Sardis had fallen and that Cræsus was a prisoner, sold it in their island, and the purchasers (who were, they say, private persons) made an offering of it at the shrine of Juno :<sup>9</sup> the sellers were very likely on their return to Sparta to have said that they had been robbed of it by the Samians. Such, then, was the fate of the vase.

71. Meanwhile Cræsus, taking the oracle in a wrong sense, led his forces into Cappadocia, fully expecting to defeat Cyrus and destroy the empire of the Persians. While he was still engaged in making preparations for his attack, a Lydian named Sandanis, who had always been looked upon as a wise man, but who after this obtained a very great name indeed among his countrymen, came forward and counselled the king in these words :—

“Thou art about, oh! king, to make war against men who wear leathern trousers, and have all their other garments of leather ;<sup>1</sup> who feed not on what they like, but on what they can get from a soil that is sterile and unkindly ; who do not indulge in wine, but drink water ; who possess no figs nor anything else that is good to eat. If, then, thou conquerest them, what canst thou get from them, seeing that they have nothing at all? But if they conquer thee, consider how much that is precious thou wilt lose : if they once get a taste of our pleasant things, they will keep such hold of them that we shall never be able to make them loose their grasp. For my

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<sup>9</sup> Vide *infra*, ii. 182.

<sup>1</sup> For a description of the Persian dress, see note on ch. 135.

part, I am thankful to the gods, that they have not put it into the hearts of the Persians to invade Lydia."

Cræsus was not persuaded by this speech, though it was true enough; for before the conquest of Lydia, the Persians possessed none of the luxuries or delights of life.

72. The Cappadocians are known to the Greeks by the name of Syrians.<sup>2</sup> Before the rise of the Persian power, they had been subject to the Medes; but at the present time they were within the empire of Cyrus, for the boundary between the Median and the Lydian empires was the river Halys. This stream, which rises in the mountain country of Armenia, runs first through Cilicia; afterwards it flows for a while with the Matiëni on the right, and the Phrygians on the left: then, when they are passed, it proceeds with a northern course, separating the Cappadocian Syrians from the Paphlagonians, who occupy the left bank, thus forming the boundary of almost the whole of Lower Asia, from the sea opposite Cyprus to the Euxine. Just there is the neck of the peninsula, a journey of five days across for an active walker.<sup>3</sup>

<sup>2</sup> Vide *infra*, vii. 72. The Cappadocians of Herodotus inhabit the country bounded by the Euxine on the north, the Halys on the west, the Armenians apparently on the east (from whom the Cappadocians are clearly distinguished, vii. 72-3), and the Matiëni on the south.

It has been usual to consider the fact that the Cappadocians were always called Syrians by the Greeks (*supra*, ch. 6, *infra*, vii. 72; Strab. xii. p. 788; Dionys. *Perieg.* ver. 772; Scylax. p. 80; Ptol. v. 6; Apollon. Rhod. ii. 946; Eustath. ad Dion. Per.) as almost indisputable evidence of their being a Semitic race. (Prichard's researches into the Phys. Hist. of Mankind, vol. iii. p. 561; Bunsen's Philosophy of Univ. Hist. vol. ii. p. 10.) But there are strong grounds for questioning this conclusion. See the Critical Essays, Essay xi., On the Ethnic Affinities of the Nations of Western Asia.

In the Persian inscriptions Cappadocia is mentioned under the name of Katapatuka, and appeared to be assigned wider limits than those given in Herodotus. (See Col. Rawlinson's Memoir on the Behistun Inscription. Vol. II. p. 95.) No countries are named between Armenia and Ionia but Cappadocia and Saparda, which together fill up the whole of Asia Minor except the western coast. See the three enumerations of the Persian provinces in the inscriptions of Darius (pages 197, 280, and 294 of the first volume of Col. Rawlinson's Memoir), and compare the notes on the Babylonian text (vol. iii. p. xix.).

<sup>3</sup> Herodotus tells us in one place (iv. 101) that he reckons the day's journey at 200 stadia, that is at about 23 of our miles. If we regard this as the measure intended here, we must consider that Herodotus imagined the isthmus of Nætolia to be but 115 miles across, 165 miles short of the truth.

73. There were two motives which led Cræsus to attack Cappadocia: firstly, he coveted the land, which he wished to add to his own dominions; but the chief reason was, that he wanted to revenge on Cyrus the wrongs of Astyages, and was made confident by the oracle of being able so to do: for the Astyages, son of Cyaxares and king of the Medes, who had been dethroned by Cyrus, son of Cambyses, was Cræsus' brother by marriage. This marriage had taken place under circumstances which I will now relate. A band of Scythian nomads, who had left their own land on occasion of some disturbance, had taken refuge in Media. Cyaxares, son of Phraortes, and grandson of Deïoces, was at that time king of the country. Recognising them as suppliants, he began by

It must be observed, however, that the ordinary day's journey cannot be intended by the ὁδὸς ἐν ἡμέρᾳ ἀνδρῶν. The ἀνὴρ ἐν ἡμέρᾳ is not the mere common traveller. He is the lightly equipped pedestrian, and his day's journey must be estimated at something considerably above 200 stadia. Major Rennel, in his comments on the passage (Geogr. of Herod. p. 190), made an allowance on this account, and reckoned the day's journey of the "active walker" at about 30 miles. Even thus, however, the error of Herodotus remained very considerable—a mistake of 130, instead of 165, miles. Dahlmann (Life of Herod., pp. 72-3, E. T.) endeavours to vindicate Herodotus from having erred at all. He remarks that the story of Phidippides (Herod. vi. 106) proves that the trained runners (ἡμεροδρόμοι) of the period could travel from 50 to 60 miles a day, and supposes Herodotus to allude to certain known cases in which the isthmus had been traversed in five days. But (1) it does not seem correct to regard the ἀνὴρ ἐν ἡμέρᾳ as the same with the ἡμεροδρόμος, and (2) Herodotus appears to speak not of any particular case or cases, but generally of all lightly equipped pedestrians. He cannot therefore be rightly regarded

as free from mistake in the matter. Probably he considered the isthmus at least 100 miles narrower than it really is.

It renders such a mistake the less surprising to find that Pliny, after all the additional information derived from the expedition of Alexander and the Roman occupation, estimated the distance at no more than 200 Roman, or less than 190 British miles. (Plin. vi. 2.)

[The day's journey of Herodotus, mentioned in iv. 101, refers to the regular caravan stage performed by loaded camels or mules, and is correctly enough estimated at 200 Olympic stadia. The average length of such a stage at the present day is 6 *farsakhs*, or about 22½ English miles. The ἡμεροδρόμος, on the other hand, is to be compared to the *Kásid*, or foot-messenger of the present day, who in fine weather, and over a tolerably easy country, ought to accomplish 50 miles per diem. It may be doubted, however, considering the rough character of the range of Taurus and its branches, if the most active *Kásid* could pass from Tarsus on the Mediterranean to Samsoon on the Euxine—estimated by Eratosthenes (Strab. ii. 1) at 3000 stadia—in less than 10 days.—H. C. B.]

treating them with kindness, and coming presently to esteem them highly, he intrusted to their care a number of boys, whom they were to teach their language and to instruct in the use of the bow. Time passed, and the Scythians employed themselves, day after day, in hunting, and always brought home some game; but at last it chanced that one day they took nothing. On their return to Cyaxares with empty hands, that monarch, who was hot-tempered, as he showed upon the occasion, received them very rudely and insultingly. In consequence of this treatment, which they did not conceive themselves to have deserved, the Scythians determined to take one of the boys whom they had in charge, cut him in pieces, and then dressing the flesh as they were wont to dress that of the wild animals, serve it up to Cyaxares as game: after which they resolved to convey themselves with all speed to Sardis, to the court of Alyattes, the son of Sadyattes. The plan was carried out: Cyaxares and his guests ate of the flesh prepared by the Scythians, and they themselves, having accomplished their purpose, fled to Alyattes in the guise of suppliants.

74. Afterwards, on the refusal of Alyattes to give up his suppliants when Cyaxares sent to demand them of him, war broke out<sup>4</sup> between the Lydians and the Medes, and continued for five years, with various success. In the course of it the Medes gained many victories over the Lydians, and the Lydians also gained many victories over the Medes. Among their other battles there was one night engagement. As, however, the balance had not inclined in favour of

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<sup>4</sup> Mr. Grote remarks that "the passage of nomadic hordes from one government in the East to another has been always, and is even down to the present day, a frequent cause of dispute between the different governments: they are valuable both as tributaries and as soldiers." And he proceeds to give instances (vol. iii. p. 810, note 1). But one cannot but sus-

pect the whole story to be either pure invention, or a distorted representation of the fact, that some of the Scythians whom Cyaxares had expelled from Media fled westward and took service with the Lydian king. (See the subject discussed in the Essay 'On the Early Chronology and History of Lydia.')

either nation, another combat took place in the sixth year, in the course of which, just as the battle was growing warm, day was on a sudden changed into night. This event had been foretold by Thales, the Milesian, who forewarned the Ionians of it, fixing for it the very year in which it actually took place.<sup>5</sup> The Medes and Lydians, when they observed the change, ceased fighting, and were alike anxious to have terms of peace agreed on. Syennesis<sup>6</sup> of Cilicia,<sup>7</sup> and

<sup>5</sup> Various years have been assigned as the true date of this eclipse. Among the ancients, Pliny (ii. xii.) placed it Ol. 48. 4 (B.C. 584), Clemens Alexandrinus (Stromat. i. p. 354) in Ol. 50. 1 (B.C. 579). Of moderns, Volney inclines to B.C. 625, Bouhier and Larcher to B.C. 597, Mr. Clinton to B.C. 603, Ideler and Mr. Grote to B.C. 610, Des Vignoles and Mr. Bosanquet to B.C. 585. Mr. Grote says that "recent calculations made by Oltmanns from the newest astronomical tables, and more trustworthy than the calculations which preceded, have shown that the eclipse of 610 B.C. fulfils the conditions required, and that the other eclipses do not" (Grote's Hist. of Greece, vol. iii. p. 312, note). Mr. Bosanquet (Fall of Nineveh, p. 14) depends on the still more recent calculations of Mr. Hind and Professor Airy.

That Thales predicted this eclipse was asserted by Aristotle's disciple, Eudemus (Clem. Alex. l. s. c.), as also by Cic. (de Div. i. 49) and Pliny (ii. 12). Another prediction is ascribed to him by Aristotle himself (Polit. i. v.), that of a good olive-crop. A third by Nicolas of Damascus (p. 68, Orelli). Anaxagoras was said to have foretold the fall of an *ærolite* (Arist. Meteorol. i. 7).

[The prediction of this eclipse by Thales may fairly be classed with the prediction of a good olive-crop or of the fall of an *ærolite*. Thales, indeed, could only have obtained the requisite knowledge for predicting eclipses from the Chaldeans, and that the science of these astronomers, although

sufficient for the investigation of lunar eclipses, did not enable them to calculate solar eclipses—dependent as such a calculation is, not only on the determination of the period of recurrence, but on the true projection also of the track of the sun's shadow along a particular line over the surface of the earth—may be inferred from our finding that in the astronomical canon of Ptolemy, which was compiled from the Chaldean registers, the observations of the moon's eclipse are alone entered.—H. C. R.]

<sup>6</sup> The name Syennesis is common to all the kings of Cilicia mentioned in history. Vide *infra*, v. 118; vii. 98; Xenoph. Anab. i. ii. § 25; Æschyl. Pers. 324. It has been supposed not to be really a name, but, like Pharaoh, a title. Cf. Bähr in loc.

[The Cuneiform inscriptions do not assist us in determining whether Syennesis was a title or a proper name. The only cuneiform name which has any resemblance to it is that of *Siēni*, who was king of *Dayān*, a province contiguous to Cilicia, under the first Tiglathpileser of Assyria, in about B.C. 1120. The kings of Cilicia mentioned by the Greeks are of a much later date, being the respective contemporaries of Cyaxares, Darius, Xerxes, and Artaxerxes Mnemon.—H. C. R.]

<sup>7</sup> Cilicia had become an independent state, either by the destruction of Assyria, or in the course of her decline after the reign of Eashaddon. Previously, she had been included in the dominions of the Assyrian kings.

[Cilicia is first mentioned in the

Labynetus<sup>8</sup> of Babylon, were the persons who mediated between the parties, who hastened the taking of the oaths, and brought about the exchange of espousals. It was they who advised

Cuneiform inscriptions about B.C. 711, Sargon, in the ninth year of his reign, having sent an expedition against *Ambriš*, the son of *Khuliya*, who was hereditary chief of *Tubal* (the southern slopes of Taurus), and upon whom the Assyrian monarch is said at an earlier period to have bestowed the country of Cilicia (*Khilak*) as the dowry of his daughter *Maruk*. *Ambriš*, it appears, regardless of this alliance and of the favour with which he was treated by Sargon, had cultivated relations with the kings of *Musak* and *Vararat* (*Meshech* and *Ararat*, or the *Moschi* and *Armenia*), who were in revolt against Assyria, and thus drew on himself the hostility of the great king. His chief city, *Bit-Burutas*, was taken and sacked, and he himself was brought a prisoner to Nineveh, Assyrian colonists being sent to occupy the country.

In the reign of Sennacherib, about B.C. 701, Cilicia again revolted and was reduced, a vast number of the inhabitants being carried off to Nineveh to assist, in concert with Chaldean, Aramean, Syrian, and Armenian captives, in building that famous palace of which the ruins have lately been excavated at Koyunjik.

Esarhaddon also again attacked Cilicia in about B.C. 685, and took and plundered 21 large cities belonging to the country. Cilicia is said in this passage to be a wooded and mountainous region above *Tubal* (*Tubal* of Scripture).

When Polyhistor describes as continuous events under the reign of Sennacherib—the repulse by the Assyrians of a Greek invasion of Cilicia, the erection of a trophy on the spot to commemorate the monarch's exploits, and the subsequent building of Tarsus—he is probably confounding together three independent matters belonging to three distinct periods of history; for the only hostile contact of the

Greeks and Assyrians recorded in the inscriptions took place under Sargon, while Sennacherib's trophy on the shore of the Mediterranean refers to the contest of Phœnicia and the defeat of the Egyptians, and not to any repulse of the Greeks; and Tarsus, again, instead of being built by Sennacherib, may be conjectured from a passage in the annals of Esarhaddon, to have been founded by the latter monarch after the conquest of Sidon. A city at any rate named after Esarhaddon, was built at this period with the assistance of the kings of Phœnicia and the Greek kings of Cyprus, on the shores of the Mediterranean, and peopled with colonists from the far East.

The son of Esarhaddon, about ten years later, appears for the fourth time to have overrun Cilicia previous to his attack on Aradus, but the passage in the annals of this king referring to the expedition in question is too defective to be turned to much historical account.

Bochart supposes the name of Cilicia to be derived from the Hebrew root *קלל*, and to have been given to the country on account of its rugged and stony character; but the Hebrew *Khalak*, although applied to "stones," signifies properly, "to be smooth" or "polished," and is thus singularly inapplicable to Cilicia. There are, indeed, no grounds whatever for assigning a Semitic etymology to the name. The ancient Cilicians in all probability belonged to the same Scythic family as the neighbouring races of Meshech and Tubal.—H. C. R.]

<sup>8</sup> The Babylonian monarch at this time was either Nabopolassar or Nebuchadnezzar. (See the Astronomical Canon.) Neither of these names is properly Hellenized by Labynetus. Labynetus is undoubtedly the Nabunahid of the inscriptions, the Nabonadins of the Canon, the Nabon-



that Alyattes should give his daughter Aryênis in marriage to Astyages the son of Cyaxares, knowing, as they did, that without some sure bond of strong necessity, there is wont to be but little security in men's covenants. Oaths are taken by these people in the same way as by the Greeks, except that they make a slight flesh wound in their arms, from which each sucks a portion of the other's blood.<sup>9</sup>

75. Cyrus had captured this Astyages, who was his mother's father, and kept him prisoner, for a reason which I shall bring forward in another part of my history. This capture formed the ground of quarrel between Cyrus and Crœsus, in consequence of which Crœsus sent his servants to ask the oracle if he should attack the Persians; and when an evasive answer came, fancying it to be in his favour, carried his arms into the Persian territory. When he reached the river Halys, he transported his army across it, as I maintain, by the bridges which exist there at the present day;<sup>1</sup> but, according to the general belief of the Greeks,<sup>2</sup> by the aid of Thales the Milesian. The tale is, that Crœsus was in doubt how he should get his

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nedus of Berosus and Megasthenes. There was only one king of the name between Nabonassar (B.C. 747) and Cyrus. He reigned 17 years, from B.C. 555 to B.C. 538. If the name here be not a mistake of our author's, this Labynetus must have been a prince of the royal house, sent in command of the Babylonian contingent, of whom nothing else is known. He might be a son of Nabopolassar.

<sup>9</sup> Vide infra, iv. 70, and Tacit. Annal. xii. 47.

<sup>1</sup> The Halys (*Kızıl İrmak*) is fordable at no very great distance from its mouth (Hamilton's *Asia Minor*, vol. i. p. 327), but bridges over it are not unfrequent (ibid. p. 297, 411). These are of a very simple construction, consisting of planks laid across a few slender beams, extending from bank to bank, without any parapet. Bridges with stone piers have existed at some former period (ib. p. 326), but they belong probably to Roman,

and not to any earlier times. The ancient constructions mentioned by Herodotus are more likely to have been of the modern type. By his use of the plural number in this place we may conclude, that on the route to which he refers the river was crossed by two bridges, advantage being taken of its separation into two channels. This is the case now at Bafra, on the route between Samsum and Sinôpé, which is not unlikely to have been the point at which Crœsus passed the river. The fact of the double channel may have given rise to the story about Thales.

<sup>2</sup> Larcher (vol. i. p. 313) remarks that this opinion held its ground notwithstanding the opposition of Herodotus. It is spoken of as an indisputable fact by the Scholiast on Aristophanes (*Nubes*, 18), by Lucian (*Hippias*, § 2, vol. vii. p. 295), and by Diogenes Laërtius (i. 38).

army across, as the bridges were not made at that time, and that Thales, who happened to be in the camp, divided the stream and caused it to flow on both sides of the army instead of on the left only. This he effected thus:—Beginning some distance above the camp, he dug a deep channel, which he brought round in a semicircle, so that it might pass to rearward of the camp; and that thus the river, diverted from its natural course into the new channel at the point where this left the stream, might flow by the station of the army, and afterwards fall again into the ancient bed. In this way the river was split into two streams, which were both easily fordable. It is said by some that the water was entirely drained off from the natural bed of the river. But I am of a different opinion; for I do not see how, in that case, they could have crossed it on their return.

76. Having passed the Halys with the forces under his command, Cræsus entered the district of Cappadocia which is called Pteria.<sup>3</sup> It lies in the neighbourhood of the city of Sinôpé<sup>4</sup> upon the Euxine, and is the strongest position in the whole country thereabouts. Here Cræsus pitched his camp, and began to ravage the fields of the Syrians. He besieged and took the chief city of the Pterians, and reduced the inhabitants to slavery: he likewise made himself master of the surrounding villages. Thus he brought ruin on the Syrians, who were guilty of no offence towards him. Meanwhile, Cyrus had levied an army and marched against Cræsus,

<sup>3</sup> Pteria in Herodotus is a district, not a city, as Larcher supposes (not ad loc.). Its capital ("the city of the Pterians") may have borne the same name, as Stephen seems to have thought (ad voc. Πτερία), but this is uncertain. The site cannot possibly be at *Boghda-Kesi*, where M. Texier places it (*Asie Mineure*, vol. i. pp. 222-4), for the connexion of the name with Sinôpé, both in Herodotus and in Stephen, implies that Pteria was near the coast. A name resembling Pteria seems to have been given to several

Asiatic strongholds, as to a certain Median city, and to the acropolis of Babylon. (Steph. Byz. l. s. c.)

<sup>4</sup> Sinôpé, which recent events have once more made famous, was a colony of the Milesians, founded about B.C. 630 (infra, iv. 12). It occupied the neck of a small peninsula projecting into the Euxine towards the north-east, in lat. 43°, long. 35°, nearly. The ancient town has been completely ruined, and the modern is built of its fragments (Hamilton's *Asia Minor*, vol. i. p. 317-9).

increasing his numbers at every step by the forces of the nations that lay in his way. Before beginning his march he had sent heralds to the Ionians, with an invitation to them to revolt from the Lydian king: they, however, had refused compliance. Cyrus, notwithstanding, marched against the enemy, and encamped opposite them in the district of Pteria, where the trial of strength took place between the contending powers. The combat was hot and bloody, and upon both sides the number of the slain was great; nor had victory declared in favour of either party, when night came down upon the battle-field. Thus both armies fought valiantly.

77. Croesus laid the blame of his ill success on the number of his troops, which fell very short of the enemy; and as on the next day Cyrus did not repeat the attack, he set off on his return to Sardis, intending to collect his allies and renew the contest in the spring. He meant to call on the Egyptians to send him aid, according to the terms of the alliance which he had concluded with Amasis,<sup>5</sup> previously to his league with the Lacedæmonians. He intended also to summon to his assistance the Babylonians, under their king Labynetus,<sup>6</sup> for they too were bound to him by treaty: and further, he meant to send word to Sparta, and appoint a day for the coming of their succours. Having got together these forces in addition to his own, he would, as soon as the winter was past and

<sup>5</sup> The treaty of Amasis with Croesus would suffice to account for the hostility of the Persians against Egypt. (See note on Book ii. ch. 177.)

<sup>6</sup> Undoubtedly the Nabonadius of the Canon, and the Nabunahid of the monuments. The fact that it was with this monarch that Croesus made his treaty helps greatly to fix the date of the fall of Sardis; it proves that that event cannot have happened earlier than a.c. 554. For Nabunahid did not ascend the throne till a.c. 555 (Astron. Can.), and a full year must be allowed between the conclusion of the treaty and the taking of the Lydian capital.

[As Nebuchadnezzar had a few years previously carried the Babylonian arms over all Western Asia, reasserting the ancient Assyrian supremacy over the countries which touched the Mediterranean, there is no improbability in the existence of political relations between Croesus and Nabunahid. The history of this king, however, the last of the Babylonian monarchs, so far as it has been as yet recovered from the monuments, is exclusively domestic, and thus does not enable us to ascertain what part he took in the contest between Cyrus and Croesus.—H. C. R.]

springtime come, march once more against the Persians. With these intentions Crœsus, immediately on his return, despatched heralds to his various allies, with a request that they would join him at Sardis in the course of the fifth month from the time of the departure of his messengers. He then disbanded the army—consisting of mercenary troops—which had been engaged with the Persians and had since accompanied him to his capital, and let them depart to their homes, never imagining that Cyrus, after a battle in which victory had been so evenly balanced, would venture to march upon Sardis.

78. While Crœsus was still in this mind, all the suburbs of Sardis were found to swarm with snakes, on the appearance of which the horses left feeding in the pasture-grounds, and flocked to the suburbs to eat them. The king, who witnessed the unusual sight, regarded it very rightly as a prodigy. He therefore instantly sent messengers to the soothsayers of Telmessus,<sup>7</sup> to consult them upon the matter. His messengers

<sup>7</sup> Three distinct cities of Asia Minor are called by this name. One of them—most properly spelt Termessus—was in Pisidia. (See Arrian. *Exp. Alex.* i. 27, 28, where the form used is *Τελμυσός*; and compare Strab. xiii. p. 952; Ptol. v. 5; Polyb. xxii. 18, § 4.) Another was in Caria, seven miles (60 stades) from Halicarnassus (Polemon, *Fr.* 35), to which city it was attached by Alexander (Plin. *H. N.* v. 29). The third and most famous was, properly speaking, in Lycia; but it was so near the confines of Caria as to be sometimes assigned to that country. (Steph. *Byz.* ad voc. *Τελμυσός*; compare Plin. *H. N.* v. 27; Liv. xxxvii. 16; and Pomp. Mel. i. 15.) It has been doubted which of the last two was the city famous for its soothsayers. Col. Leake decides in favour of the Telmessus near Halicarnassus (*Num. Hell. Asia*, p. 64; *Journal of Philology*, vol. iv. p. 240), but, as it seems to me, on insufficient grounds. The Lexicographers (Photius, Suidas, *Etym. Magn.*, &c.) are unanimous in giving

the prophetic character to the Lycian city; and when Cicero (*De Div.* i. 41) and Clement of Alexandria (*Strom.* i. p. 400) place the prophetic Telmessus in Caria, it is quite possible that they mean the same city. (See Smith's *Dict. of Greek and Roman Geography*, vol. ii. p. 1122, and Müller's *Fr. Hist. Gr.* vol. iv. p. 394.)

The Lycian Telmessus lay upon the coast occupying the site of the modern village of *Makri*, where are some curious remains, especially tombs, partly Greek, partly native Lycian. In the Greek inscriptions at this place the name is written *Telmessus*, not *Telmisus*, as in Arrian. (See Clarke's *Travels*, vol. ii. p. 222 et seqq.; Fellows's *Asia Minor*, p. 243 et seqq.; Leake's *Tour*, p. 128; and for pictorial representations consult the magnificent work of M. Texier, vol. iii. plates 166-178.)

On the celebrity of the Telmessian diviners see Arr. *Exp. Al.* i. 25; ii. 3; Cic. *De Div.* i. 41, 42; Plin. *H. N.* xxx. 1. According to Clement of

reached the city, and obtained from the Telmessians an explanation of what the prodigy portended, but fate did not allow them to inform their lord; for ere they entered Sardis on their return, Cræsus was a prisoner. What the Telmessians had declared was, that Cræsus must look for the entry of an army of foreign invaders into his country, and that when they came they would subdue the native inhabitants; since the snake, said they, is a child of earth, and the horse a warrior and a foreigner. Cræsus was already a prisoner when the Telmessians thus answered his inquiry, but they had no knowledge of what was taking place at Sardis, or of the fate of the monarch.

79. Cyrus, however, when Cræsus broke up so suddenly from his quarters after the battle at Pteria, conceiving that he had marched away with the intention of disbanding his army, considered a little, and soon saw that it was advisable for him to advance upon Sardis with all haste, before the Lydians could get their forces together a second time. Having thus determined, he lost no time in carrying out his plan. He marched forward with such speed that he was himself the first to announce his coming to the Lydian king. That monarch, placed in the utmost difficulty by the turn of events which had gone so entirely against all his calculations, nevertheless led out the Lydians to battle. In all Asia there was not at that time a braver or more warlike people.<sup>8</sup> Their manner of fighting was on horseback; they carried long lances, and were clever in the management of their steeds.

80. The two armies met in the plain before Sardis. It is a vast flat, bare of trees, watered by the Hyllus and a number of other streams, which all flow into one larger than the rest,

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Alexandria, their *special* power lay in the interpretation of dreams (Strom. i. 16; p. 361). He speaks as if their reputation still continued in his own day. (Cohort. ad Gent. § 8; p. 40.)

<sup>8</sup> Mr. Grote has some good observations on the contrast between the

earlier and the later national character of the Lydians and Phrygians (Hist. of Greece, vol. iii. pp. 289-291). The Lydians did not become ἀσποδίατοι (Æsch. Pers. 40) until after the Persian conquest.

called the Hermus.<sup>9</sup> This river rises in the sacred mountain of the Dindymenian Mother,<sup>1</sup> and falls into the sea near the town of Phocæa.<sup>2</sup>

<sup>9</sup> Sardis (the modern *Sart*) stood in the broad valley of the Hermus at a point where the hills approach each other more closely than in any other place. Some vestiges of the ancient town remain, but, except the ruins of the great temple of Cybêlé (infra, v. 102), they seem to be of a late date (Textier, vol. iii. pp. 17-19). Above Sardis, to the east, opens out the plain, formed by the junction of the Cogamus with the Hermus, thus described by Chandler: "The plain beside the Hermus which divides it, is well watered by rills from the slopes. It is wide, beautiful, and cultivated." (Travels, vol. i. ch. lxxiv. p. 289.) Strabo appears to have intended this by his "plain of Cyrus," which adjoined Phrygia (xiii. p. 929). See Rennell's Geography of Western Asia, vol. i. p. 383.

There is a second more extensive and still richer plain below Sardis, of which Strabo also speaks (*ὁκοεῖται τῇ πόλει* (Sardis) *τό τε Χαρδιανὸν πεδίων, καὶ τὸ τοῦ Ἑρμιῶν, καὶ τὸ Καϊστροῦ πεδίων, συνεχῆ τε ὄντα καὶ πάντων ἄριστα πεδίων*). This plain is formed by the junction of the Hyllus with the Hermus, and reaches from Magnesia, the modern *Manser*, to Sardis. It is thus spoken of by Sir C. Fellows:—"From Manser we started before nine o'clock, and travelled across the valley directly north. At two miles' distance we crossed the river Hermus by a bridge, and almost immediately afterwards its tributary, the Hyllus, by a ferry; the latter is larger (?) than the main river, which it joins within a furlong of the ferry. The valley over which we continued to ride must be at least twelve miles directly across from Manser. . . . The land is excellent, and I scarcely saw a stone during the first eighteen miles. Cotton and corn grow luxuriantly, but there are few trees (compare Herodotus's *ψαλόν*) except the willow and pollard poplar." (Fellows' Asia Minor

p. 201.) This must certainly be the plain intended by Herodotus: *τὸ πεδίων τὸ πρὸ τοῦ ἑστέος τοῦ Χαρδιανοῦ* . . . διὰ δὲ αὐτοῦ ποταμοὶ ῥέοντες καὶ ἄλλοι καὶ "Τάλλος συνῆγγυσι ἐς τὸν μέγιστον, καλεόμενον δὲ Ἑρμιῶν. But it is scarcely possible that the battle can really have taken place on this side of Sardis.

<sup>1</sup> The Dindymenian mother was Cybêlé, the special deity of Phrygia. It is impossible to say for certain what mountain or mountain-range Herodotus intended by his *ὄρος Μητρὸς Διουμένης*. The interior of Asia Minor was but very little known in his day. Probably, however, he meant to place the sources of the Hermus in Phrygia, which is correct so far as it goes.

The Hermus rises from two principal sources, both in the range of *Morad*, which is a branch from the great chain of Taurus, forming the watershed between the streams which flow westward into the *Ægean*, and those which run northward into the *Euxine*. The chief source of the two is not, as Col. Leake thought (Asia Minor, p. 169), that which rises near the modern *Ghiediz* or *Kodus* (the *Kadoi* of Strabo), but the stream flowing from the foot of *Morad Dag*h, which has perhaps some claim to be regarded as the Mount Dindyménê of Strabo (xiii. p. 897) and our author. (See Hamilton's Asia Minor, vol. i. p. 108.)

<sup>2</sup> The Hermus (*Ghiediz-Chai*) now falls into the sea very much nearer to Smyrna than to Phocæa. Its course is perpetually changing (Chandler, vol. i. ch. xxi.), and of late years its embouchure has been gradually approaching Smyrna, whose harbour is seriously threatened by the extensive shoals which advance opposite the *Sanjiac Kaleh*, formed of the mud brought down by the Hermus. (See Hamilton's Asia Minor, vol. i. p. 45.)

When Cyrus beheld the Lydians arranging themselves in order of battle on this plain, fearful of the strength of their cavalry, he adopted a device which Harpagus, one of the Medes, suggested to him. He collected together all the camels that had come in the train of his army to carry the provisions and the baggage, and taking off their loads, he mounted riders upon them accoutred as horsemen. These he commanded to advance in front of his other troops against the Lydian horse; behind them were to follow the foot soldiers, and last of all the cavalry. When his arrangements were complete, he gave his troops orders to slay all the other Lydians who came in their way without mercy, but to spare Cræsus and not kill him, even if he should be seized and offer resistance. The reason why Cyrus opposed his camels to the enemy's horse was, because the horse has a natural dread of the camel, and cannot abide either the sight or the smell of that animal. By this stratagem he hoped to make Cræsus's horse useless to him,\* the horse being what he chiefly depended on for victory. The two armies then joined battle, and immediately the Lydian war-horses, seeing and smelling the camels, turned round and galloped off; and so it came to pass that all Cræsus's hopes withered away. The Lydians, however, behaved manfully. As soon as they understood what was happening, they leaped off their horses, and engaged with the Persians on foot. The combat was long; but at last, after a great slaughter on both sides, the Lydians turned and fled. They were driven within their walls, and the Persians laid siege to Sardis.

81. Thus the siege began. Meanwhile Cræsus, thinking that the place would hold out no inconsiderable time, sent off fresh heralds to his allies from the beleaguered town. His

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\* It is said that in one of the great battles between the Servians and the Turks "a council of war was held in the Turkish camp, and some of the generals proposed that the camels

in order that the horses of the enemy might be frightened by them." It was, however, determined on this occasion not to have recourse to stratagem. (Frontier Lands of the Christian and the Turk, vol. ii. p. 350.)

former messengers had been charged to bid them assemble at Sardis in the course of the fifth month; they whom he now sent were to say that he was already besieged, and to beseech them to come to his aid with all possible speed. Among his other allies Crœsus did not omit to send to Lacedæmon.

82. It chanced, however, that the Spartans were themselves just at this time engaged in a quarrel with the Argives about a place called Thyrea,<sup>4</sup> which was within the limits of Argolis, but had been seized on by the Lacedæmonians. Indeed, the whole country westward, as far as Cape Malea, belonged once to the Argives, and not only that entire tract upon the mainland, but also Cythêra, and the other islands.<sup>5</sup> The Argives collected troops to resist the seizure of Thyrea, but before any battle was fought, the two parties came to terms, and it was agreed that three hundred Spartans and three hundred Argives should meet and fight for the place, which should belong to the nation with whom the victory rested.<sup>6</sup> It was stipulated also that the other troops on each side should return home to their respective countries, and not remain to witness the combat, as there was danger, if the armies stayed, that either the one or the other, on seeing their countrymen undergoing defeat, might hasten to their assistance. These

<sup>4</sup> Thyrea was the chief town of the district called Cynuria, the border territory between Laconia and Argolis (cf. Thucyd. v. 41). The Cynurians were a remnant of the ancient population of the Peloponnese before the Dorian conquest. They called themselves Ionians, and claimed to be *αὐτόχθονες* (vide infra, viii. 73). The convent of *Luku* seems to mark the site of the ancient town. Here on "a tabular hill covered with shrubs and small trees, and having a gentle descent towards the river of *Luku*," are extensive remains of a considerable town (Leake's *Morea*, vol. ii. p. 487). The distance from the sea is greater by a good deal than in the time of Thucydides (iv. 57), as the river has brought down large deposits.

<sup>5</sup> In the time of Pheidon the First, about B.C. 748. See Müller's *Dorians*, vol. i. p. 154. Compare the Fragment of Ephorus (15, ed. Didot), "*συμπαράτειν δὲ καὶ Λακεδαιμονίους, εἴτε φθορήσαντας τῇ διὰ τὴν εἰρήνην εὐτυχίᾳ, εἴτε καὶ συνεργούς ἔξιν νομισσοντας πρὸς τὸ καταλύσαι τὸν Φεῖδωνα ἀφῃρημένον αὐτοὺς τὴν ἡγεμονίαν τῶν Πελοποννησίων, ἣν ἐκείνοι προέστησαν.*"

<sup>6</sup> Thucydides confirms this fact (v. 41). The Argives, 130 years afterwards, proposed the insertion of a clause in a treaty which they were making with Sparta, to the effect that, on due notice given, Thyrea might again be fought for, *ὥστερ καὶ πρότερόν ποτε*. The Spartans thought the proposal folly, so much had opinion changed in the interval.



terms being agreed on, the two armies marched off, leaving three hundred picked men on each side to fight for the territory. The battle began, and so equal were the combatants, that at the close of the day, when night put a stop to the fight, of the whole six hundred only three men remained alive, two Argives, Alcanor and Chromius, and a single Spartan, Othryadas. The two Argives, regarding themselves as the victors, hurried to Argos. Othryadas, the Spartan, remained upon the field, and, stripping the bodies of the Argives who had fallen, carried their armour to the Spartan camp. Next day the two armies returned to learn the result. At first they disputed, both parties claiming the victory, the one, because they had the greater number of survivors; the other, because their man remained on the field, and stripped the bodies of the slain, whereas the two men of the other side ran away; but at last they fell from words to blows, and a battle was fought, in which both parties suffered great loss, but at the end the Lacedæmonians gained the victory.<sup>7</sup> Upon this the Argives, who up to that time had worn their hair long, cut it off close, and made a law, to which they attached a curse, binding themselves never more to let their hair grow, and never to allow their women to wear gold, until they should recover Thyrea. At the same time the Lacedæmonians made a law the very reverse of this, namely, to wear their hair long, though they had always before cut it close. Othryadas<sup>8</sup> himself, it is said, the sole survivor of the three hundred, prevented by a sense of shame from returning to Sparta after all his

<sup>7</sup> Plutarch asserts that there was no second battle, but that an appeal was made to the Amphictyons, who decided in favour of Sparta (Moral. ii. p. 306, B.). He cites as his authority a certain Chrysermus, who had written a book entitled *Πελοποννησιακά*.

<sup>8</sup> Various tales were told of Othryadas. According to one (Theseus ap. Plut. Mor. vii. 67) he was mortally wounded in the fight, upon which he lay himself under some of the dead bodies till the two Argive survivors were

gone; he then crawled forth, erected a trophy, and wrote a superscription with his blood; when he had done this, he fell dead (Suidas in voc. *Ὀθρυάδης*.) According to another story, he survived the occasion, and was afterwards slain by Perilaüs, son of Alcanor, one of the two Argives who escaped (Pausan. ii. xx. § 6). Othryadas was a favourite subject with the epigram writers. (See Brunck's *Analecta*, vol. i. pp. 13<sup>o</sup>, 496; vol. ii. p. 2.)

comrades had fallen, laid violent hands upon himself in Thyrea.

83. Although the Spartans were engaged with these matters when the herald arrived from Sardis to entreat them to come to the assistance of the besieged king, yet, notwithstanding, they instantly set to work to afford him help. They had completed their preparations, and the ships were just ready to start, when a second message informed them that the place had already fallen, and that Croesus was a prisoner. Deeply grieved at his misfortune, the Spartans ceased their efforts.

84. The following is the way in which Sardis was taken. On the fourteenth day of the siege Cyrus bade some horsemen ride about his lines, and make proclamation to the whole army that he would give a reward to the man who should first mount the wall. After this he made an assault, but without success. His troops retired, but a certain Mardian, Hyrcæades by name, resolved to approach the citadel and attempt it at a place where no guards were ever set. On this side the rock was so precipitous, and the citadel (as it seemed) so impregnable, that no fear was entertained of its being carried in this place. Here was the only portion of the circuit round which their old king Meles<sup>1</sup> did not carry the lion which his leman bore to him. For when the Telmessians had declared that if the lion were taken round the defences, Sardis would be impregnable, and Meles, in consequence, carried it round the rest of the fortress where the citadel seemed open to attack, he scorned to take it round this side, which he looked on as a sheer precipice, and therefore absolutely secure. It is on that side of the city which faces Mount Tmolus. Hyrcæades, however, having the day before observed a Lydian soldier descend the rock after a helmet that had rolled

<sup>1</sup> Two Lydian kings of this name are mentioned by Nicolas of Damascus (Fr. 24), who probably follows Xanthus. One is said to have been a tyrant, and to have been deposed by a certain Moxus, who succeeded him on the throne. The other immediately

preceded Myrsus, the father of Candaules. He is noticed by Eusebius, who improperly makes him the immediate predecessor of Candaules (Euseb. Chron. Can., Part II. p. 322). The former of these two kings is probably the "old king Meles" of Herodotus.

down from the top, and having seen him pick it up and carry it back, thought over what he had witnessed, and formed his plan. He climbed the rock himself, and other Persians followed in his track, until a large number had mounted to the top. Thus was Sardis taken,<sup>2</sup> and given up entirely to pillage.

85. With respect to Croesus himself, this is what befell him at the taking of the town. He had a son, of whom I made mention above, a worthy youth, whose only defect was that he was deaf and dumb. In the days of his prosperity Croesus had done the utmost that he could for him, and among other plans which he had devised, had sent to Delphi to consult the oracle on his behalf. The answer which he had received from the Pythoness ran thus:—

"Lydian, wide-ruling monarch, thou wondrous simple Croesus,  
Wish not ever to hear in thy palace the voice thou hast prayed for,  
Uttering intelligent sounds. Far better thy son should be silent!  
Ah! woe worth the day when thine ear shall first list to his accents."

When the town was taken, one of the Persians was just going to kill Croesus, not knowing who he was. Croesus saw the man coming, but under the pressure of his affliction, did not care to avoid the blow, not minding whether or no he died beneath the stroke. Then this son of his, who was voiceless,

<sup>2</sup> Sardis was taken a second time in almost exactly the same way by Lagurus, one of the generals of Antiochus the Great (Polyb. vii. 4-7).

Three stories were current as to the mode in which the capture by Cyrus was effected.—1. This of Herodotus, which Xenophon followed in its principal features (Cyp. viii. ii. § 1.13).

— 2. That of Ctesias, reported also by Polyænus (Strateg. vii. vi. § 10), which made Cyrus take Sardis by the advice of Otbares, who suggested to him to alarm the inhabitants by placing figures of men on long poles, and elevating them to the top of the walls (Persic. Excerpt. § 4).— 3. The following, given also by Polyænus (ib. § 2)—on what authority it is impossible

to say, possibly that of Xanthus. Cyrus, it was said, assented to a truce, and drew off his army, but the night following he returned, and, finding the walls unguarded, scaled them with ladders. This last seems likely to have been the Lydian version.

Few people will hesitate to prefer the narrative of Herodotus to the other accounts. That of Ctesias is too puerile to deserve a moment's consideration. The other, which rests on no authority but that of Polyænus, makes Cyrus guilty of a foul piece of treachery, which is completely at variance with the character borne by him alike in Oriental and in Grecian story.

beholding the Persian as he rushed towards Cræsus, in the agony of his fear and grief burst into speech, and said, "Man, do not kill Cræsus." This was the first time that he had ever spoken a word, but afterwards he retained the power of speech for the remainder of his life.

86. Thus was Sardis taken by the Persians, and Cræsus himself fell into their hands, after having reigned fourteen years, and been besieged in his capital fourteen days; thus too did Cræsus fulfil the oracle, which said that he should destroy a mighty empire,—by destroying his own. Then the Persians who had made Cræsus prisoner brought him before Cyrus. Now a vast pile had been raised by his orders, and Cræsus, laden with fetters, was placed upon it, and with him twice seven of the sons of the Lydians. I know not whether Cyrus was minded to make an offering of the first-fruits to some god or other, or whether he had vowed a vow and was performing it, or whether, as may well be, he had heard that Cræsus was a holy man, and so wished to see if any of the heavenly powers would appear to save him from being burnt alive. However it might be, Cyrus was thus engaged, and Cræsus was already on the pile, when it entered his mind in the depth of his woe that there was a divine warning in the words which had come to him from the lips of Solon, "No one while he lives is happy." When this thought smote him he fetched a long breath, and breaking his deep silence, groaned out aloud, thrice uttering the name of Solon. Cyrus caught the sounds, and bade the interpreters inquire of Cræsus who it was he called on. They drew near and asked him, but he held his peace, and for a long time made no answer to their questionings, until at length, forced to say something, he exclaimed, "One I would give much to see converse with every monarch." Not knowing what he meant by this reply, the interpreters begged him to explain himself; and as they pressed for an answer, and grew to be troublesome, he told them how, a long time before, Solon, an Athenian, had come and seen all his splendour, and made light of it; and how

whatever he had said to him had fallen out exactly as he fore-showed, although it was nothing that especially concerned him, but applied to all mankind alike, and most to those who seemed to themselves happy. Meanwhile, as he thus spoke, the pile was lighted, and the outer portion began to blaze. Then Cyrus, hearing from the interpreters what Cræsus had said, relented, bethinking himself that he too was a man, and that it was a fellow-man, and one who had once been as blessed by fortune as himself, that he was burning alive; afraid, moreover, of retribution, and full of the thought that whatever is human is insecure. So he bade them quench the blazing fire as quickly as they could, and take down Cræsus and the other Lydians, which they tried to do, but the flames were not to be mastered.

87. Then, the Lydians say that Cræsus, perceiving by the efforts made to quench the fire that Cyrus had relented, and seeing also that all was in vain, and that the men could not get the fire under, called with a loud voice upon the god Apollo, and prayed him, if he had ever received at his hands any acceptable gift, to come to his aid, and deliver him from his present danger. As thus with tears he besought the god, suddenly, though up to that time the sky had been clear and the day without a breath of wind,<sup>3</sup> dark clouds gathered, and the storm burst over their heads with rain of such violence, that the flames were speedily extinguished. Cyrus, convinced by this that Cræsus was a good man and a favourite of heaven, asked him after he was taken off the pile, "Who it was that had persuaded him to lead an army into his country, and so become his foe rather than continue his friend?" to which Cræsus made answer as follows: "What I did, oh! king, was to thy advantage and to my own loss. If there be blame, it rests with the god of the Greeks, who encouraged

<sup>3</sup> The later romancers regarded this incident as over-marvellous, and softened down the miracle considerably. See the fragment of Nicolaus Damascus translated at the close

of the Essay on the Chronology and History of Lydia. The words of the original are, "χρῆμα δ' ἔφυξε τῆς ἡρώδης δακρυῶς ἐξ ἡέου, οὐ μὲν ὁρρεῖ γὰρ."

me to begin the war. No one is so foolish as to prefer to peace war, in which, instead of sons burying their fathers, fathers bury their sons. But the gods willed it so."<sup>4</sup>

88. Thus did Cræsus speak. Cyrus then ordered his fetters to be taken off, and made him sit down near himself, and paid him much respect, looking upon him, as did also the courtiers, with a sort of wonder. Cræsus, wrapped in thought, uttered no word. After a while, happening to turn and perceive the Persian soldiers engaged in plundering the town, he said to Cyrus, "May I now tell thee, oh! king, what I have in my mind, or is silence best?" Cyrus bade him speak his mind boldly. Then he put this question: "What is it, oh! Cyrus, which those men yonder are doing so busily?" "Plundering thy city," Cyrus answered, "and carrying off thy riches." "Not my city," rejoined the other, "nor my riches. They are not mine any more. It is thy wealth which they are pillaging."

89. Cyrus, struck by what Cræsus had said, bade all the court to withdraw, and then asked Cræsus what he thought it best for him to do as regarded the plundering. Cræsus answered, "Now that the gods have made me thy slave, oh! Cyrus, it seems to me that it is my part, if I see anything to thy advantage, to show it to thee. Thy subjects, the Persians, are a poor people with a proud spirit. If then thou lettest them pillage and possess themselves of great wealth, I will tell

<sup>4</sup> Modern critics seem not to have been the first to object to this entire narrative, that the religion of the Persians did not allow the burning of human beings (*vide infra*, iii. 16). The objection had evidently been made before the time of Nicolas of Damascus, who meets it indirectly in his narrative. The Persians (he gives us to understand) had for some time before this neglected the precepts of Zoroaster, and allowed his ordinances with respect to fire to fall into desuetude. The miracle whereby Cræsus was snatched from the flames reminded them of their ancient creed, and in-

duced them to re-establish the whole system of Zoroaster. It may be doubted, however, whether the system of Zoroaster was at this time any portion of the Persian religion. (See the *Critical Essays*, Essay v.)

Ctesias, in his account of the treatment of Cyrus, omitted all mention of the pile and the fire. According to him, thunder and lightning were sent from heaven, and the chains of Cræsus miraculously struck off, after which Cyrus treated him with kindness, assigning him the city of Barôné (Barcé of Justin. i. 7) for his residence. See the *Persica* of Ctesias (*Excerpt*. § 4).

thee what thou hast to expect at their hands. The man who gets the most, look to having him rebel against thee. Now then, if my words please thee, do thus, oh! king:—Let some of thy body-guards be placed as sentinels at each of the city gates, and let them take their booty from the soldiers as they leave the town, and tell them that they do so because the tenths are due to Jupiter. So wilt thou escape the hatred they would feel if the plunder were taken away from them by force; and they, seeing that what is proposed is just, will do it willingly."

90. Cyrus was beyond measure pleased with this advice, so excellent did it seem to him. He praised Cræsus highly, and gave orders to his body-guard to do as he had suggested. Then, turning to Cræsus, he said, "Oh! Cræsus, I see that thou art resolved both in speech and act to show thyself a virtuous prince: ask me, therefore, whatever thou wilt as a gift at this moment." Cræsus replied, "Oh! my lord, if thou wilt suffer me to send these fetters to the god of the Greeks, whom I once honoured above all other gods, and ask him if it is his wont to deceive his benefactors,—that will be the highest favour thou canst confer on me." Cyrus upon this inquired what charge he had to make against the god. Then Cræsus gave him a full account of all his projects, and of the answers of the oracle, and of the offerings which he had sent, on which he dwelt especially, and told him how it was the encouragement given him by the oracle which had led him to make war upon Persia. All this he related, and at the end again besought permission to reproach the god with his behaviour. Cyrus answered with a laugh, "This I readily grant thee, and whatever else thou shalt at any time ask at my hands." Cræsus, finding his request allowed, sent certain Lydians to Delphi, enjoining them to lay his fetters upon the threshold of the temple, and ask the god, "If he were not ashamed of having encouraged him, as the destined destroyer of the empire of Cyrus, to begin a war with Persia, of which such were the first-fruits?" As they said this they were to

point to the fetters; and further they were to inquire, "if it was the wont of the Greek gods to be ungrateful?"

91. The Lydians went to Delphi and delivered their message, on which the Pythoness is said to have replied—"It is not possible even for a god to escape the decree of destiny. Cræsus has been punished for the sin of his fifth ancestor,<sup>5</sup> who, when he was one of the body-guard of the Heraclides, joined in a woman's fraud, and, slaying his master, wrongfully seized the throne. Apollo was anxious that the fall of Sardis should not happen in the lifetime of Cræsus, but he delayed to his son's days; he could not, however, persuade the Fates.<sup>6</sup> All that they were willing to allow he took and gave to Cræsus. Let Cræsus know that Apollo delayed the taking of Sardis three full years, and that he is thus a prisoner three years later than was his destiny. Moreover it was Apollo who saved him from the burning pile. Nor has Cræsus any right to complain with respect to the oracular answer which he received. For when the god told him that, if he attacked the Persians, he would destroy a mighty empire, he ought, if he had been wise, to have sent again and inquired which empire was meant, that of Cyrus or his own; but if he neither understood what was said, nor took the trouble to seek for enlightenment, he has only himself to blame for the result. Besides, he had misunderstood the last answer which had been given him about the mule. Cyrus was that mule. For the parents of Cyrus were of different races, and of different conditions,—his mother a Median princess, daughter of King Astyages, and his father a Persian and a subject, who, though so far beneath her in all respects, had married his royal mistress."

<sup>5</sup> Vide supra, ch. 13.

<sup>6</sup> Mr. Grote remarks with great truth on this passage—"It is rarely that these supreme goddesses or hyper-goddesses—for the gods themselves must submit to them—are brought into such distinct light and action: usually they are kept in the dark, or are left to be understood as the unseen stumbling-block in cases of ex-

treme incomprehensibility; and it is difficult clearly to determine where the Greeks conceived sovereign power to reside, in respect to the government of the world. But here *the sovereignty of the Maræ, and the subordinate agency of the gods, are unequivocally set forth*" (Hist. of Greece, vol. iv. p. 262).



Such was the answer of the Pythoness. The Lydians returned to Sardis and communicated it to Cræsus, who confessed, on hearing it, that the fault was his, not the god's. Such was the way in which Ionia was first conquered, and so was the empire of Cræsus brought to a close.

92. Besides the offerings which have been already mentioned, there are many others in various parts of Greece presented by Cræsus; as at Thebes in Bœotia, where there is a golden tripod, dedicated by him to Ismenian Apollo;<sup>7</sup> at Ephesus, where the golden heifers and most of the columns are his gift; and at Delphi, in the temple of Pronaia,<sup>8</sup> where there is a huge shield in gold, which he gave. All these offerings were still in existence in my day; many others have perished: among them those which he dedicated at Branchidæ in Milesia, equal in weight, as I am informed, and in all respects like to those at Delphi. The Delphian presents, and those sent to Amphiaræus, came from his own private property, being the first-fruits of the fortune which he inherited from his father; his other offerings came from the riches of an enemy, who, before he mounted the throne, headed a party against him, with the view of obtaining the crown of Lydia for Pantaleon. This Pantaleon was a son of Alyattes, but by a different mother from Cræsus; for the mother of Cræsus was a Carian woman, but the mother of Pantaleon an Ionian. When, by the appointment of his father, Cræsus obtained the kingly dignity,<sup>9</sup> he seized the man who had plotted against

<sup>7</sup> The river Ismœnius washed the foot of the hill on which this temple stood (Paus. ix. 10, 2); hence the phrase "Ismœnian Apollo." Compare *Pallenian Minerva* (supra, ch. 62).

<sup>8</sup> The temple of Minerva at Delphi stood in front of the great temple of Apollo. Hence the Delphian Minerva was called Minerva Pronaia (Πρόνια Ἀθήνη, as Harpocration says). Vide infra, viii. 37. Pausanias mentions that the shield was no longer there in his day. It had been carried off by Philomachus, the Phocian general in the Sacred War (Paus. x. viii. § 4).

<sup>9</sup> This has been supposed to mean that Alyattes associated Cræsus with him in the government (see Weaselring and Bähr in loc. Also Clinton's F. H. vol. ii. p. 363). But there are no sufficient grounds for such an opinion. Association, common enough in Egypt, was very rarely practised in the East until the time of the Sassanian princes; and does not seem ever to obtain unless where the succession is doubtful. Nor would it have been likely that, during a joint-reign with his father, Cræsus should have treated the partisan of his brother with such severity. Hero-

him, and broke him upon the wheel. His property, which he had previously devoted to the service of the gods, Crœsus applied in the way mentioned above. This is all I shall say about his offerings.

98. Lydia, unlike most other countries, scarcely offers any wonders for the historian to describe, except the gold-dust which is washed down from the range of Tmolus. It has, however, one structure of enormous size, only inferior to the monuments of Egypt<sup>1</sup> and Babylon. This is the tomb of Alyattes,<sup>2</sup> the father of Crœsus, the base of which is formed of

dotus undoubtedly intends to speak of the nomination of Crœsus by Alyattes as his successor upon the throne. The verb used is the same as that which occurs below (ch. 208), where the nomination of Cambyses by Cyrus is mentioned.

<sup>1</sup> The colossal size of the monuments in Egypt is sufficiently known. They increased in size as the power of Egypt advanced. The great importance of proportion is at once felt in examining them; for though the columns, as in the Great Hall of Karnak, are so large—the centre avenue of twelve being 69 ft. 5 in. high, with the abacus and plinth, and the lateral ones (once 122 in number) being 45 ft. 8 in. high—they have a pleasing as well as a grand effect. Without that most important feature, proportion (now best understood in Italy), they would be monstrous and disagreeable. The taste for colossal statues is often supposed to be peculiarly Egyptian; but the Greeks had some as large as, and even larger than, any in Egypt, that of Olympian Jove being 60 ft. high, and the Colossus of Rhodes 105 ft. (See Flaxman, Lect. ix. p. 219.) Pausanias (iii. 19) mentions one of Apollo 80 cubits (45 feet) high.—[G. W.]

<sup>2</sup> The following account of the external appearance of this monument, which still exists on the north bank of the Hermus, near the ruins of the ancient Sardis, is given by Mr. Hamilton (Asia Minor, vol. i. pp. 145-6):—

“One mile south of this spot we

reached the principal tumulus, generally designated as the tomb of Halyattes. It took us about ten minutes to ride round its base, which would give it a circumference of nearly half a mile. Towards the north it consists of the natural rock, a white horizontally-stratified earthy limestone, cut away so as to appear as part of the structure. The upper portion is sand and gravel, apparently brought from the bed of the Hermus. Several deep ravines have been worn by time and weather in its sides, particularly on that to the south: we followed one of these as affording a better footing than the smooth grass, as we ascended to the summit. Here we found the remains of a foundation nearly eighteen feet square, on the north of which was a huge circular stone, ten feet in diameter, with a flat bottom and a raised edge or lip, evidently placed there as an ornament on the apex of the tumulus. Herodotus says that phalli were erected upon the summit of some of these tumuli, of which this may be one; but Mr. Strickland supposes that a rude representation of the human face might be traced on its weather-beaten surface. In consequence of the ground sloping to the south, this tumulus appears much higher when viewed from the side of Sardis than from any other. It rises at an angle of about 22°, and is a conspicuous object on all sides.”

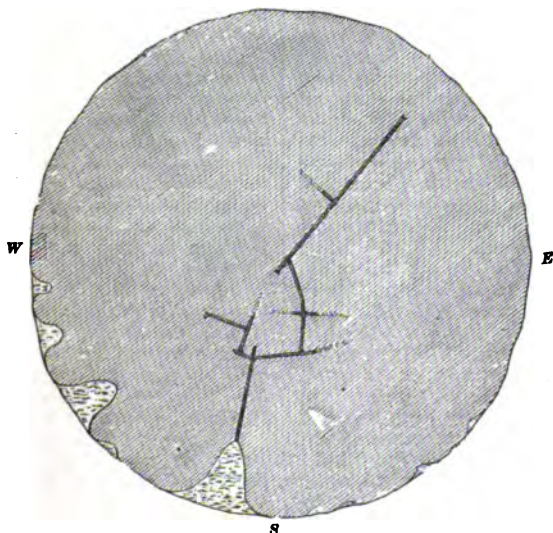
Recently the mound has been more exactly measured by M. Spiegenthal,

immense blocks of stone, the rest being a vast mound of earth. It was raised by the joint labour of the tradesmen, handi-



Tomb of Alyattes. Sepulchral Chamber.

N



S

Tomb of Alyattes. Ground-plan, showing excavations.

<p>Prussian Consul at Smyrna, who has also carefully explored the interior. His measurements strikingly agree</p>	<p>with the rough estimate of Mr. Hamilton. He gives the average diameter of the mound as about 250 metres, or</p>
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craftsmen, and courtesans of Sardis, and had at the top five stone pillars, which remained to my day, with inscriptions cut on them,<sup>8</sup> showing how much of the work was done by each class of workpeople. It appeared on measurement that the portion of the courtesans was the largest. The daughters of

281 yards, which produces a circumference of almost exactly half a mile. In the interior, into which he drove a gallery or tunnel, he was fortunate enough to discover a sepulchral chamber, composed of large blocks of white marble, highly polished, situated almost exactly in the centre of the tumulus. The chamber was somewhat more than 11 feet long, nearly 8 feet broad, and 7 feet high. It was empty, and contained no sign of any inscription or sarcophagus. The mound outside the chamber showed traces of many former excavations. It was pierced with galleries, and contained a great quantity of bones, partly human, partly those of animals; also a quantity of ashes, and abundant fragments of urns. No writing was discovered on any of these, or indeed in the whole mound, nor any fragment of metal with the exception of a nail, a relic of former explorers. Undoubtedly the chamber had been rifled at a remote period, and the mound had been used in post-Lylian times as a place of general sepulture. Hence the remains of urns, and the human bones and ashes. The animal bones are more difficult of explanation. There can be little doubt that the marble chamber was the actual resting-place of the Lylian king. Its dimensions agree nearly with those of the sepulchral chamber of Cyrus. (See note to book i. ch. 214.) The tomb was probably plundered for the sake of the gold which it contained, either by the Greeks, or by some one of the many nations who have at different periods held possession of Asia Minor. It is worthy of remark that the internal construction of the mound was not found by M. Spiegenthal in any way to resemble that of the famous tomb of Tantalus, near Smyrna, explored

by M. Texier. (See Texier's *Asie Mineure*, vol. ii. p. 252, et seq.; and for M. Spiegenthal's account of his excavations, see the *Monatsbericht der Königl. Preussisch. Academie der Wissenschaften zu Berlin*, Dec. 1854, pp. 700-702.)

According to M. Texier, the height of the mound is 80 metres (90 yards), and the cubic contents 2,650,800 metres. (*Asie Mineure*, vol. iii. p. 21.)

Besides the barrow of Alyattes there are a vast number of ancient tumuli on the shores of the Gygean lake. Three or four of these are scarcely inferior in size to that of Alyattes (see Chandler's *Tour in Asia Minor*, ch. 78, p. 302). These may be the tombs of the other Lylian kings.

[The monument in question, with a stone basement, and a mound above, is very similar to the constructed tombs of Etruria, and to some in Greece, as that of Menecrates at Corfu, and others. The tomb of Agamemnon at Mycenæ is also supposed by Canina to have been capped with a mound; and he is quite right in thinking it could not have been a 'treasury' (as it is called of Atreus), being outside the city. Indeed, in the same locality are the remains of other similar monuments, not certainly so many treasures, but tombs. The five *oïkoi*: on that of Alyattes may have been like those on the tomb of Aruns at Albano, miscalled 'of the Horatii.'

The statement about the Lylian women is one of those for which Herodotus cannot escape censure.—G. W.]

<sup>8</sup> This is thought to be a very early mention of writing. Alyattes died B.C. 568; but even the Greeks had letters long before that time.—[G. W.]

the common people in Lydia, one and all, pursue this traffic, wishing to collect money for their portions. They continue the practice till they marry; and are wont to contract themselves in marriage. The tomb is six stades and two plethra in circumference; its breadth is thirteen plethra. Close to the tomb is a large lake, which the Lydians say is never dry.<sup>4</sup> They call it the Lake Gygæa.

94. The Lydians have very nearly the same customs as the Greeks, with the exception that these last do not bring up their girls in the same way. So far as we have any knowledge, they were the first nation to introduce the use of gold and silver coin,<sup>5</sup> and the first who sold goods by retail. They claim also the invention of all the games which are common to them with the Greeks. These they declare that they invented about the time when they colonised Tyrrenia, an event of which they give the following account. In the days of Atys the son of Manes,<sup>6</sup> there was great scarcity through the whole land of Lydia. For some time the Lydians bore the affliction patiently, but finding that it did not pass away, they set to work to devise remedies for the evil. Various expedients were discovered by various persons; dice, and

<sup>4</sup> This lake is still a remarkable feature in the scene. (Hamilton's *Asia Minor*, i. p. 145; Fellows, p. 220.) It is mentioned by Homer *Il.* xx. 392).

<sup>5</sup> This statement was made also by Xenophanes of Colophon (*Pollux*, ix. v. § 83), and is repeated by Eustathius (ad *Dionys. Perieget.* v. 840). Other writers ascribed the invention to Pheidon I. king of Argos (*Etym. Magn.* ad voc. *ἑταίρους*; *Pollux*, i. a. c.). According to Plutarch, Theseus coined money at Athens some centuries earlier (*Thes.* c. 25).

It is probable that the Greeks derived their first knowledge of coined money from the Asiatics with whom they came into contact in Asia Minor, either Lydians or Phrygians (a tradition mentioned in *Pollux*, i. a. c.,

made the latter people the inventors of coining). Pheidon, who is also said to have introduced the Æginetan standard of weights from Asia, may have been the first to strike coins in European Greece. The assertion of Plutarch cannot possibly be received. See Note B at the end of the volume.

<sup>6</sup> A name resembling that of the King of Lydia, *Manes*, is found in the early traditions of many people. In Egypt the first king was *Menes*, of whom *Maneros*, the reputed inventor of music, was supposed to have been the son. Crete had its *Minos*; India its *Manu*; Germany its first *Man*, *Mannus*; and traces of the name occur in other early histories. See *Plut. de Is.* s. 26, who mentions the Phrygian *Manis*.—[G. W.]

huckle-bones, and ball,<sup>7</sup> and all such games were invented, except tables, the invention of which they do not claim as theirs. The plan adopted against the famine was to engage in games one day so entirely as not to feel any craving for food, and the next day to eat and abstain from games. In this way they passed eighteen years. Still the affliction continued and even became more grievous. So the king determined to divide the nation in half, and to make the two portions draw lots, the one to stay, the other to leave the land. He would continue to reign over those whose lot it

<sup>7</sup> The ball was a very old game, and it was doubtless invented in Egypt, as Plato says. It is mentioned by Homer (Od. viii. 372), and it was known in Egypt long before his time, in the twelfth dynasty, or about 2000 B.C., as were the *παισσοι*, *ψήφοι*, *λατρunculi*, *calculi*, or counters, used in a game resembling our draughts, with two sets of men, or "dogs," of different colours. They are also mentioned by Homer (Od. i. 107, and Plut. de Isid. s. 12, "*παισσοί*"). Athenæus (Deipn. i. 10, p. 19) reproves Herodotus for ascribing the invention of games to the Lydians. The Greek board, *ἀβαξ*, or abacus, had five lines, sometimes twelve, like that of the Romans, whence *duodecim scripta* was the name they gave to their *alveus*, or board, and the moves were sometimes decided by dice.

Greek dice, *κύβοι*, *tesserae*, were like our own, with six numbers—6 and 1, 5 and 2, 4 and 3, being generally on the opposite sides. Instead of two, they threw three dice, whence *τρίπλις*, "three sizes," and *κύβος* was the "ace." They were probably at first only numbered on four sides, whence the name, corrupted from *τέσσαρα*. This was the case with some *astragali*, the 2 and 5 being omitted (Jul. Poll. Onom. ix. 7), but these were usually without numbers, and were simply the original knuckle-bones of sheep. They were also called "*tali*," and in playing were generally five (whence *πενταλίδειον*), a number, like the five

lines on the old Greek abacus, taken from the fingers of the hand. Sometimes *astragali* were made, of the same form as the bone, of stone, metal, ivory, or glass; and I have one of these last from Athens, which is only 0½ in. long. The game is represented in a painting found at Herculaneum, and in sculpture; and Pliny (xxxiv. 8) mentions a famous group in bronze by Polyclethus, of two naked boys, called the *astragalizontes*, then in the Atrium of Titus, evidently the same subject represented in stone at the British Museum, the loser biting his companion's arm. The games of *tali* and *tesserae* were chiefly confined to children, women, and old men (Cic. de Senect. 16, ed Par.). That of odd and even, "*par et impar*," was thought still more puerile, and is compared by Horace to riding on a stick, or "*arundine longa*" (Sat. ii. iii. 247). Beans, nuts, almonds, or coins were used in playing it; and another game is mentioned by J. Pollux (ix. 7) of throwing coins or bones within a ring, or into a hole, called *τρίπλις*. Odd and even, and the modern Italian *moro*, were very ancient Egyptian games. In the latter the Romans were said "*micare digitis*." Cicero, de Div. ii. says, "*quid enim sors est? idem promodum quod micare, quod talos jacere, quod tesseras*;" and in Off. iii., that *one with whom "in tenebris micet,"* for an honest man, had become a proverb.—[G. W.]

should be to remain behind; the emigrants should have his son Tyrrhénus for their leader. The lot was cast, and they who had to emigrate went down to Smyrna, and built themselves ships,<sup>6</sup> in which, after they had put on board all needful stores, they sailed away in search of new homes and better sustenance. After sailing past many countries they came to Umbria,<sup>7</sup> where they built cities for themselves, and fixed their residence. Their former name of Lydians they laid aside, and called themselves after the name of the king's son, who led the colony, Tyrrhenians.<sup>1</sup>

95. Thus far I have been engaged in showing how the Lydians were brought under the Persian yoke. The course of my history now compels me to inquire who this Cyrus was by whom the Lydian empire was destroyed, and by what means the Persians had become the lords paramount of Asia. And herein I shall follow those Persian authorities whose object it appears to be not to magnify the exploits of Cyrus, but to relate the simple truth. I know besides three ways in which the story of Cyrus is told, all differing from my own narrative.

The Assyrians had held the Empire of Upper Asia for the space of five hundred and twenty years,<sup>2</sup> when the Medes set

<sup>6</sup> Heeren understands this passage to assert that the Lydians obtained vessels from the Greeks of Smyrna, and builds upon it the conclusion that the Lydians were at no time a seafaring people. (*Asiat. Nat.* vol. i. p. 106. E. T.) But *παρασκεύη* has never the sense of procuring from another. Where it means procuring at all, it is always procuring by one's own skill and enterprise. (Cf. *Sophocl. Phil.* 295. *Xen. Cyrop.* iii. ii. § 15.)

<sup>7</sup> The Umbria of Herodotus, as Niebuhr observes (*Hist. of Rome*, vol. i. p. 142. E. T.) "is of large and indefinite extent." It appears to include almost the whole of Northern Italy. It is from the region above the Umbrians that the Alps and the Carpi flow into the Danube (iv. 49). This would seem to assign to them the

modern Lombardo-Venetian kingdom, and to place them on the Adriatic. The arrival of the Tyrrhenians on their shores extends them to the opposite coast, and makes Tuscany also a part of their country. Herodotus knows of no Italian nations except the Tyrrhenians, the Umbrians, the Venetians (*Heneti*), the Enotrians, and the Messapians.

<sup>2</sup> The whole story of the Lydian colonization of Etruria is considered in the first Essay appended to this book.

<sup>3</sup> The 520 years of Herodotus in this place undoubtedly represent the (more exact) 526 of Berosus. (*Fr.* 11.) The entire subject of Assyrian Chronology is discussed in the Critical Essays, Essay vii.

the example of revolt from their authority. They took arms for the recovery of their freedom, and fought a battle with the Assyrians, in which they behaved with such gallantry as to shake off the yoke of servitude, and to become a free people. Upon their success the other nations also revolted and regained their independence.

96. Thus the nations over that whole extent of country obtained the blessing of self-government, but they fell again under the sway of kings, in the manner which I will now relate. There was a certain Mede named Deioces, son of Phraortes, a man of much wisdom, who had conceived the desire of obtaining to himself the sovereign power. In furtherance of his ambition, therefore, he formed and carried into execution the following scheme. As the Medes at that time dwelt in scattered villages without any central authority, and lawlessness in consequence prevailed throughout the land, Deioces, who was already a man of mark in his own village, applied himself with greater zeal and earnestness than ever before to the practice of justice among his fellows. It was his conviction that justice and injustice are engaged in perpetual war with one another. He therefore began this course of conduct, and presently the men of his village, observing his integrity, chose him to be the arbiter of all their disputes. Bent on obtaining the sovereign power, he showed himself an honest and an upright judge, and by these means gained such credit with his fellow-citizens as to attract the attention of those who lived in the surrounding villages. They had long been suffering from unjust and oppressive judgments; so that, when they heard of the singular uprightness of Deioces, and of the equity of his decisions, they joyfully had recourse to him in the various quarrels and suits that arose, until at last they came to put confidence in no one else.

97. The number of complaints brought before him continually increasing, as people learnt more and more the fairness of his judgments, Deioces, feeling himself now all important, announced that he did not intend any longer to



bear causes, and appeared no more in the seat in which he had been accustomed to sit and administer justice. "It did not square with his interests," he said, "to spend the whole day in regulating other men's affairs to the neglect of his own." Hereupon robbery and lawlessness broke out afresh, and prevailed through the country even more than heretofore; wherefore the Medes assembled from all quarters, and held a consultation on the state of affairs. The speakers, as I think, were chiefly friends of Deioces. "We cannot possibly," they said, "go on living in this country if things continue as they now are; let us therefore set a king over us, that so the land may be well governed, and we ourselves may be able to attend to our own affairs, and not be forced to quit our country on account of anarchy." The assembly was persuaded by these arguments, and resolved to appoint a king.

98. It followed to determine who should be chosen to the office. When this debate began the claims of Deioces and his praises were at once in every mouth; so that presently all agreed that he should be king. Upon this he required a palace to be built for him suitable to his rank, and a guard to be given him for his person. The Medes complied, and built him a strong and large palace,<sup>3</sup> on a spot which he himself pointed out, and likewise gave him liberty to choose himself a body-guard from the whole nation.<sup>4</sup> Thus settled upon the

<sup>3</sup> The royal palace at Agbatana is said by Polybius to have been 7 stades (more than four-fifths of a mile) in circumference (x. xxvii. 9); but his description refers probably to the capital of *Media Magna*, rather than to the (so-called) city of Deioces.

<sup>4</sup> I cannot refrain from transcribing the excellent comment of Mr. Grote on this passage. He observes:—"Of the real history of Deioces we cannot be said to know anything; for the interesting narrative of Herodotus presents to us in all points Grecian society and ideas, not Oriental: it is as the discussion which the historian ascribes to the seven Persian con-

spirators, previous to the accession of Darius, whether they shall adopt an oligarchical, a democratical, or a monarchical form of government; or it may be compared to the *Cyropædia* of Xenophon, who beautifully and elaborately works out an ideal which Herodotus exhibits in brief outline. The story of Deioces describes what may be called the despot's progress, first as candidate, and afterwards as fully established. . . . Deioces begins like a clever Greek among other Greeks, equal, free, and disorderly; he is athirst for despotism from the beginning, and is forward in manifesting his rectitude and justice, 'as

throne, he further required them to build a single great city, and, disregarding the petty towns in which they had formerly dwelt, make the new capital the object of their chief attention. The Medes were again obedient, and built the city now called Agbatana,<sup>5</sup> the walls of which are of great size and strength,

beseems a candidate for command; he passes into a despot by the public vote, and receives what to the Greeks was the great symbol and instrument of such transition, a personal body-guard; he ends by organising both the machinery and the etiquette of a despotism in the Oriental fashion, like the Cyrus of Xenophon; only that both these authors maintain the superiority of their Grecian ideal over Oriental reality, by ascribing both to Deioces and Cyrus a just, systematic, and laborious administration, such as their own experience did not present to them in Asia." (Vol. iii. pp. 307-308. See also Note<sup>3</sup> of the latter page.)

<sup>5</sup> I have retained the form Agbatana, given by Herodotus, in place of the more usual Ecbatana of other authors, as being nearer to the Persian original, which (in the inscriptions) is Hagmatána. (Behistun Insc. Col. II. Par. 13). It is curious that the Greeks should have caught the orthography so nearly, and yet have been so mistaken as to the accent of the word. There cannot be a doubt that the natives called the city Hagmatán, according to the analogy of the modern Isfahán, Teherán, Hamadán, Behistún, &c. Yet the Greeks said Agbatana, as is evident both from the quantity and the accent of the word. It is written *Ἀγβάρα*, not *Ἀγβαρά*, and in the poets the last three syllables are short. Cf. *Æsch. Pers.* 16. *Aristoph. Acharn.* 64.

[There is every reason to believe that the original form of the name Hellenised as *Ἀγβάρα* or *Ἐκβάρα* was Hagmatán, and that it was of Arian etymology, having been first used by the Arian Medes. It would signify in the language of the country "the place of assemblage," being com-

pounded of *ham* "with," and *gama* "to go." The Chaldean form of Akhmatha, ܐܚܡܬܐ, which occurs in Ezra (vi. 2), may thus be regarded as a corruption of the Arian name. It may further be of interest to note that there is no trace of such a name among the Median cities enumerated in the inscriptions of Sargon, or in those of his successors, so that it is pretty certain the capital described by Herodotus could not have been built until within a short period of the destruction of Nineveh.—H. C. R.]

Two descriptions of the town are worth comparing with that of Herodotus. In the second Fargard of the Vendidad, Jemahid, it is said, "erected a Var, or fortress, sufficiently large, and formed of squared blocks of stone; he assembled in the place a vast population, and stocked the surrounding country with cattle for their use. He caused the water of the great fortress to flow forth abundantly. And within the Var, or fortress, he erected a lofty palace, encompassed with walls, and laid it out in many separate divisions, and there was no high place, either in front or rear, to command and overawe the fortress." (*Zendavesta. Vendidad. Farg.* 11.)

The other description is more exact in its details. "Arphaxad," we are told in the book of Judith, "built in Ecbatana walls round about of stones hewn three cubits broad and six cubits long, and made the height of the wall seventy cubits, and the breadth thereof fifty cubits: and set the towers thereof upon the gates of it, an hundred cubits high, and the breadth thereof in the foundation sixty cubits: and he made the gates thereof, even gates that were raised to the height of seventy cubits, and the breadth of them was forty cubits, for the going

rising in circles one within the other. The plan of the place is, that each of the walls should out-top the one beyond it by the battlements. The nature of the ground, which is a gentle hill, favours this arrangement in some degree, but it was mainly effected by art. The number of the circles is seven, the royal palace and the treasures standing within the last.

forth of his armies, and for the setting in array of his footmen." (i. 2-4).

Col. Rawlinson long since published his opinion that the site of the Agbatana ascribed to Deioces was at Takhti-Soleimán, in Media Atropaténé. The nature of the situation, and its geographical position, are far more in accordance with the notices of Agbatana contained in Herodotus, than those of Hamadán, the Agbatana of

later times. The country to the north of Agbatana towards the Euxine, Herodotus says, is very mountainous, and covered with forests (i. 110). This is true and pertinent if said of Takhti-Soleimán, but either untrue or unmeaning if said of Hamadán, which is far removed from the Euxine, and is in the more level part of the ancient Media. Again, the southern Ecbatana was situated on the declivity of



Plan of Ecbatana.

EXPLANATION.

- |  |  |
|--|--|
| 1. Remains of a Fire Temple.                   | 4. Cemetery.                             |
| 2. Sacred Mountain.                            | 5. Ridge of Earth called "the Dragon."   |
| 3. Ancient Buildings with shafts and capitals. | 7. Hill called "Tooth," or "the Stable." |
| 6. Ruins of the Palace of Abasus Khan.         | 8. Ruins of Ecbatana.                    |
| 9. Rocky hill of Shadad Gahatana.              |  |

the great mountain of Orontes (the modern Elwend) which could not possibly be called a *selamshir*, and which does not admit of being fortified in the mode described by Herodotus; whereas the conical hill of Takhti-Soleimán, with its remains of walls and

other ruins, very nearly corresponds to the description of our author. (See the subjoined plan.) The whole subject is fully treated in a paper communicated by Colonel Rawlinson to the Geographical Society, and published in their Journal. Vol. x. Part i. Art. i.

The circuit of the outer wall is very nearly the same with that of Athens. Of this wall the battlements are white,<sup>6</sup> of the next



Birs Nimrud, Babylon.

[One of the most important arguments in favour of the identification of Takhti-Soleimán with the ancient Agbatana, is the fact that Moses of Chorené, in speaking of the city which then occupied the site in question, and which was usually named *Ganzac Shahasdan*, calls it specifically "the second Ecbatana, or the seven-walled city." Mos. Chor. ii. 84.—H. C. R.]

"This is manifestly a fable of Sabæan origin, the seven colours mentioned by Herodotus being precisely those employed by the Orientals to denote the seven great heavenly bodies,

or the seven climates in which they revolve. Thus Nizami, in his poem of the *Heft Pelher*, describes a seven-bodied palace, built by Bahráim Gúr, nearly in the same terms as Herodotus. The palace dedicated to Saturn, he says, was black—that of Jupiter orange, or more strictly sandal-wood colour (*Sandalí*)—of Mars, scarlet—of the sun, golden—of Venus, white—of Mercury, azure—and of the moon, green—a hue which is applied by the Orientals to silver." (*Journal of Geogr. Soc.* vol. x. Part i. p. 172.).

The great temple of Nebuchadnezzar

black, of the third scarlet, of the fourth blue, of the fifth orange; all these are coloured with paint. The two last have their battlements coated respectively with silver and gold.<sup>7</sup>

99. All these fortifications Deioces caused to be raised for himself and his own palace. The people were required to

at Borsippa (the modern *Birs-i-Nimrud*) was a building in seven platforms coloured in a similar way. Herodotus has deranged the order of the colours, which ought to be either that dependent on the planetary distances, "black, orange, scarlet, gold, white, blue, silver," as at the Birs, or "black, white, orange, blue, scarlet, silver, gold," if the order of the days dedicated to the planets were taken. It may be suspected that Herodotus had received the numbers in the latter order, and accidentally reversed the places of black and white, and of scarlet and orange.

[There is, however, no evidence to show that the Medes, or even the Babylonians, were acquainted with that order of the planets which regulated the nomenclature of the days of the week. The series in question, indeed, must have originated with a people who divided the day and night into 60 hours instead of 24; and, as far as we know at present, this system of horary division was peculiar in ancient times to the Hindoo calendar. The method by which the order is eliminated is simply as follows:—The planets in due succession from the Moon to Saturn were supposed to rule the hours of the day in a recurring series of sevens, and the day was named after the planet who happened to be the regent of the first hour. If we assign then the first hour of the first day to the Moon, we find that the 61st hour, which commenced the second day, belonged to the 5th planet, or Mars; the 121st hour to the 2nd, or Mercury; the 181st to the 6th, or Jupiter; the 241st to the 3rd, or Venus; the 301st to the 7th, or Saturn; and the 361st to the 4th, or the Sun. The popular belief (which first appears in Dion Cassius) that the series

in question refers to a horary division of 24 is incorrect; for in that case, although the order is the same, the succession is inverted. One thing indeed seems to be certain, that if the Chaldeans were the inventors of the hebdomadal nomenclature, they must have borrowed their earliest astronomical science from the same source which supplied the Hindoos; for it could not have been by accident that a horary division of 60 was adopted by both races.—H. C. E.]

<sup>7</sup> There is reason to believe that this account, though it may be greatly exaggerated, is not devoid of a foundation. The temple at Borsippa (see the preceding note) appears to have had its fourth and seventh stages actually coated with gold and silver respectively. And it seems certain that there was often in Oriental towns a most lavish display of the two precious metals. The sober Polybius relates that, at the southern Agbatana, the capital of Media Magna, the entire woodwork of the royal palace, including beams, ceilings, and pillars, was covered with plates either of gold or silver, and that the whole building was roofed with silver tiles. The temple of Anaitis was adorned in a similar way. (Polyb. x. xxvii. § 10-12.). Consequently, though Darius, when he retreated before Alexander, carried off from Media, gold and silver to the amount of 7000 talents (more than 1,700,000*l.*), and though the town was largely plundered by the soldiers of Alexander and of Seleucus Nicator, still there remained tiles and plating enough to produce to Antiochus the Great on his occupation of the place a sum of very nearly 4000 talents, or 975,000*l.* sterling! (See Arrian. *Exp. Alex.* iii. 19. Polyb. l. c.)

build their dwellings outside the circuit of the walls. When the town was finished, he proceeded to arrange the ceremonial. He allowed no one to have direct access to the person of the king, but made all communication pass through the hands of messengers, and forbade the king to be seen by his subjects. He also made it an offence for any one whatsoever to laugh or spit in the royal presence. This ceremonial, of which he was the first inventor, Deioces established for his own security, fearing that his compeers, who were brought up together with him, and were of as good family as he, and no whit inferior to him in manly qualities, if they saw him frequently would be pained at the sight, and would therefore be likely to conspire against him; whereas if they did not see him, they would think him quite a different sort of being from themselves.

100. After completing these arrangements, and firmly settling himself upon the throne, Deioces continued to administer justice with the same strictness as before. Causes were stated in writing, and sent in to the king, who passed his judgment upon the contents, and transmitted his decisions to the parties concerned: besides which he had spies and eavesdroppers in all parts of his dominions, and if he heard of any act of oppression, he sent for the guilty party, and awarded him the punishment meet for his offence.

101. Thus Deioces collected the Medes into a nation, and ruled over them alone. Now these are the tribes of which they consist: the Busæ, the Parêtacéni, the Struchates, the Arizanti, the Budii, and the Magi.<sup>8</sup>

102. Having reigned three-and-fifty years, Deioces was at his death succeeded by his son Phraortes. This prince, not satisfied with a dominion which did not extend beyond the single nation of the Medes, began by attacking the Persians;

<sup>8</sup> Mr. Grote speaks of the Median tribes as *coinciding in number* with the fortified circles in the town of Agbatana, and thence concludes that Herodotus conceived the seven circles as intended each for a distinct tribe (*Hist. of Greece*, vol. iii. p. 306). But

the number of the Median tribes is not seven but *six*; and the circles are not in the town, but around the palace. Herodotus says expressly that the people dwelt outside the outermost circle.

and marching an army into their country, brought them under the Median yoke before any other people. After this success, being now at the head of two nations, both of them powerful, he proceeded to conquer Asia, overrunning province after province. At last he engaged in war with the Assyrians,—those Assyrians, I mean, to whom Nineveh belonged,<sup>9</sup> who were formerly the lords of Asia. At present they stood alone by the revolt and desertion of their allies, yet still their internal condition was as flourishing as ever. Phraortes attacked them, but perished in the expedition with the greater part of his army, after having reigned over the Medes two-and-twenty years.

103. On the death of Phraortes<sup>1</sup> his son Cyaxares ascended the throne. Of him it is reported that he was still more warlike than any of his ancestors, and that he was the first who gave organization to an Asiatic army, dividing the troops into

<sup>9</sup> Herodotus intends here to distinguish the Assyrians of Assyria Proper from the Babylonians, whom he calls also Assyrians (i. 178, 188, &c.). Against the latter he means to say this expedition was not directed.

<sup>1</sup> Phraortes has been thought by some to be the Arphaxad of the Book of Judith. A fanciful resemblance between the names, and the fact that Phraortes is the only Median monarch said by any historian of repute to have been slain in battle with the Assyrians, are the sole grounds for this identification. But the Book of Judith is a pure historical romance, which one is surprised to find critical writers at the present day treating as serious. (See Clinton's *P. H.*, vol. i. p. 275; Bosanquet's *Fall of Nineveh*, p. 16.) The following are a few of the anomalies which condemn it.

The Jews are recently returned from the captivity (ch. iv. ver. 13, 18-19). Jucum (Joaakim) is the High Priest. He was the son of Jeshuah, and contemporary with Ezra and Nehemiah (Neh. xii. 10-26). The date of the events narrated should therefore be about B.C. 450-30, in the reign of

Artaxerxes Longimanus. Yet, 1. Nineveh is standing, and is the capital of Nabuchodonosor's kingdom (i. 1). 2. Assyria is the great monarchy of the time (i. 7-10). 3. Persia is subject to Assyria (i. 7). 4. Egypt is also subject (i. 9-10). Media, however, is an independent kingdom under Arphaxad, who as the builder of the wall of Ecbatana should be Deioces or Cyaxares.

The book appears to be the work of a thoroughly Hellenized Jew, and could not therefore have been written before the time of Alexander. It is a mere romance, and has been assigned with much probability to the reign of Antiochus Epiphanes (Grotius in the Preface to his Annotations on the Book of Judith; Works, vol. i. p. 578). It has many purely Greek ideas in it, as the mention of the Giants, the sons of the Titans (ch. xvi. ver. 7), and the crowning with the chaplet of olive (ch. xv. ver. 13). Probably also the notion of a demand for earth and water (ii. 7) came to the writer from his acquaintance with Greek history. At least there is no trace of its having been an Assyrian custom.

companies, and forming distinct bodies of the spearmen, the archers, and the cavalry, who before his time had been mingled in one mass, and confused together. He it was who fought against the Lydians on the occasion when the day was changed suddenly into night, and who brought under his dominion the whole of Asia beyond the Halys.<sup>3</sup> This prince, collecting together all the nations which owned his sway, marched against Nineveh, resolved to avenge his father, and cherishing a hope that he might succeed in taking the town. A battle was fought, in which the Assyrians suffered a defeat, and Cyaxares had already begun the siege of the place, when a numerous horde of Scythians, under their king Madyes,<sup>3</sup> son of Prôtothyes, burst into Asia in pursuit of the Cimmerians whom they had driven out of Europe, and entered the Median territory.

104. The distance from the Palus Mæotis to the river Phasis and the Colchians is thirty days' journey for a lightly equipped traveller.<sup>4</sup> From Colchis to cross into Media does

<sup>3</sup> Vide supra, chapter 74.

<sup>3</sup> According to Strabo, Madyes, or Madyes, was a Cimmerian prince who drove the Treres out of Asia (i. p. 91). The true nature of the Scythian war of Cyaxares is considered in the Critical Essays, Essay iii. § 9. [The Sacæ or Scythians, who were termed *Gimiri* (the tribes?) by their Semitic neighbours, first appeared in the Cuneiform inscriptions as a substantive people under Esar-Haddon in about B.C. 684. They were at that time in the Kurdish mountains, and were ruled over by a king, *Teuspa*, whose name betrays his Arian descent. The Gimiri had considerably increased in power under the reign of Esar-Haddon's son (about B.C. 670), and seem to have been already threatening the Assyrian frontier.—H. C. R.]

<sup>4</sup> From the mouth of the Palus Mæotis, or Sea of Azof, to the river *Rion* (the ancient Phasis) is a distance of about 270 geographical miles, or but little more than the distance

(240 geog. miles) from the gulf of Issus to the Euxine, which was called (ch. 72) "a journey of five days for a lightly equipped traveller." We may learn from this that Herodotus did not intend the day's journey for a measure of length. He related the reports which had reached him. He was told that a man might cross from Issus to the Black Sea in five days, which perhaps was possible, and that it would take a month to reach the Sea of Azof from Colchis, which, considering the enormous difficulties of the route, is not improbable. It is questionable whether the coast line can ever have been practicable at all. If not, the communication must have been circuitous, and have included the passage of the Caucasus, either by the well-known *Pylæ Caucasæ* between Tiflis and Moxdok, or by some unknown pass west of that route, of still greater altitude and difficulty. In either case the journey might well occupy 30 days.



not take long—there is only a single intervening nation, the Saspirians,<sup>5</sup> passing whom you find yourself in Media. This, however, was not the road followed by the Scythians, who turned out of the straight course, and took the upper route, which is much longer, keeping the Caucasus upon their right.<sup>6</sup> The Scythians, having thus invaded Media, were opposed by the Medes, who gave them battle, but, being defeated, lost their empire. The Scythians became masters of Asia.

105. After this they marched forward with the design of invading Egypt. When they had reached Palestine, however, Psammetichus, the Egyptian king,<sup>7</sup> met them with gifts and prayers, and prevailed on them to advance no further. On their return, passing through Ascalon, a city of Syria,<sup>8</sup> the

<sup>5</sup> The Saspirians are mentioned again as lying north of Media (ch. 110), and as separating Media from Colchis (iv. 37). They are joined with the Matieni and the Alarodii in the satrapies of Darius (iii. 94), with the Alarodii and the Colchians in the army of Xerxes (vii. 79). They appear to have occupied the upper valleys of the *Kur* (Cyrus) and its tributary streams, or nearly the modern Russian province of Georgia. Ritter (*Erdkunde von Asien*, vol. vi. p. 92) conjectures their identity with the *Saparda* of the monuments. They are perhaps the same as the later *Iberi*, with whom their name will connect etymologically, especially if we consider *Sapri* to be the true form. (*Σάπριον*, *Σάβριον*, *Ἰσάπριον*.) They probably belonged, ethnically, to the same family as the ancient Armenians. (See the Critical Essays, Essay xi, On the Ethnic Affinities of the Nations of Western Asia.)

<sup>6</sup> Herodotus, clearly, conceives the Cimmerians to have coasted the Black Sea, and appears to have thought that the Scythians entered Asia by the route of Daghestán, along the shores of the Caspian. He does not seem to have been aware of the existence of the *Pylæ* Caucasæ. As the eastern shore of the Black Sea is certainly impracticable for an army, the

Cimmerians, if they entered Asia by a track west of that said to have been followed by the Scythians, can only have gained admittance by the *Pylæ*.

It is always to be borne in mind that there are but two known routes by which the Caucasus can be crossed, that of *Mozdok*, traversed by Ker Porter in 1817, which is kept open by Russian military posts, and still forms the regular line of communication between Russia and the trans-Caucasian provinces, and that of *Daghestán* or *Derbend* along the western shores of the Caspian, which, according to De Hell, is "much more impracticable than that by *Mozdok*." (*Travels*, p. 323, note. Eng. Tr.) This latter assertion may, however, be questioned.

<sup>7</sup> According to Herodotus, Psammetichus was engaged for 29 years in the siege of *Azótus* (*Ashdod*), ii. 157. This would account for his meeting the Scythians in Syria.

Justin (ii. 3) speaks of an Egyptian king, *Vexoris*, who retired from before the Scythians, when Egypt was only saved by its marshes from invasion. The name *Vexoris* must be *Bocchoris*, though the era assigned to *Vexoris* does not agree with his. —(G. W.)

<sup>8</sup> Ascalon was one of the most ancient cities of the Philistines (*Judges* i. 18, xiv. 19, &c.). Accord-

greater part of them went their way without doing any damage; but some few who lagged behind pillaged the temple of Celestial Venus.<sup>9</sup> I have inquired and find that the temple at Ascalon is the most ancient of all the temples to this goddess; for the one in Cyprus, as the Cyprians themselves admit, was built in imitation of it; and that in Cythêra was erected by the Phœnicians, who belong to this part of Syria. The Scythians who plundered the temple were punished by the goddess with the female sickness,<sup>1</sup> which still attaches to their posterity. They themselves confess that they are afflicted with the disease for this reason, and travellers who visit Scythia can see what sort of a disease it is. Those who suffer from it are called Enarees.<sup>2</sup>

106. The dominion of the Scythians over Asia lasted eight-and-twenty years, during which time their insolence and oppression spread ruin on every side. For besides the regular tribute, they exacted from the several nations additional imposts, which they fixed at pleasure; and further, they scoured

ing to Xanthus it was founded by a certain Asculus, the general of a Lydian king (Fr. 23.); but this is very improbable. It lay on the coast between Ashdod and Gaza, and was distant about 40 miles from Jerusalem (cf. Scyl. Periopl. p. 102; Strab. xvi. p. 1079; Plin. H. N., v. 13, &c.). By Strabo's time it had become a place of small consequence. At the era of the Crusades it revived, but is now again little more than a village. It retains its ancient name almost unchanged.

[Ascalon is first mentioned in Cuneiform inscriptions of the time of Sennacherib, having been reduced by him in the famous campaign of his third year.—H. C. R.]

<sup>9</sup> Herodotus probably intends the Syrian goddess Atergatis, or Derceto, who was worshipped at Ascalon, and elsewhere in Syria, under the form of a mermaid, or figure half woman half fish (cf. Xanth. Fr. 11, Plin. H. N., v. 23, Strab. xvi. p. 1062, 1113, &c.). Her temple at Ascalon is mentioned by Diod. Sic. (ii. 4). She may be identi-

fied with Astarté, and therefore with the Venus of the Greeks (cf. Selden De Diis Syris, Syntagm. II. ch. iii.)

<sup>1</sup> This malady is thus described by Hippocrates, a younger contemporary of Herodotus, who himself visited Scythia:—"ἐντροχίαι γίνονται, καὶ γυναικεῖα ἐργάζονται, καὶ ὡς αἱ γυναῖκες διαλέγονται τε ὁμοῖον καλεῦνται τε οἱ τοιοῦτοι ἀνδρες." (De Aer. Aq. et Loc. ch. vi. § 108.) This impotency Hippocrates ascribes to venesection, but he mentions that the natives believed it to be a judgment from the gods. It is said that traces of the disease are still found among the inhabitants of Southern Russia. See Potock (Histoire Primitive des Peuples de la Russie, p. 175) and Reinegg (Allgem. topograph. Beschreib. d. Caucas. I. p. 269).

<sup>2</sup> Bähr (in loc.) regards this word as Greek, and connects it with *ἐντροχία* and *ἐντροχία*, giving it the sense of "virilitate spoliati;" but I agree with Larcher and Blakeley that it is in all probability Scythic.

the country and plundered every one of whatever they could. At length Cyaxares and the Medes invited the greater part of them to a banquet, and made them drunk with wine, after which they were all massacred. The Medes then recovered their empire, and had the same extent of dominion as before. They took Nineveh—I will relate how in another history\*—

\* The question whether the *Ἀσσυρίων*, promised here, and again in chapter 184, were ever written or no, has long engaged the attention of the learned. Isaac Voss, Des Vignoles, Bouchier (*Recherches*, ch. i. p. 7), and Larcher (in loc.), have maintained the affirmative; Bähr, Fabricius, Gerard Voss, Dahlmann, and Jäger (*Disput. Herodot.* p. 15) the negative. The passage of Aristotle (*Hist. An.* VIII. xviii.) which affirms that Herodotus, in his account of the siege of Nineveh, represented an eagle as drinking, would be decisive of the question if the reading were certain. But some MSS. have "*Ἡεσίδης ἔγραψε τοῦτο*." There are, however, several objections to this reading. For, 1. Hesiod, according to the best authorities, died before the siege of Nineveh. 2. Neither he, nor any writer of his age, composed poems on historical subjects. 3. There is no known work of Hesiod in which such a subject as the siege of Nineveh could well have been mentioned. On the other hand the siege of that city is exactly one of the events of which Herodotus had promised to make mention in his Assyrian annals. These are strong grounds for preferring the reading of *Ἡρόδοτος* to that of *Ἡεσίδης* in the disputed passage. It is certainly remarkable that no other distinct citation from the work is to be found among the remains of antiquity, and Larcher appears right in concluding from this that the work perished early, probably, however, not before the time of Cephalion (a. c. 120), who is said by Hyncellius (i. p. 315, ed. Dindorf.) to have followed Hellanicus, Ctesias, and Herodotus in his Assyrian history. From Cephalion may have come those

curious notices in John of Malala (ed. Dind. p. 26) concerning the Scythic character of the dress, language, and laws of the Parthians, which are expressly ascribed by him to Herodotus, but do not appear in the work of Herodotus which has come down to us.

The following quotations from Herodotus, not found in his extant work, may also have come from the 'Assyrian History.' (*Diod. Sic.* ii. 32, and *Schol.* in *Hom.* II. xi. 392.)

Since the first edition of this volume was published, another scholar, whose opinion possesses great weight, has pronounced against the reading of *Ἡρόδοτος* in the passage of Aristotle above quoted. Admitting fully that the reading *Ἡεσίδης* cannot possibly stand, Sir Cornwall Lewis argues that a poet, and not a prose writer must have been quoted. (*See 'Notes and Queries,'* No. 213, p. 57.) The entire passage runs as follows: *ἀλλ' Ἡρόδοτος ἔγραψε τοῦτο πεποίηκε γὰρ τὸν τῆς μαυρίας πρόβατον ὄντιν ἐν τῇ διαγῆσει τῇ περὶ τὴν πολιορκίαν τῆς Νίνου πόλεως*. Sir C. Lewis thinks that the word *πεποίηκε*, and the expression *τὸν τῆς μαυρίας πρόβατον*, "imply a quotation from a poet," and he suggests that a poet actually named by Aristotle was Chornilus (*Χορρίλος*). It is of course possible that the name originally written may have been altogether lost, and that both the M.S. readings may be wrong; but before we cut the Gordian knot in this bold way, we ought to be quite sure that our objections to both readings are valid ones. It does not seem to me at all improbable that Aristotle may have used the word *πεποίηκε* in this place of a prose writer, in the sense of "fabled" or "represented fabulously." (*See Scaliger's*

and conquered all Assyria except the district of Babylonia. After this Cyaxares died, having reigned over the Medes, if we include the time of the Scythian rule, forty years.

107. Astyages, the son of Cyaxares, succeeded to the throne. He had a daughter who was named Mandané, concerning whom he had a wonderful dream. He dreamt that from her such a stream of water flowed forth as not only to fill his capital, but to flood the whole of Asia.<sup>4</sup> This vision he laid before such of the Magi as had the gift of interpreting dreams, who expounded its meaning to him in full, whereat he was greatly terrified. On this account, when his daughter was now of ripe age, he would not give her in marriage to any of the Medes who were of suitable rank, lest the dream should be accomplished; but he married her to a Persian of good family indeed,<sup>5</sup> but of a quiet temper, whom he looked on as much inferior to a Mede of even middle condition.

note on the place.) And the expression, *μαρτείας πρὸς ὅσον*, is certainly not more poetical than many which Herodotus uses in his "Histories," even in the plain narrative; besides which it may have occurred in an oracle. It is worthy of notice that Aristotle elsewhere takes the trouble to correct a mistake made by Herodotus in Natural History (see note on Book iii. ch. 108), evidently regarding the assertions of so painstaking an observer as worth notice; but he would scarcely make it his business to correct the endless misstatements of poets upon such matters.

<sup>4</sup> Nicolas of Damascus assigns this dream to Argosté, who, according to him, was the mother of Cyrus. (Fragm. Hist. Gr. III. p. 399, Fr. 66.)

<sup>5</sup> Cambyses, the father of Cyrus, appears to have been not only a man of good family, but of royal race—the hereditary monarch of his nation, which, when it became subject to the Medes, still retained its line of native kings, the descendants of Achæmenes (Hakhâmanish). In the Behistun Inscription (col. 1, par. 4) Darius carries

up his genealogy to Achæmenes, and asserts that "eight of his race had been kings before himself—he was the ninth." Cambyses, the father of Cyrus, Cyrus himself, and Cambyses the son of Cyrus, are probably included in the eight. Thus Xenophon (Cyrop. i. ii. 1) is right for once, when he says, "Πατὴρ δὲ λέγεται ὁ Κύρος γενέσθαι Καμβύσου, Περσῶν βασιλέως."

[An inscription has been recently found upon a brick at *Senkereh* in lower Chaldæa, in which Cyrus the Great calls himself "the son of Cambyses, the powerful king." This then is decisive as to the royalty of the line of Cyrus the Great, and is confirmatory of the impression derived from other evidence, that when Darius speaks of eight Achæmenian kings having preceded him, he alludes to the ancestry of Cyrus the Great, and not to his own immediate paternal line. See note to the word "Achæmenidæ" in ch. 125.—H. C. R.]

When Æschylus (Pers. 765-785) makes Darius the sixth of his line, he counts from Cyaxares, the founder of the great monarchy co-extensive with

108. Thus Cambyses (for so was the Persian called) wedded Mandané,<sup>6</sup> and took her to his home, after which, in the very first year, Astyages saw another vision. He fancied that a vine grew from the womb of his daughter, and overshadowed the whole of Asia. After this dream, which he submitted also to the interpreters, he sent to Persia and fetched away Mandané, who was now with child, and was not far from her time. On her arrival he set a watch over her, intending to destroy the child to which she should give birth; for the Magian interpreters had expounded the vision to foreshow that the offspring of his daughter would reign over Asia in his stead. To guard against this, Astyages, as soon as Cyrus was born, sent for Harpagus, a man of his own house and the most faithful of the Medes, to whom he was wont to entrust all his affairs, and addressed him thus—"Harpagus, I beseech thee neglect not the business with which I am about to charge thee; neither betray thou the interests of thy lord for others' sake, lest thou bring destruction on thine own head at some future time. Take the child born of Mandané my daughter; carry him with thee to thy home and slay him there. Then bury him as thou wilt." "Oh! king," replied the other, "never in time past did Harpagus disoblige thee in anything, and be

Asia (ἡν ἔκαστ' ἀνδρὶς Ἀσίδος  
μαλοτέρου τέρει), to which Darius  
had succeeded. The first king (Μῆδης  
—ὁ πρῶτος ἡγεμὼν σεραιῶν) is Cyax-  
ares, the next (δεύτερος αὐτῶν) Astyages,  
the third Cyrus, the fourth (Κυροῦ  
αὐτῶν) Cambyses, the fifth Smerdis the  
Mage (Μάρδης —αλεχίωσεν πάντας). There  
is no discrepancy at all (as Mr. Grote  
appears to imagine, vol. iv. p. 214)  
between the accounts of Æschylus  
and Herodotus.

<sup>6</sup> Whether there was really any con-  
nexion of blood between Cyrus and  
Astyages, or whether (as Ctesias as-  
serted, Persic. Excerpt. § 2) they were  
no way related to one another, will  
perhaps never be determined. That  
Astyages should marry his daughter  
to the tributary Persian king is in

itself probable enough; but the Medes  
would be likely to invent such a tale,  
even without any foundation for it,  
just as the Egyptians did with respect  
to Cambyses their conqueror, who  
was, according to them, the son of  
Cyrus by Nitétis, a daughter of Apries  
(vid. infr. iii. 2); or as both the Egypt-  
ians and the later Persians did with re-  
gard to Alexander, who was called by  
the former the son of Nectanebus  
(Mos. Chor. ii. 12); and who is boldly  
claimed by the latter, in the Shah-  
Nameh, as the son of Dārāb, king of  
Persia, by a daughter of Failakus  
(Φαίλακτος, Φαίλακος, Failakus) king of  
Macedon. The vanity of the con-  
quered race is smothered by the belief  
that the conqueror is not altogether a  
foreigner.

sure that through all future time he will be careful in nothing to offend. If therefore it be thy will that this thing be done, it is for me to serve thee with all diligence."

109. When Harpagus had thus answered, the child was given into his hands, clothed in the garb of death, and he hastened weeping to his home. There on his arrival he found his wife, to whom he told all that Astyages had said. "What then," said she, "is it now in thy heart to do?" "Not what Astyages requires," he answered; "no, he may be madder and more frantic still than he is now, but I will not be the man to work his will, or lend a helping hand to such a murder as this. Many things forbid my slaying him. In the first place the boy is my own kith and kin; and next, Astyages is old, and has no son.<sup>7</sup> If then when he dies the crown should go to his daughter—that daughter whose child he now wishes to slay by my hand—what remains for me but danger of the fearfullest kind? For my own safety, indeed, the child must die; but some one belonging to Astyages must take his life, not I or mine."

110. So saying he sent off a messenger to fetch a certain Mitradates,<sup>8</sup> one of the herdsmen of Astyages, whose pasturages he knew to be the fittest for his purpose, lying as they did among mountains infested with wild beasts. This man was

<sup>7</sup> Xenophon (Cyrop. I. iv. § 20) gives Astyages a son, whom he calls Cyaxares. The inscriptions tend to confirm Herodotus; for when *Fravartish* (Phraortes) claims the crown in right of his descent, it is not as son of Astyages, but as "descended from Cyaxares." He goes back to the founder of the monarchy, as if the line of Astyages had become extinct. (See Behist. Ins. col. 2, par. 5.)

<sup>8</sup> Ctesias seems to have called this person Atrdates. There can be little doubt that the long narrative in Nicolas of Damascus (Fragm. Hist. Græc., vol. iii. p. 397.406) came from him. According to this, Cyrus was the son of a certain Atrdates, a Mardian, whom poverty had driven

to become a robber, and of Argosté (qy. Artosté?), a woman who kept goats. He took service under some of the menials employed about the palace of Astyages, and rose to be the king's cupbearer. By degrees he grew into such favour that Astyages made his father satrap of Persia, and entrusted all matters of importance to himself.

[Atrdates may fairly be considered to be a mere Median synonym for the Persian Mitradates—the name signifying "given to the sun," and *Atra* or *Adar* (whence Atropaténé) being equivalent in Median, as a title of that luminary (or of fire, which was the usual emblem of his worship) to the Persian *Mitra* or *Mithr.*—H. C. B.]

married to one of the king's female slaves, whose Median name was Spaco, which is in Greek Cyno, since in the Median tongue the word "Spaca" means a bitch.<sup>9</sup> The mountains, on the skirts of which his cattle grazed, lie to the north of Agbatana, towards the Euxine. That part of Media which borders on the Saspirians is an elevated tract, very mountainous, and covered with forests, while the rest of the Median territory is entirely level ground. On the arrival of the herdsman, who came at the hasty summons, Harpagus said to him—"Astyages requires thee to take this child and lay him in the wildest part of the hills, where he will be sure to die speedily. And he bade me tell thee, that if thou dost not kill the boy, but anyhow allowest him to escape, he will put thee to the most painful of deaths. I myself am appointed to see the child exposed."

111. The herdsman on hearing this took the child in his arms, and went back the way he had come till he had reached the folds. There, providentially, his wife, who had been expecting daily to be put to bed, had just, during the absence of her husband, been delivered of a child. Both the herdsman and his wife were uneasy on each other's account, the former fearful because his wife was so near her time, the woman alarmed because it was a new thing for her husband to be sent for by Harpagus. When therefore he came into the house upon his return, his wife, seeing him arrive so unexpectedly, was the first to speak, and begged to know why Harpagus had sent for him in such a hurry. "Wife," said he, "when I got to the town I saw and heard such things as I would to heaven I had never seen—such things as I would to heaven had never happened to our masters. Every one was weeping in Harpagus's house. It quite frightened me,

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<sup>9</sup> A root "spak" or "svak" is common for "dog" in the Indo-European languages. It occurs in Sanscrit and Zend, in Russian under the form of "sobac," and in some parts of modern

Persia as "aspaka." The word seems to be an instance of onomatopœia. (Compare the English "bow-wow" and "bark.")

but I went in. The moment I stepped inside, what should I see but a baby lying on the floor, panting and whimpering, and all covered with gold, and wrapped in clothes of such beautiful colours. Harpagus saw me, and directly ordered me to take the child in my arms and carry him off, and what was I to do with him, think you? Why, to lay him in the mountains, where the wild beasts are most plentiful. And he told me it was the king himself that ordered it to be done, and he threatened me with such dreadful things if I failed. So I took the child up in my arms, and carried him along. I thought it might be the son of one of the household slaves. I did wonder certainly to see the gold and the beautiful baby-clothes, and I could not think why there was such a weeping in Harpagus's house. Well, very soon, as I came along, I got at the truth. They sent a servant with me to show me the way out of the town, and to leave the baby in my hands; and he told me that the child's mother is the king's daughter Mandané, and his father Cambyzes, the son of Cyrus; and that the king orders him to be killed; and look, here the child is."

112. With this the herdsman uncovered the infant, and showed him to his wife, who, when she saw him, and observed how fine a child and how beautiful he was, burst into tears, and clinging to the knees of her husband, besought him on no account to expose the babe; to which he answered, that it was not possible for him to do otherwise, as Harpagus would be sure to send persons to see and report to him, and he was to suffer a most cruel death if he disobeyed. Failing thus in her first attempt to persuade her husband, the woman spoke a second time, saying, "If then there is no persuading thee, and a child must needs be seen exposed upon the mountains, at least do thus. The child of which I have just been delivered is still-born; take it and lay it on the hills, and let us bring up as our own the child of the daughter of Astyages. So shalt thou not be charged with unfaithfulness to thy lord, nor shall we have managed badly for ourselves. Our dead babe



will have a royal funeral, and this living child will not be deprived of life."

113. It seemed to the herdsman that this advice was the best under the circumstances. He therefore followed it without loss of time. The child which he had intended to put to death he gave over to his wife, and his own dead child he put in the cradle wherein he had carried the other, clothing it first in all the other's costly attire, and taking it in his arms he laid it in the wildest place of all the mountain-range. When the child had been three days exposed, leaving one of his helpers to watch the body, he started off for the city, and going straight to Harpagus's house, declared himself ready to show the corpse of the boy. Harpagus sent certain of his body-guard, on whom he had the firmest reliance, to view the body for him, and, satisfied with their seeing it, gave orders for the funeral. Thus was the herdsman's child buried, and the other child, who was afterwards known by the name of Cyrus, was taken by the herdsman's wife, and brought up under a different name.<sup>1</sup>

114. When the boy was in his tenth year, an accident which I will now relate, caused it to be discovered who he was. He was at play one day in the village where the folds of the cattle were, along with the boys of his own age, in the street. The other boys who were playing with him chose the cowherd's son, as he was called, to be their king. He then proceeded to order them about—some he set to build him houses, others he made his guards, one of them was to be the king's eye, another had the office of carrying his messages, all had some task or other. Among the boys there was one, the son of Artembares, a Mede of distinction, who refused to do what Cyrus had set him. Cyrus told the other boys to take him into custody, and when his orders were obeyed, he chastised him most severely with the whip. The son of Artembares, as soon as he was let

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<sup>1</sup> Strabo (iv. p. 1034) says that the original name of Cyrus was Agradates, but this would seem to be merely a corruption of Atradatae, his father's name according to Nic. Damasc. (See the last note but one.)

go, full of rage at treatment so little befitting his rank, hastened to the city and complained bitterly to his father of what had been done to him by Cyrus. He did not, of course, say "Cyrus," by which name the boy was not yet known, but called him the son of the king's cowherd. Artembares, in the heat of his passion, went to Astyages, accompanied by his son, and made complaint of the gross injury which had been done him. Pointing to the boy's shoulders, he exclaimed, "Thus, oh! king, has thy slave, the son of a cowherd, heaped insult upon us."

115. At this sight and these words Astyages, wishing to avenge the son of Artembares for his father's sake, sent for the cowherd and his boy. When they came together into his presence, fixing his eyes on Cyrus, Astyages said, "Hast thou then, the son of so mean a fellow as that, dared to behave thus rudely to the son of yonder noble, one of the first in my court?" "My lord," replied the boy, "I only treated him as he deserved. I was chosen king in play by the boys of our village, because they thought me the best for it. He himself was one of the boys who chose me. All the others did according to my orders; but he refused, and made light of them, until at last he got his due reward. If for this I deserve to suffer punishment, here I am ready to submit to it."

116. While the boy was yet speaking Astyages was struck with a suspicion who he was. He thought he saw something in the character of his face like his own, and there was a nobleness about the answer he had made; besides which his age seemed to tally with the time when his grandchild was exposed. Astonished at all this, Astyages could not speak for a while. At last, recovering himself with difficulty, and wishing to be quit of Artembares, that he might examine the herdsman alone, he said to the former, "I promise thee, Artembares, so to settle this business that neither thou nor thy son shall have any cause to complain." Artembares retired from his presence, and the attendants, at the bidding of the king, led Cyrus into an inner apartment. Astyages

then being left alone with the herdsman, inquired of him where he had got the boy, and who had given him to him; to which he made answer that the lad was his own child, begotten by himself, and that the mother who bore him was still alive, and lived with him in his house. Astyages remarked that he was very ill-advised to bring himself into such great trouble, and at the same time signed to his body-guard to lay hold of him. Then the herdsman, as they were dragging him to the rack, began at the beginning, and told the whole story exactly as it happened, without concealing anything, ending with entreaties and prayers to the king to grant him forgiveness.

117. Astyages, having got the truth of the matter from the herdsman, was very little further concerned about him, but with Harpagus he was exceedingly enraged. The guards were bidden to summon him into the presence, and on his appearance Astyages asked him, "By what death was it, Harpagus, that thou slewest the child of my daughter whom I gave into thy hands?" Harpagus, seeing the cowherd in the room, did not betake himself to lies, lest he should be confuted and proved false, but replied as follows:—"Sire, when thou gavest the child into my hands I instantly considered with myself how I could contrive to execute thy wishes, and yet, while guiltless of any unfaithfulness towards thee, avoid imbruing my hands in blood which was in truth thy daughter's and thine own. And this was how I contrived it. I sent for this cowherd, and gave the child over to him, telling him that by the king's orders it was to be put to death. And in this I told no lie, for thou hadst so commanded. Moreover, when I gave him the child, I enjoined him to lay it somewhere in the wilds of the mountains, and to stay near and watch till it was dead; and I threatened him with all manner of punishment if he failed. Afterwards, when he had done according to all that I commanded him, and the child had died, I sent some of the most trustworthy of my eunuchs, who viewed the body for me, and then I had the child buried. This, sire, is the simple truth, and this is the death by which the child died."

118. Thus Harpagus related the whole story in a plain, straightforward way; upon which Astyages, letting no sign escape him of the anger that he felt, began by repeating to him all that he had just heard from the cowherd, and then concluded with saying, "So the boy is alive, and it is best as it is. For the child's fate was a great sorrow to me, and the reproaches of my daughter went to my heart. Truly fortune has played us a good turn in this. Go thou home then, and send thy son to be with the new comer, and to-night, as I mean to sacrifice thank-offerings for the child's safety to the gods to whom such honour is due, I look to have thee a guest at the banquet."

119. Harpagus, on hearing this, made obeisance, and went home rejoicing to find that his disobedience had turned out so fortunately, and that, instead of being punished, he was invited to a banquet given in honour of the happy occasion. The moment he reached home he called for his son, a youth of about thirteen, the only child of his parents, and bade him go to the palace, and do whatever Astyages should direct. Then, in the gladness of his heart, he went to his wife and told her all that had happened. Astyages, meanwhile, took the son of Harpagus, and slew him, after which he cut him in pieces, and roasted some portions before the fire, and boiled others; and when all were duly prepared, he kept them ready for use. The hour for the banquet came, and Harpagus appeared, and with him the other guests, and all sat down to the feast. Astyages and the rest of the guests had joints of meat served up to them; but on the table of Harpagus, nothing was placed except the flesh of his own son. This was all put before him, except the hands and feet and head, which were laid by themselves in a covered basket. When Harpagus seemed to have eaten his fill, Astyages called out to him to know how he had enjoyed the repast. On his reply that he had enjoyed it excessively, they whose business it was brought him the basket, in which were the hands and feet and head of his son, and bade him open it, and take out what he pleased. Har-

pagus accordingly uncovered the basket, and saw within it the remains of his son. The sight, however, did not scare him, or rob him of his self-possession. Being asked by Astyages if he knew what beast's flesh it was that he had been eating, he answered that he knew very well, and that whatever the king did was agreeable. After this reply, he took with him such morsels of the flesh as were uneaten, and went home, intending, as I conceive, to collect the remains and bury them.

120. Such was the mode in which Astyages punished Harpagus: afterwards, proceeding to consider what he should do with Cyrus, his grandchild, he sent for the Magi, who formerly interpreted his dream in the way which alarmed him so much, and asked them how they had expounded it. They answered, without varying from what they had said before, that "the boy must needs be a king if he grew up, and did not die too soon." Then Astyages addressed them thus: "The boy has escaped, and lives; he has been brought up in the country, and the lads of the village where he lives have made him their king. All that kings commonly do he has done. He has had his guards, and his doorkeepers, and his messengers, and all the other usual officers. Tell me, then, to what, think you, does all this tend?" The Magi answered, "If the boy survives, and has ruled as a king without any craft or contrivance, in that case we bid thee cheer up, and feel no more alarm on his account. He will not reign a second time. For we have found even oracles sometimes fulfilled in an unimportant way; and dreams, still oftener, have wondrously mean accomplishments." "It is what I myself most incline to think," Astyages rejoined; "the boy having been already king, the dream is out, and I have nothing more to fear from him. Nevertheless, take good heed and counsel me the best you can for the safety of my house and your own interests." "Truly," said the Magi in reply, "it very much concerns our interests that thy kingdom be firmly established; for if it went to this boy it would pass into foreign hands, since he is a Persian: and then we Medes

should lose our freedom, and be quite despised by the Persians, as being foreigners. But so long as thou, our fellow-countryman, art on the throne, all manner of honours are ours, and we are even not without some share in the government. Much reason therefore have we to forecast well for thee and for thy sovereignty. If then we saw any cause for present fear, be sure we would not keep it back from thee. But truly we are persuaded that the dream has had its accomplishment in this harmless way; and so our own fears being at rest, we recommend thee to banish thine. As for the boy, our advice is, that thou send him away to Persia, to his father and mother."

121. Astyages heard their answer with pleasure, and calling Cyrus into his presence, said to him, "My child, I was led to do thee a wrong by a dream which has come to nothing: from that wrong thou wert saved by thy own good fortune. Go now with a light heart to Persia; I will provide thy escort. Go, and when thou gettest to thy journey's end, thou wilt behold thy father and thy mother, quite other people from Mitradata's the cowherd and his wife."

122. With these words Astyages dismissed his grandchild. On his arrival at the house of Cambyzes, he was received by his parents, who, when they learnt who he was, embraced him heartily, having always been convinced that he died almost as soon as he was born. So they asked him by what means he had chanced to escape; and he told them how that till lately he had known nothing at all about the matter, but had been mistaken—oh! so widely!—and how that he had learnt his history by the way, as he came from Media. He had been quite sure that he was the son of the king's cowherd, but on the road the king's escort had told him all the truth; and then he spoke of the cowherd's wife who had brought him up, and filled his whole talk with her praises; in all that he had to tell them about himself, it was always Cyno—Cyno was everything. So it happened that his parents, catching the name at his mouth, and wishing to persuade the Persians

that there was a special providence in his preservation, spread the report that Cyrus, when he was exposed, was suckled by a bitch. This was the sole origin of the rumour.<sup>3</sup>

123. Afterwards, when Cyrus grew to manhood, and became known as the bravest and most popular of all his compeers, Harpagus, who was bent on revenging himself upon Astyages, began to pay him court by gifts and messages. His own rank was too humble for him to hope to obtain vengeance without some foreign help. When therefore he saw Cyrus, whose wrongs were so similar to his own, growing up expressly (as it were) to be the avenger whom he needed, he set to work to procure his support and aid in the matter. He had already paved the way for his designs, by persuading, severally, the great Median nobles, whom the harsh rule of their monarch had offended, that the best plan would be to put Cyrus at their head, and dethrone Astyages. These preparations made, Harpagus, being now ready for revolt, was anxious to make known his wishes to Cyrus, who still lived in Persia; but as the roads between Media and Persia were guarded, he had to contrive a means of sending word secretly, which he did in the following way. He took a hare, and cutting open its belly without hurting the fur, he slipped in a letter containing what he wanted to say, and then carefully sewing up the paunch, he gave the hare to one of his most faithful slaves, disguising him as a hunter with nets, and sent him off to Persia to take the game as a present to Cyrus, bidding him tell Cyrus, by word of mouth, to paunch the animal himself, and let no one be present at the time.

<sup>3</sup> Mr. Grote observes with reason that "the miraculous story is the older of the two," and that the commonplace version of it preferred by Herodotus is due to certain "rationalising Greeks or Persians" at a subsequent period. In the same spirit he remarks "the ram which carried Phryxus and Helle across the Hellespont is represented to us as having been in reality a man named *Krius*, who aided their flight—the winged

horse which carried Bellerophon was a ship named *Pegasus*" (vol. iv. p. 246, note). A somewhat different mode was found of rationalising the myth of Romulus and Remus, suckled, according to the old tradition, by a she-wolf, which may be seen in Livy (i. 4):—"Sunt, qui Larentiam, vulgato corpore, lupam inter pastores vocatam putent; inde locum fabulæ et miraculo datum."

124. "I WAS BORN AS I WISHED, and Cyrus, on cutting the bars open, found the letter inside, and read as follows:—"Son of Cambyses, the gods assuredly watch over thee, or never wouldst thou have passed through thy many wonderful adventures—now is the time when thou mayest avenge thyself upon Astyages, thy murderer. He will thy death, remember; to the gods and to me thou owest that thou art still alive. I think thou art not ignorant of what he did to thee, nor of what I suffered in his hands because I committed thee to the sword, and did not give thee to death. Listen now to me, and obey my words, and all the empire of Astyages shall be thine. Raise the standard of revolt in Persia, and then march straight to Media. Whether Astyages appoint me to command his forces against thee, or whether he appoint any other of the princes of the Medes, all will go as thou couldst wish. They will be the first to fall away from him, and joining thy side, exert themselves to overturn his power. Be sure that on our part all is ready: wherefore do thou thy part, and that speedily."

125. Cyrus, on receiving the tidings contained in this letter, set himself to consider how he might best persuade the Persians to revolt. After much thought, he hit on the following as the most expedient course: he wrote what he thought proper upon a roll, and then calling an assembly of the Persians, he unfolded the roll, and read out of it that Astyages appointed him their general. "And now," said he, "since it is so, I command you to go and bring each man his reaping-hook." With these words he dismissed the assembly.

Now the Persian nation is made up of many tribes.<sup>3</sup> Those which Cyrus assembled and persuaded to revolt from the

<sup>3</sup> According to Xenophon the number of the Persian tribes was twelve (*Cyrop.* i. ii. § 5), according to Herodotus, ten. The authority of the former, always weak except with respect to his own times, is here rendered still more doubtful by the frequency with which this same num-

ber twelve occurs in his narrative. Not only are the tribes twelve, and the superintendents of the education twelve, but the whole number of the nation is twelve myriads (i. ii. § 15). Cyrus is subject to the Persian discipline for twelve years (i. iii. § 1), &c. &c.



Medes, were the principal ones on which all the others are dependent.<sup>4</sup> These are the Pasargadæ,<sup>5</sup> the Maraphians,<sup>6</sup> and the Maspians, of whom the Pasargadæ are the noblest. The Achæmenidæ,<sup>7</sup> from which spring all the Perseid kings, is one

<sup>4</sup> The distinction of superior and inferior tribes is common among nomadic and semi-nomadic nations. The Golden Horde of the Calmucks is well known. Many Arab tribes are looked down upon with contempt by the Bedouens. Among the Mongols the dominion of superior over inferior tribes is said to be carried to the extent of a very cruel tyranny (Pallas, *Mongol. Völker*, vol. i. p. 185). The Scythians in the time of Herodotus were divided, very nearly as the Persians, into three grades, Royal Scythians, Husbandmen, and Nomads. (Vide infra, iv. 17-20.)

<sup>5</sup> Pasargadæ was not only the name of the principal Persian tribe, but also of the ancient capital of the country (Strab. xv. p. 1035). Stephen of Byzantium (in voc. *Πασαργάδαι*) translates the word "the encampment of the Persians." If we accept this meaning, we must regard Pasargadæ as a corruption of *Pars-gadæ*, a form which is preserved in Quintus Curtius (V. vi. § 10, X. i. § 22).

According to Anaximenes (ap. Steph. Byz. l. a. c.) Cyrus founded Pasargadæ; but Ctesias appears to have represented it as already a place of importance at the time when Cyrus revolted. (See the newly-discovered fragment of Nic. Damasc. in the *Fragm. Hist. Græc.* vol. iii. pp. 405-6, ed. Didot.) There seems to be no doubt that it was the Persian capital of both Cyrus and Cambyses, Persepolis being founded by Darius. Cyrus was himself buried there, as we learn from Ctesias (Pers. Exo. § 9), Arrian (vi. 29), and Strabo (xv. p. 1035). It was afterwards the place where the kings were inaugurated (Plutarch, Artax. c. 3), and was placed under the special protection of the Magi. Hence Pliny spoke of it as a castle occupied by the

Magi ("inde ad orientem Magi obtinent Pasargadas castellum," vi. 26).

It seems tolerably certain that the modern *Murg-aub* is the site of the ancient Pasargadæ. Its position with respect to Persepolis, its strong situation among the mountains, its remains bearing the marks of high antiquity, and, above all, the name and tomb of Cyrus, which have been discovered among the ruins, mark it for the capital of that monarch beyond all reasonable doubt. The best account of the present condition of the ruins will be found in Ker Porter's *Travels* (vol. i. pp. 485-510). *Murg-aub* is the only place in Persia at which inscriptions of the age of Cyrus have been discovered. The ruined buildings bear the following legend:—"Adam Kurash, khshâyathiya, Hakhâmanishiya"—"I [am] Cyrus the king, the Achæmenian." For an account of the tomb of Cyrus, vide infra, note on ch. 214.

<sup>6</sup> Only one instance is found of a Maraphian holding an important office. Amasis, the commander whom Aryandes sent to the relief of Pheretima, was *ἄρχὴν Μαραφίων* (iv. 167). In general the commanders are Achæmenians, now and then they are called simply Pasargadæ.

<sup>7</sup> The Achæmenidæ were the royal family of Persia, the descendants of Achæmenes (Hakhâmanish), who was probably the leader under whom the Persians first settled in the country which has ever since borne their name. This Achæmenes is mentioned by Herodotus as the founder of the kingdom (iii. 75; vii. 11). His name appears in the Behistun inscription twice (col. 1, par. 2, and Detached Inscript. A.) In each case it is asserted that the name Achæmenian attached to the dynasty on account of the descent from Achæmenes. "Awahya râdiya

of their clans. The rest of the Persian tribes are the following:<sup>8</sup> the Panthialæans, the Derusiæans, the Germanians, who are engaged in husbandry; the Daans, the Mardians, the Dropicans, and the Sagartians, who are Nomads.<sup>9</sup>

wayam Hakhâmanishiyathâtyamahya"  
—"Eâ ratione nos Achæmenenses appellamur." In all the inscriptions the kings of Persia glory in the title.

[The commencement of the Behistun inscription, rightly understood, is of great importance for the illustration of the history of the Achæmenians. Darius in the first paragraph styles himself an Achæmenian; in the second, he shows his right to this title by tracing his paternal ancestry to Achæmenes; in the third, he goes on to glorify the Achæmenian family by describing the antiquity of their descent, and the fact of their having for a long time past furnished kings to the Persian nation; and in the fourth paragraph he further explains that eight of the Achæmenian family have thus already filled the throne of Persia, and that he is the ninth of the line who is called to rule over his countrymen. In this statement, however, Darius seems to put forward no claim whatever to include his immediate ancestry among the Persian kings; they are merely enumerated in order to establish his claim to Achæmenian descent, and are in no case distinguished by the title of *kshâyathiya*, or "king." So clear indeed and fixed was the tradition of the royal family in this respect, that both Artaxerxes Mnemon and Artaxerxes Ochus (see *Journal of the Asiat. Soc.*, vol. x. p. 342, and vol. xv. p. 159), may be observed, in tracing their pedigree, to qualify each ancestor by the title of king up to Darius, but from that time to drop the royal title, and to speak of Hystaspes and Arsames as mere private individuals. It will be impossible, at the same time, to make up from Grecian history the list of nine kings, extending, according to the inscription, from Achæmenes to Darius, without including Bardius or the

true Smerdis, and he appears to have been slain before his brother left for Egypt. The other names will undoubtedly be Cambyse, Cyrus the Great, Cambyse his father, Cyrus (Herod. i. 111), Cambyse (whose sister Atossa married Pharnaces of Cappadocia, Phot. Bibl. p. 1158), Teispes (Herod. vii. 11); and Achæmenes. In preference, perhaps, to inserting Bardius at the commencement of this list, I would suggest that the ninth king among the predecessors of Darius may have been the father of Achæmenes named by the Greeks Ægeus, or Perseus, or sometimes Perseus, being thus confounded with the eponymous hero of the Persian race. The name Achæmenes, although occupying so prominent a position in authentic Persian history, is unknown either in the antique traditions of the Vendidad, or in the romantic legends of the so-called Kaianian dynasty, probably because Achæmenes lived after the compilation of the Vendidad, but so long before the invention of the romances that his name was forgotten. The name signifies "friendly" or "possessing friends," being formed of a Persian word, *hakhâ*, corresponding to the

Sanscrit **सखा** *sakhâ*, and an attri-

butive affix equivalent to the Sanscrit *mat*, which forms the nominative in *man*. M. Oppert thinks that we have another trace of the Persian word *hakhâ* in the *Ἀραχάης* of Herodotus (vii. 63). See the *Journal Asiatique*, 4<sup>me</sup> série, tom. xvii. p. 268.—H. C. R.]

Achæmenes continued to be used as a family name in after times. It was borne by one of the sons of Darius Hystaspes (*infra*, vii. 7).

<sup>8</sup> See Essay iv. 'On the Ten Tribes of the Persians.'

<sup>9</sup> Nomadic hordes must always be an important element in the popula-

126. When, in obedience to the orders which they had received, the Persians came with their reaping-hooks, Cyrus led them to a tract of ground, about eighteen or twenty furlongs each way, covered with thorns, and ordered them to clear it before the day was out. They accomplished their task; upon which he issued a second order to them, to take the bath the day following, and again come to him. Meanwhile he collected together all his father's flocks, both sheep and goats, and all his oxen, and slaughtered them, and made ready to give an entertainment to the entire Persian army. Wine, too, and bread of the choicest kinds were prepared for the occasion. When the morrow came, and the Persians appeared, he bade them recline upon the grass, and enjoy themselves. After the feast was over, he requested them to tell him "which they liked best, to-day's work, or yesterday's?" They answered that "the contrast was indeed strong: yesterday brought them nothing but what was bad, to-day everything that was good." Cyrus instantly seized on their reply, and laid bare his purpose in these words: "Ye men of Persia, thus do matters stand with you. If you choose to hearken to my words, you may enjoy these and ten thousand similar delights, and never condescend to any slavish toil; but if you will not hearken, prepare yourselves for unnumbered toils as hard as yesterday's. Now therefore follow my bidding, and be free. For myself I feel that I am destined by Providence to undertake your liberation; and you, I am sure, are no whit inferior to the Medes in anything, least of all in bravery. Revolt, therefore, from Astyages, without a moment's delay."

tion of Persia. Large portions of the country are only habitable at certain seasons of the year. Recently the wandering tribes (Ilyāts) have been calculated at one-half (Kinnier, *Persian Empire*, p. 44), or at the least one-fourth (Mörner, *Journal of Geograph. Soc.*, vol. vii. p. 230) of the entire population. They are of great im-

portance in a military point of view. Of the four nomadic tribes mentioned by Herodotus the Sagartians appear to have been the most powerful. They were contained in the 14th Satrapy (iii. 93) and furnished 8000 horsemen to the army of Xerxes (vii. 85), who were armed with daggers and lassoes.

127. The Persians, who had long been impatient of the Median dominion, now that they had found a leader, were delighted to shake off the yoke. Meanwhile Astyages, informed of the doings of Cyrus, sent a messenger to summon him to his presence. Cyrus replied, "Tell Astyages that I shall appear in his presence sooner than he will like." Astyages, when he received this message, instantly armed all his subjects, and, as if God had deprived him of his senses, appointed Harpagus to be their general, forgetting how greatly he had injured him. So when the two armies met and engaged, only a few of the Medes, who were not in the secret, fought; others deserted openly to the Persians; while the greater number counterfeited fear, and fled.

128. Astyages, on learning the shameful flight and dispersion of his army, broke out into threats against Cyrus, saying, "Cyrus shall nevertheless have no reason to rejoice;" and directly he seized the Magian interpreters, who had persuaded him to allow Cyrus to escape, and impaled them; after which, he armed all the Medes who had remained in the city, both young and old; and leading them against the Persians, fought a battle, in which he was utterly defeated, his army being destroyed, and he himself falling into the enemy's hands.<sup>1</sup>

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<sup>1</sup> According to the fragment of Nicollas of Damascus, to which reference has repeatedly been made, as in all probability containing the account which Ctesias gave of the conquest of Astyages by Cyrus, not fewer than five great battles were fought, all in Persia. In the first and second of these Astyages was victorious. In the third, which took place near Pasargadæ, the national stronghold, where all the women and children of the Persians had been sent, they succeeded in repulsing their assailants. In the fourth, which was fought on the day following the third, and on the same battle-ground, they gained a great

victory, killing 60,000 of the enemy. Still Astyages did not desist from his attempt to reconquer them. The fifth battle is not contained in the fragment. It evidently, however, took place in the same neighbourhood (cf. Strab. xv. p. 1036), for the spoils were taken to Pasargadæ. Astyages fled. The provinces fell off, and acknowledged the sovereignty of Persia. Finally Cyrus went in pursuit of Astyages, who had still a small body of adherents, defeated him, and took him prisoner. This last would seem to be the second battle of Herodotus. The last but one is called by Strabo the final struggle, as indeed in one sense it was. It is

129. Harpagus then, seeing him a prisoner, came near, and exulted over him with many gibes and jeers. Among other cutting speeches which he made, he alluded to the supper where the flesh of his son was given him to eat, and asked Astyages to answer *him* now, how he enjoyed being a slave instead of a king? Astyages looked in his face, and asked him in return, why he claimed as his own the achievements of Cyrus? "Because," said Harpagus, "it was my letter which made him revolt, and so I am entitled to all the credit of the enterprise." Then Astyages declared, that "in that case he was at once the silliest and the most unjust of men: the silliest, if when it was in his power to put the crown on his own head, as it must assuredly have been, if the revolt was entirely his doing, he had placed it on the head of another; the most unjust, if on account of that supper he had brought slavery on the Medes. For, supposing that he was obliged to invest another with the kingly power, and not retain it himself, yet justice required that a Mede, rather than a Persian, should receive the dignity. Now, however, the Medes, who had been no parties to the wrong of which he complained, were made slaves instead of lords, and slaves moreover of those who till recently had been their subjects."

130. Thus after a reign of thirty-five years, Astyages lost his crown, and the Medes, in consequence of his cruelty, were brought under the rule of the Persians. Their empire over the parts of Asia beyond the Halys had lasted one hundred and twenty-eight years, except during the time when the Scythians had the dominion.<sup>3</sup> Afterwards the Medes repented

this which he says took place near Parnagades.

The narrative of Plutarch (*De Virtut. Mulier.* p. 246, A.) belongs to the fourth battle, and doubtless came from Ctesias.

As there is less improbability, and far less poetry, in the narrative of Nicolaus Damascenus than in that of Herodotus, it is perhaps to be pre-

ferred, notwithstanding the untrustworthiness of Ctesias, probably his sole authority.

<sup>3</sup> This is a passage of extreme difficulty. The clause *κατὰ τὴν ἐκείνου τοῦ χρόνου*, has been generally understood to mean, "besides the time that the Scythians had the dominion;" so that the entire number of years has been supposed to be  $(128 + 28 =) 156$ ,

of their submission, and revolted from Darius, but were defeated in battle, and again reduced to subjection.<sup>8</sup> Now, however, in the time of Astyages, it was the Persians who under Cyrus revolted from the Medes, and became thenceforth

and Herodotus has thus been considered to place the commencement of the Median hegemony six years before the accession of Darius. (See the synopsis of the opinions on the passage in Clinton, F. H. vol. i. pp. 257-9; and *infra*, Essay iii. § 13.) But *παρὰ* seems rightly explained by Valckenaeer and Clinton as, not "*besides*," but "*except*." "The Medes ruled over Upper Asia 128 years, except during the time that the Scythians had the dominion;" i.e. they ruled (128 - 28 =) 100 years. (See on this point the 'Rerum Assyriarum tempora emendata' of Dr. Brandis, pp. 6-8.) This would make their rule begin in the twenty-third year of Darius.

Niebuhr (Denkschrift d. Berl. A. d. Wissenschaft, 1820-1, pp. 49-50) suspected that the passage was corrupt, and proposed the following reading—*ἔργων τῆς ἀπὸ ἁλῶος ποταμοῦ Ἀσίης ἐκ ἑκα πεντήκοντα καὶ ἑκατὸν, παρὰ δὲ ὅσον οἱ Σάδαι ἤρχον, τριήκοντα δυὼν ἔσονται*. This would remove some, but not all, of the difficulties. It is moreover too extensive an alteration to be received against the authority of all the MSS.

<sup>8</sup> It has been usual to regard this outbreak as identical with the revolt recorded by Xenophon (Hell. i. ii. ad fin.) in almost the same words. Bähr (in loc.) and Dahlmann (Life of Herod. p. 33, Engl. Tr.) have argued from the passage that Herodotus was still employed upon his history as late as B.C. 407. Clinton is of the same opinion, except that he places the revolt one year earlier (F. H. vol. ii. p. 87. Ol. 92, 4). Mr. Grote, with his usual sagacity, perceived that Herodotus could not intend a revolt 150 years after the subjection, or mean by Darius "without any adjective designation," any other Darius than the son of Hystaspes.

He saw, therefore, that there must have been a revolt of the Medes from Darius Hystaspes, of which this passage was possibly the only record (Hist. of Greece, vol. iv. p. 304, note). Apparently he was not aware of the great inscription of Darius at Behistun, which had been published by Col. Rawlinson the year before his fourth volume appeared, wherein a long and elaborate account is given of a Median revolt which occurred in the third year of Darius, and was put down with difficulty. Col. Rawlinson gives the general outline of the struggle as follows:—

"A civil war of a far more formidable character broke out to the northward. Media, Assyria, and Armenia appear to have been confederated in a bold attempt to recover their independence. They elevated to the throne a descendant, real or supposed, of the ancient line of [Median] kings; and after six actions had been fought between the partisans of this powerful chief and the troops which were employed by Darius, under the command of three of his most distinguished generals, unfavourably it must be presumed to the latter, or at any rate with a very partial and equivocal success, the monarch found himself compelled to repair in person to the scene of conflict. Darius accordingly, in the third year of his reign, re-ascended from Babylon to Media. He brought his enemy to action without delay, defeated and pursued him, and taking him prisoner at Rhages, he slew him in the citadel of Ecbatana" (Behist. Inscr. vol. i. pp. 188-9).

Col. Mure, I observe, though aware of this discovery, maintains the view of Bähr and Dahlmann (Literature of Greece, vol. iv. App. G.), but not, I think, successfully.

the rulers of Asia. Cyrus kept Astyages at his court during the remainder of his life, without doing him any further injury. Such then were the circumstances of the birth and bringing up of Cyrus, and such were the steps by which he mounted the throne. It was at a later date that he was attacked by Cræsus, and overthrew him, as I have related in an earlier portion of this history. The overthrow of Cræsus made him master of the whole of Asia.

121. The customs which I know the Persians to observe are the following. They have no images of the gods, no temples nor altars, and consider the use of them a sign of folly.<sup>4</sup> This comes, I think, from their not believing the gods to have the same nature with men, as the Greeks imagine. Their wont, however, is to ascend the summits of the loftiest mountains, and there to offer sacrifice to Jupiter, which is the name they give to the whole circuit of the firmament. They likewise offer to the sun and moon, to the earth, to fire, to water, and to the winds. These are the only gods whose worship has come down to them from ancient times. At a later period they began the worship of Urania, which they borrowed<sup>5</sup> from the Arabians and

<sup>4</sup> On the general subject of the Religion of the Persians, see the Essays appended to this volume, Essay v.

<sup>5</sup> The readiness of the Persians to adopt foreign customs, even in religion, is very remarkable. Perhaps the most striking instance is the adoption from the Assyrians of the well-known emblem figured on next page (Figs. 1, 2, 3), consisting of a winged circle with or without a human figure rising from the circular space. This emblem is of Assyrian origin, appearing in the earliest sculptures of that country (Layard's *Nineveh*, vol. i. chap. v.). Its exact meaning is uncertain, but the conjecture is probable, that while in the human head we have the symbol of intelligence, the wings signify omnipotence, and the circle eternity. Thus the Persians were able, without the sacrifice of any principle, to admit

it as a religious emblem, which we find them to have done, as early as the time of Darius, universally (see the sculptures at Persepolis, Nakhah-i-Rustam, Behistun, &c.). It is quite a mistake to conclude from this, as Mr. Layard does (*Nineveh*, vol. ii. chap. vii.), that they adopted the Assyrian religion generally. The monuments prove the very contrary; for, with three exceptions, that of the symbol in question, that of the four-winged genius, and that of the colossal winged bulls, the Assyrian religious emblems do not re-appear in the early Persian sculptures.

A triple figure is sometimes found issuing from the circle (Fig. 4), which has been supposed to represent a triune god, but this mode of representation does not occur in the Persian sculptures. Some religious emblems seem

Assyrians. Mylitta<sup>6</sup> is the name by which the Assyrians



Fig. 1.



Fig. 2.



Fig. 3.



Fig. 4.

to have been adopted by the Persians from the Egyptians; as, for instance, the curious head-dress of the four-winged genius at *Murg-oub* (Pasar-

gade), which closely resembles a well-known Egyptian form. The Persian sculpture is of the time of Cyrus. Figs. 5 & 6.



Fig. 5. Egyptian.



Fig. 6. Persian.

<sup>6</sup> For a full notice of this goddess, see below, Essay x. 'On the Religion of the Assyrians and Babylonians.' The true explanation of the Herodotean

nomenclature, which has been so much discussed, seems to be, that Molis (as Nic. Damasc. gives the name, *Fragm. Hist. Gr.*, vol. iii. p. 361, note 16) is for



know this goddess, whom the Arabians call Alitta,<sup>7</sup> and the Persians Mitra.<sup>8</sup>

132. To these gods the Persians offer sacrifice in the following manner: they raise no altar, light no fire, pour no

*Mel*, which was an old Babylonian word equivalent to *Bel* or *Nin*, and merely signifying "a Lord," and that in *Mylitta* we have the same name with a feminine ending. It is possible, however, that *Molis* or *Volis* may be a corruption of *Golis*, the *g* and *v* being, as is well known, perpetually liable to confusion in the Greek orthography of proper names, and *Gula* in the primitive language of Babylonia, which is now ascertained to be of the Hamitic, and not of the Semitic family, signified "great," being either identical with *Gul* (the more ordinary term for "great"—compare *Ner-gal*, *Gab-gal*, *Gallus*, &c.), or a feminine form of that word,—answering in fact to the *Gula* of the Galla dialect of Africa. The *Gula* or "great goddess" of the inscriptions is the female principle of the sun, and thus nearly answers to the *Mithra* of the Persians; but the name is never applied to the supreme goddess *Beltis*, who was the *Alitta* of the Arabians.—[H. C. B.]



*Mylitta*, the "Great Goddess" of the Assyrians. (From Layard.)

<sup>7</sup> *Alitta*, or *Alilat* (iii. 8), is the Semitic root *ʾlt*, "God," with the feminine suffix, *n* or *at*, added.

<sup>8</sup> This identification is altogether

a mistake. The Persians, like their Vedic brethren, worshipped the sun under the name of *Mithra*. This was a portion of the religion which they brought with them from the Indus, and was not adopted from any foreign nation. The name of *Mithra* does not indeed occur in the Achaemenian inscriptions until the time of Artaxerxes Mnemon (*Journal of Asiatic Society*, vol. xv. part i., p. 160), but there is no reason to question the antiquity of his worship in Persia. Xenophon is right in making it a part of the religion of Cyrus (*Cyrop.* viii. iii. § 12, and vii. § 3).

The mistake of Herodotus does not appear to have been discovered by the Greeks before the time of Alexander. Xenophon, indeed, mentions *Mithras* (*Cyrop.* vii. v. § 53; *Oecon.* iv. 24), and also the Persian sun-worship (*Cyrop.* viii. iii. § 12), but he does not in any way connect the two. Strabo is the first classical writer who distinctly lays it down that the Persian *Mithras* is the Sun-god (*Geog.* x. p. 1039). After him Plutarch shows acquaintance with the fact (*Vit. Alex.* c. 30), which thenceforth becomes generally recognised. (See the inscriptions on altars, *PRO SOLI INVICTO MITHRAE*, &c., and cf. *Suidas*,  *Hesychius*, &c.)

The real representative of *Venus* in the later Pantheon of Persia was *Tanana* or *Anaitis* (see Hyde, *De Religione Vet. Pers.* p. 98). Her worship by the Persians had, no doubt, commenced in the time of Herodotus, but it was not till the reign of Artaxerxes Mnemon (B.C. 405 at the earliest) that her statue was set up publicly in the temples of the chief cities of the empire (*Plut. Artaxerx.* c. 27). The inscription of Mnemon recently discovered at Susa records this event (*Jour. of As. Society*, l. s. c.), which seems to have been wrongly ascribed by Berossus to Artaxerxes (Jehus (Berossus), *ap. Clem. Alex. Protr.* i. 5).

libations; there is no sound of the flute, no putting on of chaplets, no consecrated barley-cake; but the man who wishes to sacrifice brings his victim to a spot of ground which is pure from pollution, and there calls upon the name of the god to whom he intends to offer. It is usual to have the turban encircled with a wreath, most commonly of myrtle. The sacrificer is not allowed to pray for blessings on himself alone, but he prays for the welfare of the king, and of the whole Persian people, among whom he is of necessity included. He cuts the victim in pieces, and having boiled the flesh, he lays it out upon the tenderest herbage that he can find, trefoil especially. When all is ready, one of the Magi comes forward and chants a hymn, which they say recounts the origin of the gods. It is not lawful to offer sacrifice unless there is a Magus present. After waiting a short time the sacrificer carries the flesh of the victim away with him, and makes whatever use of it he may please.<sup>9</sup>

138. Of all the days in the year, the one which they

<sup>9</sup> At the secret meetings of the Ali Allahis of Persia, which in popular belief have attained an infamous notoriety, but which are in reality altogether innocent, are practised many ceremonies that bear a striking resemblance to the old Magian sacrifice.

The *Peer*, or holy man, who presides carries about him sprigs both of myrtle and of the musk willow; he seats his disciples in a circle upon the grass, usually in one of those sacred groves with which the Kurdish mountains abound; he chaunts mystical lays regarding the nature, the attributes, and the manifestations of the Godhead. A sheep is slaughtered as an expiatory sacrifice, and the carcase is boiled upon the spot; the bones are carefully extracted, and the peer then distributes the flesh among his disciples, who creep up upon their knees from their respective places in the circle to receive the share allotted to them, which is further accompanied by a blessing and a prayer. It is only the initiated who are admitted to these

meetings, and care is taken to guard against the intrusion of strangers and Mohammedans. It is probably, indeed, owing to the precaution which the Ali Allahis take to extinguish their lights on the approach of strangers that they have acquired the name of *Cheragh kushan*, or "lamp-extinguishers," and that orgies have been assigned to them which were only suited to darkness. A disciple, I may add, upon entering the brotherhood, breaks a nutmeg with the spiritual teacher to whom he attaches himself, and wears perpetually about him, in token of his dependence, the half of the nut which remains with him; he is called *sir supurdeh*, or "he who has given over his head," and is bound during his noviciate implicitly to follow the behests of his leader. After a probationary discipline of several years, never less than three, he is admitted to a meeting, resigns his nutmeg, partakes of the sacrifice, and henceforward assumes a place among the initiated.—[H. C. R.]

celebrate most is their birthday. It is customary to have the board furnished on that day with an ampler supply than common. The richer Persians cause an ox, a horse, a camel, and an ass to be baked whole<sup>1</sup> and so served up to them: the poorer classes use instead the smaller kinds of cattle. They eat little solid food but abundance of dessert, which is set on table a few dishes at a time; this it is which makes them say that "the Greeks, when they eat, leave off hungry, having nothing worth mention served up to them after the meats; whereas, if they had more put before them, they would not stop eating." They are very fond of wine, and drink it in large quantities.<sup>2</sup> To vomit or obey natural calls in the presence of another, is forbidden among them. Such are their customs in these matters.

It is also their general practice to deliberate upon affairs of weight when they are drunk; and then on the morrow, when they are sober, the decision to which they came the night before is put before them by the master of the house in which it was made; and if it is then approved of, they act on it; if not, they set it aside. Sometimes, however, they are sober at their first deliberation, but in this case they always reconsider the matter under the influence of wine.<sup>3</sup>

<sup>1</sup> It is a common custom in the East, at the present day, to roast sheep whole, even for an ordinary repast; and on fête days it is done in Dalmatia and in other parts of Europe.—[G. W.]

<sup>2</sup> At the present day, among the "bons vivants" of Persia, it is usual to sit for hours before dinner drinking wine, and eating dried fruits, such as figs, almonds, pistachio-nuts, melon seeds, &c. A party, indeed, often sits down at seven o'clock, and the dinner is not brought in till eleven. The dessert dishes, intermingled as they are with highly-seasoned delicacies, are supposed to have the effect of stimulating the appetite, but, in reality, the cold dishes, which are served up at the end of the feast, are rarely tasted. The passion, too, for wine-drinking is as marked among the Per-

sians of the present day, notwithstanding the prohibitions of the Prophet, as it was in the time of Herodotus. It is quite appalling, indeed, to see the quantity of liquor which some of these toppers habitually consume, and they usually prefer spirits to wine.—[H. C. R.]

<sup>3</sup> Tacitus asserts that the Germans were in the habit of deliberating on peace and war under the influence of wine, reserving their determination for the morrow. He gives the reasons for the practice, of which he manifestly approves:—"De pace denique et bello plerumque in convivii consultant, tanquam nullo magis tempore ad magnas cogitationes incalcescat animus. Gens non astuta, nec callida, aperit adhuc secreta pectoris, licentia joci. Ergo detecta et nuda omnium mens, postorâ die retractatur, et salva utri-

184. When they meet each other in the streets, you may know if the persons meeting are of equal rank by the following token; if they are, instead of speaking, they kiss each other on the lips. In the case where one is a little inferior to the other, the kiss is given on the cheek; where the difference of rank is great, the inferior prostrates himself upon the ground.<sup>4</sup> Of nations, they honour most their nearest neighbours, whom they esteem next to themselves; those who live beyond these they honour in the second degree; and so with the remainder, the further they are removed, the less the esteem in which they hold them. The reason is, that they look upon themselves as very greatly superior in all respects to the rest of mankind, regarding others as approaching to excellence in proportion as they dwell nearer to them;<sup>5</sup> whence it comes to pass that those who are the farthest off must be the most degraded of mankind.<sup>6</sup> Under the dominion of the Medes, the several

usque temporis ratio est. Deliberant, dum fingere nesciunt: constituunt, dum errare non possunt."—(Germ. 22.) It does not appear that the Germans reversed the process.

Plato, in his *Laws*, mentions the use made of drunkenness by the Persians. He says, the same practice obtained among the Thracians, the Scythians, the Celts, the Iberians, and the Carthaginians (Book i. p. 637, E). Duris of Samos declared that once a year, at the feast of Mithras, the king of Persia was bound to be drunk. (Fr. 18.)

<sup>4</sup> The Persians are still notorious for their rigid attention to ceremonial and etiquette. In all the ordinary pursuits of life, paying visits, entering a room, seating oneself in company, in epistolary address, and even in conversational idiom, gradations of rank are defined with equal strictness and nicety. With regard to the method of salutation, the extreme limits are, as Herodotus observed, the mutual embrace (the kiss is now invariably given on the cheek), and prostration on the ground; but there are also several intermediate forms, which he has not thought it worth while to notice, of obeisance, kissing hands, &c., by

which an experienced observer learns the exact relation of the parties.—[H. C. R.]

<sup>5</sup> Of late years, since the nations of Europe have been brought by their commercial and political relations into closer connexion with Persia, the excessive vanity and self-admiration of these Frenchmen of the East has been somewhat abated. Their monarch, however, still retains the title of "the Centre of the Universe," and it is not easy to persuade a native of Isfahan that any European capital can be superior to his native city.—[H. C. R.]

<sup>6</sup> In an early stage of geographical knowledge each nation regards itself as occupying the centre of the earth. Herodotus tacitly assumes that Greece is the centre by his theory of *εξωτερία* or "extremities" (iii. 115). Such was the view commonly entertained among the Greeks, and Delphi, as the centre of Greece, was called "the navel of the world" (γᾶς ὀμφαλός, Soph. *Œd. T.* 898; Pind. *Pyth.* vi. 3, &c.). Even Aristotle expresses himself to the same effect, and regards the happy temperament of the Greeks as the result of their *intermediate* position (*Polit.* vii. 6). Our own use of the terms "the

nations of the empire exercised authority over each other in this order. The Medes were lords over all, and governed the nations upon their borders, who in their turn governed the States beyond, who likewise bore rule over the nations which adjoined on them.<sup>7</sup> And this is the order which the Persians also follow in their distribution of honour; for that people, like the Medes, has a progressive scale of administration and government.

135. There is no nation which so readily adopts foreign customs as the Persians. Thus, they have taken the dress of the Medes,<sup>8</sup> considering it superior to their own; and in war

East," "the West," is a trace of the former existence of similar views among ourselves.

<sup>7</sup> It is quite inconceivable that there should have been any such system of government either in Media or Persia, as Herodotus here indicates. With respect to Persia, we know that the most distant satrapies were held as directly of the crown as the nearest. Compare the stories of Orontes (iii. 126-8) and Aryandes (iv. 166). The utmost that can be said with truth is,

that in the Persian and Median, as in the Roman empire, there were *three* grades; first, the ruling nation; secondly, the conquered provinces; thirdly, the nations on the frontier, governed by their own laws and princes, but owning the supremacy of the imperial power, and reckoned among its tributaries. This was the position in which the Ethiopians, Colchians, and Arabians, stood to Persia (Herod. iii. 97).

<sup>8</sup> It appears from ch. 71 that the old



A. (Median.)



B. (Persian.)

they wear the Egyptian breastplate.<sup>9</sup> As soon as they hear of any luxury, they instantly make it their own: and hence, among other novelties, they have learnt unnatural lust from the Greeks. Each of them has several wives, and a still larger number of concubines.

136. Next to prowess in arms, it is regarded as the greatest proof of manly excellence, to be the father of many sons.<sup>1</sup> Every year the king sends rich gifts to the man who can show the largest number: for they hold that number is strength. Their sons are carefully instructed from their fifth to their twentieth year,<sup>2</sup> in three things alone,—to ride, to draw the bow, and to speak the truth.<sup>3</sup> Until their fifth year they are

national dress of the Persians was a close-fitting tunic and trousers of leather. The Median costume, according to Xenophon (Cyrop. viii. i. § 40), was of a nature to conceal the form, and give it an appearance of grandeur and elegance. It would seem therefore to have been a flowing robe. At Persepolis and Behistun the representations of the monarch and his chief attendants have invariably a long flowing robe (A), while soldiers and persons of minor importance wear a close-fitting dress, fastened by a belt, and trousers meeting at the ankles a high shoe (B). It seems probable that the costume (A) is that which Herodotus and Xenophon called the Median, while the close-fitting dress (B) is the old Persian garb. See p. 261.

<sup>9</sup> The Egyptian corslets are noticed again (ii. 182, and vii. 89). For a description of them, see Sir G. Wilkinson's note to Book ii. ch. 182.

<sup>1</sup> Sheikh Ali Mirza, a son of the well-known Futtah Ali Shah, was accounted the proudest and happiest man in the empire, because, when he rode out on state occasions, he was attended by a body-guard of sixty of his own sons. At the time of Futtah Ali Shah's death his direct descendants amounted to nearly three thousand, some of them being in the fifth degree, and every Persian in consequence felt a pride in being the

subject of such a king. The greatest misfortune, indeed, that can befall a man in Persia is to be childless. When a chief's "hearthstone," as it was said, "was dark," he lost all respect, and hence arose the now universal practice of adoption.—[H. C. R.]

<sup>2</sup> Xenophon, in his romance (Cyrod. i. ii. § 8), makes the first period of education end with the sixteenth or seventeenth year, after which he says there followed a second period of ten years. It was not till the completion of this second period that the Persian became a full citizen (*τέλειος*). In all this, it is evident, we have only the philosophic notions of the Greeks. Perhaps even in Herodotus we have Greek speculations rather than history. He does not appear to have travelled in Persia Proper.

<sup>3</sup> The Persian regard for truth has been questioned by Larcher on the strength of the speech of Darius in Book iii. (chap. 72). This speech, however, is entirely unhistoric. The special estimation in which truth was held among the Persians is evidenced in a remarkable manner by the inscriptions of Darius, where *lying* is taken as the representative of all evil. It is the great calamity of the usurpation of the pseudo-Smerdis, that "then the *lie* became abounding in the land" (Behist. Ins. Col. i. Par. 10). "The Evil One (?) invented *lies* that they

not allowed to come into the sight of their father, but pass their lives with the women. This is done that, if the child die young, the father may not be afflicted by its loss.

137. To my mind it is a wise rule, as also is the following—that the king shall not put any one to death for a single fault, and that none of the Persians shall visit a single fault in a slave with any extreme penalty; but in every case the services of the offender shall be set against his misdoings; and, if the latter be found to outweigh the former, the aggrieved party shall then proceed to punishment.<sup>4</sup>

138. The Persians maintain that never yet did any one kill his own father or mother; but in all such cases they are quite sure that, if matters were sifted to the bottom, it would be found that the child was either a changeling or else the fruit of adultery; for it is not likely, they say, that the real father should perish by the hands of his child.

139. They hold it unlawful to talk of anything which it is unlawful to do. The most disgraceful thing in the world, they think, is to tell a lie; the next worst, to owe a debt: because, among other reasons, the debtor is obliged to tell lies. If a Persian has the leprosy<sup>5</sup> he is not allowed to enter into a city, or to have any dealings with the other Persians; he must, they say, have sinned against the sun. Foreigners attacked by this disorder are forced to leave the country: even white pigeons are often driven away, as guilty of the same offence. They never defile a river with the secretions

should deceive the state" (Col. iv. Par. 4). Darius is favoured by Ormazd, "because he was not a heretic, nor a liar, nor a tyrant" (Col. iv. Par. 13). His successors are exhorted not to cherish, but to cast into utter perdition, "the man who may be a liar, or who may be an evil doer" (ib. Par. 14). His great fear is lest it may be thought that any part of the record which he has set up has been "falsely related," and he even abstains from narrating certain events of his reign "lest to him who may hereafter peruse the tablet, the many deeds that have

been done by him may seem to be falsely recorded" (ib. Par. 6 and 8).

<sup>4</sup> Vide infra, vii. 194.

<sup>5</sup> In the original, two kinds of leprosy are mentioned, the *λεῖπρα* and the *λεῖκη*. There does not appear by the description which Aristotle gives of the latter (Hist. Animal. iii. 11) to have been any essential difference between them. The *λεῖκη* was merely a mild form of leprosy. With the Persian isolation of the leper, compare the Jewish practice (Lev. xiii. 46. 2 Kings vii. 3. xv. 5. Luke xvii. 12).

of their bodies, nor even wash their hands in one; nor will they allow others to do so, as they have a great reverence for rivers. There is another peculiarity, which the Persians themselves have never noticed, but which has not escaped my observation. Their names, which are expressive of some bodily or mental excellence,<sup>6</sup> all end with the same letter—the letter which is called San by the Dorians, and Sigma by the Ionians.<sup>7</sup> Any one who examines will find that the Persian names, one and all without exception, end with this letter.<sup>8</sup>

140. Thus much I can declare of the Persians with entire certainty, from my own actual knowledge. There is another custom which is spoken of with reserve, and not openly, concerning their dead. It is said that the body of a male Persian is never buried, until it has been torn either by a dog or a bird of prey.<sup>9</sup> That the Magi have this custom is beyond

<sup>6</sup> It is apparent from this passage that Herodotus had not any very exact acquaintance with the Persian language; for though it is true enough the Persian names have all a meaning (as the Greek names also have), yet it is rarely that the etymology can be traced to denote physical or mental qualities. They more usually indicate a glorious or elevated station, or dependence on the gods, or worldly possessions. See the list of Persian names occurring in Herodotus and other writers in the notes appended to Book vi.—[H. C. R.]

<sup>7</sup> The Phœnician alphabet, from which the Greeks adopted theirs (*infra*, v. 58), possessed both *san* (Heb. *shin*) and *sigma* (Heb. *samech*). The Greeks, not having the sound of *sh*, did not need the two sibilants, and therefore soon merged them in one, retaining however both in their system of numeration, till they replaced *sigma* by *st*. The Dorians called the sibilant which was kept *san*, the Ionians *sigma*; but the latter use prevailed. The letter came to be generally known as *sigma*, but at the same time it held the place of *san* in the alphabet. (See Busen's *Philosophy of Univ. Hist.* vol. i. p. 258.)

<sup>8</sup> Here Herodotus was again mistaken. The Persian names of men which terminate with a consonant end indeed invariably with the letter *s*, or rather *sh*, as *Kurúsh* (Cyrus), *Dáryavush* (Darius), *Chishpáish* (Teispes), *Hakhámanish*, &c. (Achæmenes). [The *sh* in such cases is the mere nominative ending of the 2nd and 3rd declensions; i.e. of themes ending in *i* and *u*.—H. C. R.] But a large number of Persian names of men were pronounced with a vowel termination, not expressed in writing, and in these the last consonant might be almost any letter. We find on the monuments *Vashtásp* (*a*), *Hystaspes*—*Arshám* (*a*) *Arsames*—*Ariydráman* (*a*), *Ariaramnes*—*Bardiy* (*a*) *Bardius* or *Smerdis*—*Gaumát* (*a*) *Gomates*—*Gaubrux* (*a*) *Gobryas*—&c. &c. The *sigma* in these cases is a mere conventional addition of the Greeks.

<sup>9</sup> Agathias (ii. p. 60) and Strabo (xv. p. 1042) also mention this strange custom, which still prevails among the Parsees wherever they are found, whether in Persia or in India. Chardin relates that there was in his time a cemetery, half a league from Isfahan, consisting of a round tower 35 feet high, without any doorway or other



a doubt, for they practise it without any concealment. The dead bodies are covered with wax, and then buried in the ground.

The Magi are a very peculiar race, differing entirely from the Egyptian priests, and indeed from all other men whatsoever. The Egyptian priests make it a point of religion not to kill any live animals except those which they offer in sacrifice. The Magi, on the contrary, kill animals of all kinds with their own hands,<sup>1</sup> excepting dogs<sup>2</sup> and men. They even seem to take a delight in the employment, and kill, as readily as they do other animals, ants and snakes, and such like flying or creeping things. However, since this has always been their custom, let them keep to it. I return to my former narrative.

141. Immediately after the conquest of Lydia by the Persians, the Ionian and Æolian Greeks sent ambassadors to Cyrus at Sardis, and prayed to become his lieges on the footing which they had occupied under Croesus. Cyrus listened attentively to their proposals, and answered them by a fable. "There was a certain piper," he said, "who was walking one day by the seaside, when he espied some fish; so he began to pipe to them, imagining they would come out to him upon the land. But as he found at last that his hope was vain, he took a net, and enclosing a great draught of fishes, drew them

entrance. Here the Guebres deposited their dead by means of a ladder, and left them to be devoured by the crows, which were to be seen in large numbers about the place. (*Voyage en Perse*, tom. ii. p. 186.) Such towers exist throughout India, wherever the Parsees are numerous. The bodies are laid on iron bars sloping inwards. When the flesh is gone, the bones slip through between the bars, or sliding down them fall in at the centre, where there is an open space left for the purpose. A similar practice of exposing dead bodies to wild beasts or birds of prey prevails among the Mongols. (See Huc's *Tartary and Thibet*.)

<sup>1</sup> This would seem to be an exaggeration of the Zoroastrian practice of killing the animals supposed to have been created by the Evil Principle, Ahriman, such as frogs, toads, snakes, mice, lizards, flies, &c. (See the author's *Ancient Monarchies*, vol. ii. p. 351, 2nd edition.)

<sup>2</sup> The dog is represented in the *Zendavesta* as the special animal of Ormazd, and is still regarded with peculiar reverence by the Parsees. On one of the magnificent tombs at the Chehl-Minar, of which Chardin has given an accurate drawing (plate 68), a row of dogs is the ornament of the entablature.

ashore. The fish then began to leap and dance; but the piper said, 'Cease your dancing now, as you did not choose to come and dance when I piped to you.' Cyrus gave this answer to the Ionians and Æolians, because, when he urged them by his messengers to revolt from Cræsus, they refused; but now, when his work was done, they came to offer their allegiance. It was in anger, therefore, that he made them this reply. The Ionians, on hearing it, set to work to fortify their towns, and held meetings at the Panionium,<sup>3</sup> which were attended by all excepting the Milesians, with whom Cyrus had concluded a separate treaty, by which he allowed them the terms they had formerly obtained from Cræsus. The other Ionians resolved, with one accord, to send ambassadors to Sparta to implore assistance.

142. Now the Ionians of Asia, who meet at the Panionium, have built their cities in a region where the air and climate are the most beautiful in the whole world: for no other region is equally blessed with Ionia, neither above it nor below it, nor east nor west of it. For in other countries either the climate is over cold and damp, or else the heat and drought are sorely oppressive. The Ionians do not all speak the same language, but use in different places four different dialects. Towards the south their first city is Miletus, next to which lie Myus and Priêné;<sup>4</sup> all these three are in Caria and have the

<sup>3</sup> *Infra*, ch. 148, note <sup>1</sup>.

<sup>4</sup> Miletus, Myus, and Priêné all lay near the mouth of the Mæander (the modern *Mendere*). At their original colonisation they were all maritime cities. Miletus stood at the northern extremity of a promontory formed by the mountain-range called Grius, commanding the entrance of an extensive bay which washed the base of the four mountains, Grius, Latmus, and Titanus, south of the Mæander, and Mycalé, a continuation of the great range of Messogis, north of that stream. This bay, called the bay of Latmus, was about 25 miles in its greatest length, from near Latmus to Priêné. Its

depth, from Miletus to Myus, was above 5 miles. Myus stood nearly in the centre of the bay, at the foot of Titanus; Priêné, at its northern extremity, under the hill of Mycalé. Into this bay the Mæander poured its waters, and the consequence was the perpetual formation of fresh land. (*Vide infra*, ii. 10, where Herodotus notes the fact.) Priêné, by the time of Strabo, was 40 stadia (4½ miles) from the sea (xii. p. 827). Myus had been rendered uninhabitable by the growth of the alluvium, forming hollows in its vicinity, where the stagnant water generated swarms of mosquitoes (Strab. xiv. p. 912; Pausan. vii. ii.

same dialect. Their cities in Lydia are the following: Ephesus, Colophon, Lebedus, Teos, Clazomenæ, and Phocæa.<sup>5</sup> The inhabitants of these towns have none of the peculiarities of speech which belong to the three first-named cities, but use a dialect of their own. There remain three other Ionian towns, two situate in isles, namely, Samos and Chios; and one upon the mainland, which is Erythræ. Of these Chios and Erythræ have the same dialect, while Samos possesses a language peculiar to itself.<sup>6</sup> Such are the four varieties of which I spoke.

143. Of the Ionians at this period, one people, the Milesians, were in no danger of attack, as Cyrus had received them into alliance. The islanders also had as yet nothing to fear, since Phœnicia was still independent of Persia, and the Persians themselves were not seafaring people. The Milesians had separated from the common cause solely on account of the extreme weakness of the Ionians: for, feeble as the power of the entire Hellenic race was at that time, of all its tribes the Ionic was by far the feeblest and least esteemed, not possessing a single State of any mark excepting Athens. The Athenians and most of the other Ionic States over the world, went so far in their dislike of the name as actually to lay it aside; and even at the present day the greater number of

[ 7). Since the time of these geographical changes have been even more astonishing. The soil brought down by the Mæander has filled up the whole of the northern portion of the gulf, so that Miletus, Myus, and Priene now stand on the outskirts of a great alluvial plain, which extends even beyond Miletus, 4 or 5 miles seawards. Ladié, and the other islands which lay off the Milesian shore, are become part of the continent, rising, like the rock of Dumbarton, from the marshy soil. The southern portion of the gulf of Latmus is become a lake, the lake of Bafî, which is now 7 or 8 miles from the sea at the nearest point. The difference between the ancient and modern geography will be

best seen by comparing the charts. (See pp. 268, 269.)

<sup>5</sup> These cities are enumerated in the order in which they stood, from south to north. Erythræ lay on the coast opposite Chios, between Teos and Clazomenæ.

<sup>6</sup> According to Suidas, Herodotus emigrated to Samos from Halicarnassus on account of the tyranny of Lygdamis, grandson of Artemisia, and there exchanged his native Doric for the Ionic dialect in which he composed his history. If this account be true, we must consider that we have in the writings of Herodotus the Samian variety of the Ionic dialect. But little dependance can be placed on Suidas.

them seem to me to be ashamed of it.<sup>7</sup> But the twelve cities in Asia have always gloried in the appellation; they gave the temple which they built for themselves the name of the Panionium, and decreed that it should not be open to any of the other Ionic States; no State, however, except Smyrna, has craved admission to it.

144. In the same way the Dorians of the region which is now called the Pentapolis, but which was formerly known as the Doric Hexapolis, exclude all their Dorian neighbours from their temple, the Triopium:<sup>8</sup> nay, they have even gone so far



Ancient.

<sup>7</sup> The old Pelasgic tribes, when once Hellenised, were apt to despise their proper ethnic appellations. As with the Ionians, so it was with the Dryopians, who generally contemned their name, as Pausanias tells us (iv. xxxiv. § 6). Here again, however, there was an exception, Asinians, unlike other Dryopians, glorying in the title (ib.).

<sup>8</sup> The Triopium was built on a promontory of the same name within the territory of the Cnidians. It has been usual to identify the promontory with the small peninsula (now Cape Krio) which, according to Strabo (xiv. p. 938), was once an island, and was afterwards joined by a causeway to the city of Cnidus. (See *Ionian Antiq.* vol.

as to shut out from it certain of their own body who were guilty of an offence against the customs of the place. In the games which were anciently celebrated in honour of the Triopian Apollo,<sup>9</sup> the prizes given to the victors were tripods of brass; and the rule was that these tripods should not be carried away from the temple, but should then and there be dedicated to the god. Now a man of Halicarnassus, whose name was Agasicles, being declared victor in the games, in open contempt of the law took the tripod home to his own house, and there hung it against the wall. As a punishment



iii. p. 2. Beaufort's Karamania, Map, app. p. 81. Texier, *Asie Mineure*, vol. iii. plate 159.) But from the notice contained in Scylax (*Peripl.* p. 91), and from the narrative in Thucydides (viii. 35), it is evident that the Triopian cape was not Cape Krio, on which stood a part of the town of Cnidus (Strab. l. s. c.), but a promontory further to the north, probably that

immediately above Cape Krio. No remains of the ancient temple have yet been found, but perhaps the coast has not been sufficiently explored above Cnidus.

<sup>9</sup> An inscription found at Cnidus mentions a *γυμνασιον* as occurring every fifth year. (See Hamilton's *Asia Minor*, vol. ii. p. 460.) The games are said to have been cele-

for this fault, the five other cities, Lindus, Ialyssus, Cameirus, Cos, and Cnidus, deprived the sixth city, Halicarnassus, of the right of entering the temple.<sup>1</sup>

145. The Ionians founded twelve cities in Asia, and refused to enlarge the number on account (as I imagine) of their having been divided into twelve States when they lived in the Peloponnese;<sup>2</sup> just as the Achæans, who drove them out, are at the present day. The first city of the Achæans after



brated in honour of Neptune and the Nymphs, as well as of Apollo. (Schol. ad Theocr. Id. xvii. 69.)

<sup>1</sup> Lindus, Ialyssus, and Cameirus were in Rhodes; Cos was on the island of the same name, at the mouth of the Ceramic Gulf. Cnidus and Halicarnassus were on the mainland, the former near to the Triopium, the latter on the north shore of the Ceramic Gulf, on the site now occupied by *Boodroom*. These six cities formed an Amphictyony, which held its meetings at the temple of Apollo, called the Triopium, near Cnidus, the most central of the cities. (Schol. ad Theocrit. l. s. c.)

There were, as Herodotus indicates,

many other Doric settlements on these coasts. The principal appear to have been Myndus and Iassus to the north, and Phasélis to the east, upon the continent, Carpathus and Symé, on their respective islands. Concerning the site of Phasélis, vide *infra*, ii. 178, note.

<sup>2</sup> According to the common tradition, the Achæans, expelled by the Dorians from Argolis, Laconia, and Messenia, at the time of the return of the Heracleids (B.C. 1104 in the ordinary chronology), retired northwards, and expelled the Ionians from their country, which became the Achæa of History. (Vide *infra*, vii. 94.)

Sicyon, is Pelléné, next to which are Ægeira, Ægæ upon the Crathis, a stream which is never dry, and from which the Italian Crathis<sup>3</sup> received its name,—Bura, Helicé—where the Ionians took refuge on their defeat by the Achæan invaders,—Ægium, Rhypes, Patreis, Phareis, Olenus on the Peirus, which is a large river,—Dymé and Tritæis, all seaport towns except the last two, which lie up the country.

146. These are the twelve divisions of what is now Achæa, and was formerly Ionia; and it was owing to their coming from a country so divided that the Ionians, on reaching Asia, founded their twelve States:<sup>4</sup> for it is the height of folly to maintain that these Ionians are more Ionian than the rest, or in any respect better born, since the truth is that no small portion of them were Abantians from Eubœa, who are not even Ionians in name; and, besides, there were mixed up with the emigration, Minyæ from Orchomenus, Cadmeians, Dryopians, Phocians from the several cities of Phocis, Molossians, Arcadian Pelasgi, Dorians from Epidaurus, and many other distinct tribes.<sup>5</sup> Even those who came from the Prytanæum of Athens,<sup>6</sup> and reckon themselves the purest Ionians

<sup>3</sup> The Italian Crathis ran close by our author's adopted city, Thurium. (*infra*, v. 45, Strab. vi. p. 378).

<sup>4</sup> It may be perfectly true, as has been argued by Raoul-Rochette (*tom. iii. p. 83*) and Mr. Grote (*vol. iii. part i. ch. xiii.*), that the Ionic colonisation of Asia Minor, instead of being the result of a single great impulse, was the consequence of a long series of distinct and isolated efforts on the part of many different states; and yet there may be the connexion which Herodotus indicates between the twelve cities of Achæa and the twelve states of Asiatic Ionians. The sacred number of the Ionians may have been twelve, and no other number may have been thought to constitute a perfect Amphictyony. In the same way the Etruscans in Italy (whether they moved northwards or southwards) formed their later confederacy of the

same number of cities as their earlier. (Livy, v. 33.)

<sup>5</sup> The Orchomenian Minyæ founded Teos (Pausan. vii. iii. § 7), the Phocians Phocæa (*ibid.*). Abantians from Eubœa were mingled with Ionians in Chios (*Ion. ap. Pausan. vii. iv. § 6*). Cadmeians formed a large proportion of the settlers at Priêné, which was sometimes called Cadmé (Strab. xiv. p. 912). Attica had served as a refuge to fugitives from all quarters (*see Thucyd. i. 2*).

<sup>6</sup> This expression alludes to the solemnities which accompanied the sending out of a colony. In the Prytanæum, or Government-house, of each state was preserved the sacred fire, which was never allowed to go out, whereon the life of the state was supposed to depend. When a colony took its departure, the leaders went in solemn procession to the Prytanæum of

of all, brought no wives with them to the new country, but married Carian girls, whose fathers they had slain. Hence these women made a law, which they bound themselves by an oath to observe, and which they handed down to their daughters after them, "That none should ever sit at meat with her husband, or call him by his name;" because the invaders slew their fathers, their husbands, and their sons, and then forced them to become their wives. It was at Miletus that these events took place.

147. The kings, too, whom they set over them, were either Lycians, of the blood of Glaucus,<sup>7</sup> son of Hippolochus, or Pylian Caucons<sup>8</sup> of the blood of Codrus, son of Melanthus; or else from both those families. But since these Ionians set more store by the name than any of the others, let them pass for the pure-bred Ionians; though truly all are Ionians who have their origin from Athens, and keep the Apaturia.<sup>9</sup> This

the mother city, and took fresh fire from the sacred hearth, which was conveyed to the Prytanæum of the new settlement.

<sup>7</sup> See Hom. II. ii. 876.

<sup>8</sup> The Caucons are reckoned by Strabo among the earliest inhabitants of Greece, and associated with the Pelasgi, Leleges, and Dryopes (vii. p. 465). Like their kindred tribes, they were very widely spread. Their chief settlements, however, appear to have been on the north coast of Asia Minor, between the Mariandynians and the river Parthenius (Strab. xii. p. 785), and on the west coast of the Peloponnese in Messenia, Elis, and Triphylia. (Strab. viii. p. 496-7; Arist. Fr. 135.) In this last position they are mentioned by Homer (Od. iii. 366) and by Herodotus, both here, and in Book iv. ch. 148. Homer probably alludes to the eastern Caucons in II. x. 429, and xx. 329. They continued to exist under the name of Canconitæ, or Canconiatæ, in Strabo's time, on the Parthenius (comp. viii. p. 501, and xii. p. 786), and are even mentioned by Ptolemy

(v. 1) as still inhabiting the same region. From the Peloponnese the race had entirely disappeared when Strabo wrote, but had left their name to the river Caucon, a small stream in the north-western corner of the peninsula. (Strab. viii. 496.)

<sup>9</sup> The Apaturia (ἅ (= ἅμα) πατρῴα) was the solemn annual meeting of the phratries, for the purpose of registering the children of the preceding year whose birth entitled them to citizenship. It took place in the month Pyanepsion (November), and lasted three days. On the first day, called *Δοπρία*, the members of each phratry either dined together at the Phratrion, or were feasted at the house of some wealthy citizen. On the second day (*Ἀνδρόθωρις*), solemn sacrifice was offered to Jupiter Phratrion. After these preliminaries, on the third day (*Κουπεθῶρις*) the business of the festival took place. Claims were made, objections were heard, and the registration was effected. (See Larcher's note, vol. i. pp. 420-2, and Smith's Dict. of Antiquities, in voc. Ἀπαυρῶρια.)



is a festival which all the Ionians celebrate, except the Ephesians and the Colophonians, whom a certain act of bloodshed excludes from it.

148. The Panionium<sup>1</sup> is a place in Mycalé, facing the north, which was chosen by the common voice of the Ionians and made sacred to Heliconian Neptune.<sup>2</sup> Mycalé itself is a promontory of the mainland, stretching out westward towards Samos, in which the Ionians assemble from all their States to keep the feast of the Panionia.<sup>3</sup> The names of festivals, not only among the Ionians but among all the Greeks, end, like the Persian proper names, in one and the same letter.

149. The above-mentioned, then, are the twelve towns of the Ionians. The Æolic cities are the following:—Cymé, called also Phriconis, Larissa, Neonteichus, Temnus, Cilla, Notium, Ægiroëssa, Pitané, Ægææ, Myrina, and Gryneia.<sup>4</sup>

<sup>1</sup> Under the name of Panionium are included both a tract of ground and a temple. It is the former of which Herodotus here speaks particularly, as the place in which the great Pan-Ionic festival was held. The spot was on the north side of the promontory of Mycalé, at the foot of the hill, three stadia (about a third of a mile) from the shore (Strab. xiv. p. 916). The modern village of *Tchangelî* is supposed, with reason, to occupy the site. It is the only place on that steep and mountainous coast where an opening for a temple occurs; and here in a church on the sea-shore Sir W. Gell found an inscription in which the word "Panionium" occurred twice. (Leake's *Asia Minor*, p. 260.) The Panionium was in the territory of Priène, and consequently under the guardianship of that state.

<sup>2</sup> Heliconian Neptune was so called from Helicé, which is mentioned above among the ancient Ionian cities in the *Peloponnesus* (ch. 145). This had been the central point of the old confederacy, and the temple there had been in old times their place of meeting. *Pausanias* calls it *ἑλισιαίων* (vii. xiv. § 4). The temple at Mycalé in the new Amphictyony occupied the place

of that at Helicé in the old. (Comp. Clitophon, Fr. 5.)

<sup>3</sup> It is remarkable that Thucydides, writing so shortly after Herodotus, should speak of the Pan-Ionic festival at Mycalé as no longer of any importance, and regard it as practically superseded by the festival of the Ephesia, held near Ephesus (iii. 104). Still the old feast continued, and was celebrated as late as the time of Augustus (Strabo, xiv. p. 916).

<sup>4</sup> In this enumeration Herodotus does not observe any regular order. Proceeding from south to north, the Æolic cities (so far as they can be located with any certainty) occur in the following sequence:—Smyrna, Temnus, Neonteichus, Larissa, Cymé, Ægææ, Myrina, Gryneium, Pitané. Five of these, Pitané, Gryneium, Myrina, Cymé, and Smyrna, were upon the coast. The others lay inland.

Ægiroëssa is not mentioned by any author but Herodotus, and Stephen, quoting him. Herodotus, on the other hand, omits Elara, near the mouth of the Caicus, which Strabo and Stephen mention as one of the principal Æolian cities. Possibly, therefore, Ægiroëssa is another name for Elara. Æolia, according to this view,

These are the eleven ancient cities of the Æolians. Originally, indeed, they had twelve cities upon the mainland, like the Ionians, but the Ionians deprived them of Smyrna, one of the number. The soil of Æolis is better than that of Ionia, but the climate is less agreeable.

150. The following is the way in which the loss of Smyrna happened. Certain men of Colophon had been engaged in a sedition there, and being the weaker party were driven by the others into banishment. The Smyrnæans received the fugitives, who, after a time, watching their opportunity, while the inhabitants were celebrating a feast to Bacchus outside the walls, shut to the gates, and so got possession of the town.<sup>5</sup> The Æolians of the other States came to their aid, and terms were agreed on between the parties, the Ionians consenting to give up all the moveables, and the Æolians making a surrender of the place. The expelled Smyrnæans were distributed among the other States of the Æolians, and were everywhere admitted to citizenship.

151. These, then, were all the Æolic cities upon the mainland, with the exception of those about Mount Ida, which made no part of this confederacy.<sup>6</sup> As for the islands, Lesbos

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reached from the mouth of the Evenus (the modern *Kosak*) to the interior recess of the bay of Smyrna. There was an interruption, however, in the coast line, as the Ionic colony of Phocæa intervened between Smyrna and Cymé. Still in all probability the territory was continuous inland, reaching across the plain of the Hermus; Larissa to the north and Temnus to the south of the Hermus forming the links which connected Smyrna with the rest of the Amphictyony. (See Kiepert's Supplementary Maps, Berlin, 1851.)

The territory was a narrow strip along the shores of the Elæitic Gulf, but extended inland considerably up the rich valleys of the Hermus and Caicus; Pergamus in the one valley, and Magnesia (under Sipylus) in the other, being included within the limits of Æolis.

<sup>5</sup> Such treachery was not without a parallel in ancient times. Herodotus relates a similar instance in the conduct of the Samians, who, when invited by the Zancleans to join them in colonising Calé Acté, finding Zanclé undefended, seized it, and took it for their own (*infra*, vi. 23).

<sup>6</sup> The district here indicated, and commonly called the Troad, extended from Adramyttium on the south to Priapus on the north, a city lying on the Propontis, nearly due north of Adramyttium. It was much larger than the proper Æolis, and contained a vast number of cities, of which Assus and Antandrus were the chief. This district was mainly colonised from Lesbos. (Pausan. vi. iv. § 5; Strabo, xiii. pp. 885, 892.)

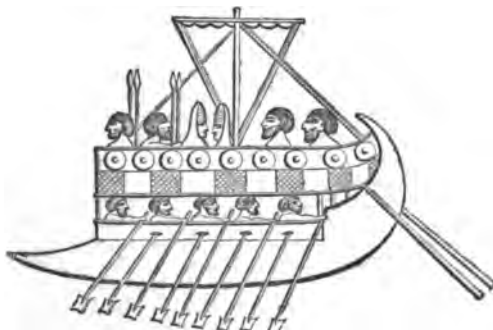
contains five cities.<sup>7</sup> Arisba, the sixth, was taken by the Methymnæans, their kinsmen, and the inhabitants reduced to slavery. Tenedos contains one city, and there is another which is built on what are called the Hundred Isles.<sup>8</sup> The Æolians of Lesbos and Tenedos, like the Ionian islanders, had at this time nothing to fear. The other Æolians decided in their common assembly to follow the Ionians, whatever course they should pursue.

152. When the deputies of the Ionians and Æolians, who had journeyed with all speed to Sparta, reached the city, they chose one of their number, Pythermus, a Phocæan, to be their spokesman. In order to draw together as large an audience as possible, he clothed himself in a purple garment, and so attired stood forth to speak. In a long discourse he besought the Spartans to come to the assistance of his countrymen, but they were not to be persuaded, and voted against sending any succour. The deputies accordingly went their way, while the Lacedæmonians, notwithstanding the refusal which they had given to the prayer of the deputation, despatched a penteconter<sup>9</sup> to the Asiatic coast with certain Spartans on board,

<sup>7</sup> The five Lesbian cities were, Mytilêné, Methymna, Antissa, Eresus, and Pyrrha. (Seylax. Periplus. p. 87; Strabo, xiii. p. 885-7.)

<sup>8</sup> These islands lay off the promon-

tory which separated the bay of Atarneus from that of Adramyttium, opposite to the northern part of the island of Lesbos. They are said to be nearly forty in number. (Bähr in loc.)



<sup>9</sup> Penteconters were ships with fifty rowers, twenty-five of a side, who sat

on a level, as is customary in row-boats at the present day. Biremes

for the purpose, as I think, of watching Cyrus and Ionia. These men, on their arrival at Phocæa, sent to Sardis Lacrines, the most distinguished of their number, to prohibit Cyrus, in the name of the Lacedæmonians, from offering molestation to any city of Greece, since they would not allow it.

153. Cyrus is said, on hearing the speech of the herald, to have asked some Greeks who were standing by, "Who these Lacedæmonians were, and what was their number, that they dared to send him such a notice?"<sup>1</sup> When he had received their reply, he turned to the Spartan herald and said, "I have never yet been afraid of any men who have a set place in the middle of their city where they come together to cheat each other and forswear themselves. If I live, the Spartans shall have troubles enough of their own to talk of, without concerning themselves about the Ionians." Cyrus intended these words as a reproach against all the Greeks, because of their having market-places where they buy and sell, which is a custom unknown to the Persians, who never make purchases in open marts, and indeed have not in their whole country a single market-place.<sup>2</sup>

After this interview Cyrus quitted Sardis, leaving the city under the charge of Tabalus, a Persian, but appointing Pactyas, a native, to collect the treasure belonging to Cræsus and the other Lydians, and bring it after him.<sup>3</sup>

(*δίκηρς*), triremes (*τρίηρς*), &c., were ships in which the rowers sat in ranks, some above the others. Biremes were probably of Phœnician invention. They were certainly known to the Assyrians in the time of Sennacherib, probably through that people. The subjoined representation is from the palace of that monarch at Kouyunjik. Triremes are said to have been invented about a century and a half before Cyrus by the Corinthians (Thucyd. i. 13), but were for a long time very little used. The navy of Polycrates consisted of penteconters. (Vide *infra*, iii. 59.)

<sup>1</sup> Compare v. 73 and 105.

<sup>2</sup> Markets in the strict sense of the word are still unknown in the East, where the bazaars, which are collections of shops, take their place. The Persians of the nobler class would neither buy nor sell at all, since they would be supplied by their dependants and through presents with all that they required for the common purposes of life. (Cf. Strab. xv. p. 1042, ἀγορὰς οὐχ ἔκτισται· οὐτε γὰρ πωλοῦσιν οὐτ' ἀγορεύουσι.) Those of lower rank would buy at the shops, which were not allowed in the Forum, or public place of meeting (Xen. Cyrop. i. ii. § 3).

<sup>3</sup> Heeren (As. Nat. i. p. 338, E. T.) regards this as the appointment of a

Cyrus himself proceeded towards Agbatana, carrying Crœsus along with him, not regarding the Ionians as important enough to be his immediate object. Larger designs were in his mind. He wished to war in person against Babylon, the Bactrians, the Sacæ,<sup>4</sup> and Egypt; he therefore determined to assign to one of his generals the task of conquering the Ionians.

154. No sooner, however, was Cyrus gone from Sardis than Pactyas induced his countrymen to rise in open revolt against him and his deputy Tabalus. With the vast treasures at his disposal he then went down to the sea, and employed them in hiring mercenary troops, while at the same time he engaged the people of the coast to enrol themselves in his army. He then marched upon Sardis, where he besieged Tabalus, who shut himself up in the citadel.

155. When Cyrus, on his way to Agbatana, received these tidings, he turned to Crœsus and said, "Where will all this end, Crœsus, thinkest thou? It seemeth that these Lydians will not cease to cause trouble both to themselves and others. I doubt me if it were not best to sell them all for slaves. Methinks what I have now done is as if a man were to 'kill

native satrap, and dates the division of offices, which obtained in later times, from the very beginning of the conquest of Cyrus. But it does not appear that Pactyas had any permanent office. He was to collect the treasures of the conquered people, and bring them (*κομίζειν*) with him to Ecbatana. Tabalus appears to have been left the sole governor of Sardis.

<sup>4</sup> Ctesias placed the conquest of the Bactrians and the Sacæ before the capture of Crœsus (Persic. Excerpt. § 2-4). Herodotus appears to have regarded their subjection as taking place between the Lydian and the Babylonian wars. (Vide *infra*, ch. 177.) Bactria may be regarded as fairly represented by the modern Balkh. The Sacæ (Scyths) are more difficult to locate; it only appears that their country bordered upon and lay

beyond Bactria. Probably the sixteen years which intervened between the capture of Sardis (a.c. 554) and the taking of Babylon (a.c. 538) were occupied with those extensive conquests to the north and north-east, by which the Hyrcanians, Parthians, Sogdians, Arians of Herat, Sarangians, Chorasmians, Gandarians, &c. (as well as the Bactrians and the Sacæ), were brought under the Persian yoke. At least there is no reason to believe these tribes to have formed any part either of the ancient Persian kingdom (*supra*, ch. 125) or of the Median empire.

[Pliny (lib. vi. c. 23) has preserved a tradition of the destruction of Capiasa, in Capiasene, at the foot of the Median Caucasus (*Kafshân*, in the district of *Kohistán*, north of Cabûl), by Cyrus in one of his expeditions to the eastward.—H. C. R.]

the father and then spare the child.'<sup>5</sup> Thou, who wert something more than a father to thy people, I have seized and carried off, and to that people I have entrusted their city. Can I then feel surprise at their rebellion?" Thus did Cyrus open to Cræsus his thoughts; whereat the latter, full of alarm, lest Cyrus should lay Sardis in ruins, replied as follows: "Oh! my king, thy words are reasonable; but do not, I beseech thee, give full vent to thy anger, nor doom to destruction an ancient city, guiltless alike of the past and of the present trouble. I caused the one, and in my own person now pay the forfeit. Pactyas has caused the other, he to whom thou gavest Sardis in charge; let him bear the punishment. Grant, then, forgiveness to the Lydians, and to make sure of their never rebelling against thee, or alarming thee more, send and forbid them to keep any weapons of war, command them to wear tunics under their cloaks, and to put buskins upon their legs, and make them bring up their sons to cithern-playing, harping, and shop-keeping. So wilt thou soon see them become women instead of men, and there will be no more fear of their revolting from thee."

156. Cræsus thought the Lydians would even so be better off than if they were sold for slaves, and therefore gave the above advice to Cyrus, knowing that, unless he brought forward some notable suggestion, he would not be able to persuade him to alter his mind. He was likewise afraid lest, after escaping the danger which now pressed, the Lydians at some future time might revolt from the Persians and so bring themselves to ruin. The advice pleased Cyrus, who consented to forego his anger and do as Cræsus had said. Thereupon he summoned to his presence a certain Mede, Mazares by name, and charged him to issue orders to the Lydians in accordance with the terms of Cræsus' discourse. Further, he commanded him to sell for slaves all who had joined the Lydians

<sup>5</sup> The licence by which Cyrus is made to quote the Greek poet Stasinus is scarcely defensible. (For the line

referred to, see Aristot. Rhet. ii. 21, and Clem. Al. Strom. vi. p. 747.)

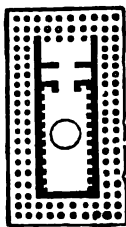
in their attack upon Sardis, and above aught else to be sure that he brought Pactyas with him alive on his return. Having given these orders, Cyrus continued his journey towards the Persian territory.

157. Pactyas, when news came of the near approach of the army sent against him, fled in terror to Cymé. Mazares, therefore, the Median general, who had marched on Sardis with a detachment of the army of Cyrus, finding on his arrival that Pactyas and his troops were gone, immediately entered the town. And first of all he forced the Lydians to obey the orders of his master, and change (as they did from that time) their entire manner of living.<sup>6</sup> Next, he despatched messengers to Cymé, and required to have Pactyas delivered up to him. On this the Cymæans resolved to send to Branchidæ and ask the advice of the god. Branchidæ<sup>7</sup> is situated

<sup>6</sup> Mr. Grote (vol. iv. p. 258) observes with reason, that "the conversation here reported, and the deliberate plan for enervating the Lydian character supposed to be pursued by Cyrus, is evidently an hypothesis to explain the contrast between the Lydians whom the Greeks saw before them, after two or three generations of slavery, and the old irresistible horsemen of whom they had heard in fame." This is far better than, with Heeren. (*As. Nat.* vol. i. p. 341), to regard such treatment of a conquered people as part of the regular system of the Persian despotism.

<sup>7</sup> The temple of Apollo at Branchidæ and the port Panormus still remain. The former is twelve miles from Miletus, nearly due south. It lies near the shore, about two miles inland from Cape *Monodendri*. It is a magnificent ruin of Ionic architecture. Dr. Chandler says of it: "The memory of the pleasure which this spot afforded me will not be soon or easily erased. The columns yet entire are so exquisitely fine, the marble mass so vast and noble, that it is impossible perhaps to conceive greater beauty and majesty of ruin." (*Travels*, vol. i. ch.

xlili. p. 174.) A fine view of the ruins is given by M. Texier (*Asie Mineure*, vol. ii. opp. p. 326), and a tolerable one in the *Ionian antiquities* published by the Dilettanti Society (vol. i. plate 2). The temple appears to have been, next to that of Diana at Ephesus, the largest of the Asiatic fænes. (See Leake's *Asia Minor*, Notes, p. 348.) Only three of the pillars are now standing. (Texier, vol. i. p. 45.)



Plan of the Temple.  
Length, 304 feet; breadth, 185 feet.

The port of Panormus was discovered by Dr. Chandler in the vicinity of the temple. "In descending from the mountain toward the gulf," he says, "I had remarked in the sea something

in the territory of Miletus, above the port of Panormus. There was an oracle there, established in very ancient times, which both the Ionians and Æolians were wont often to consult.

158. Hither therefore the Cymæans sent their deputies to make inquiry at the shrine, "What the gods would like them to do with the Lydian, Pactyas?" The oracle told them, in reply, to give him up to the Persians. With this answer the messengers returned, and the people of Cymé were ready to surrender him accordingly; but as they were preparing to do so, Aristodicus, son of Heraclides, a citizen of distinction, hindered them. He declared that he distrusted the response, and believed that the messengers had reported it falsely; until at last another embassy, of which Aristodicus himself made part, was despatched, to repeat the former inquiry concerning Pactyas.

159. On their arrival at the shrine of the god, Aristodicus, speaking on behalf of the whole body, thus addressed the oracle: "Oh! king, Pactyas the Lydian, threatened by the Persians with a violent death, has come to us for sanctuary, and lo, they ask him at our hands, calling upon our nation to deliver him up. Now, though we greatly dread the Persian power, yet have we not been bold to give up our suppliant, till we have certain knowledge of thy mind, what thou wouldst have us to do." The oracle thus questioned gave the same answer as before, bidding them surrender Pactyas to the Persians; whereupon Aristodicus, who had come prepared for such an answer, proceeded to make the circuit of the temple, and to take all the nests of young sparrows and other birds that he could find about the building. As he was thus employed, a voice, it is said, came forth from the inner sanctuary, addressing Aristodicus in these words: "Most

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white,—and going afterwards to examine it, found the remains of a circular pier belonging to the port, which was called Panormus. The

stones, which are marble, and about six feet in diameter, extend from near the shore, where are traces of buildings." (*Travels*, vol. i. p. 173.)



impious of men, what is this thou hast the face to do? Dost thou tear my suppliants from my temple?" Aristodicus, at no loss for a reply, rejoined, "Oh, king, art thou so ready to protect thy suppliants, and dost thou command the Cymæans to give up a suppliant?" "Yes," returned the god, "I do command it, that so for the impiety you may the sooner perish, and not come here again to consult my oracle about the surrender of suppliants."

160. On the receipt of this answer the Cymæans, unwilling to bring the threatened destruction on themselves by giving up the man, and afraid of having to endure a siege if they continued to harbour him, sent Pactyas away to Mytiléné. On this Mazares despatched envoys to the Mytilenæans to demand the fugitive of them, and they were preparing to give him up for a reward (I cannot say with certainty how large, as the bargain was not completed), when the Cymæans, hearing what the Mytilenæans were about, sent a vessel to Lesbos, and conveyed away Pactyas to Chios. From hence it was that he was surrendered. The Chians dragged him from the temple of Minerva Poliuchus<sup>8</sup> and gave him up to the Persians, on condition of receiving the district of Atarneus, a tract of Mysia opposite to Lesbos,<sup>9</sup> as the price of the surrender.<sup>1</sup> Thus did Pactyas fall into the hands of his pursuers, who kept a strict

<sup>8</sup> That is, "Minerva, Guardian of the citadel," which was the *πόλις* (*polis*) of each city. Not only at Athens, but among the Ionian cities generally, there was a temple of Minerva (*Ἀθήνη*) within the precincts of the Acropolis. Homer even puts one in the citadel of Ilium. (*Iliad*, vi. 297.)

<sup>9</sup> Atarneus lay to the north of the *Æolis* of Herodotus, almost exactly opposite to Mytiléné. There was a town of the same name within the territory. Its vicinity to the river Cæcus is indicated below (vi. 28). It continued in later times to be Chian territory. (See the story of Hermotimus, viii. 106, and cf. Scylax. *Periplus*, p. 88.)

<sup>1</sup> The Pseudo-Plutarch ascribes the whole of this narrative to the 'malignity' of Herodotus (*De Malign. Herod.*, p. 859), and quotes Charon of Lampascus as conclusive against its truth. But the silence of Charon proves nothing, and the passage quoted from him is quite consistent with the statements made by Herodotus. There is no need, with Bähr (*in loc.*), to dispute the veracity of Charon. Charon wrote—"Pactyas, when he heard of the approach of the Persian army, fled first to Mytiléné, afterwards to Chios. Cyrus however obtained possession of him." A man might write so, believing all that Herodotus related. See Mr. Grote's note (vol. iv. p. 270)

watch upon him, that they might be able to produce him before Cyrus. For a long time afterwards none of the Chians would use the barley of Atarneus to place on the heads of victims, or make sacrificial cakes of the corn grown there, but the whole produce of the land was excluded from all their temples.

161. Meanwhile Mazares, after he had recovered Pactyas from the Chians, made war upon those who had taken part in the attack on Tabalus, and in the first place took Priêné and sold the inhabitants for slaves, after which he overran the whole plain of the Mæander and the district of Magnesia,<sup>2</sup> both of which he gave up for pillage to the soldiery. He then suddenly sickened and died.

162. Upon his death Harpagus was sent down to the coast to succeed to his command. He also was of the race of the Medes, being the man whom the Median king, Astyages, feasted at the unholy banquet, and who lent his aid to place Cyrus upon the throne. Appointed by Cyrus to conduct the war in these parts, he entered Ionia, and took the cities by means of mounds. Forcing the enemy to shut themselves up within their defences, he heaped mounds of earth against their walls,<sup>3</sup> and thus carried the towns. Phocæa was the city against which he directed his first attack.

163. Now the Phocæans were the first of the Greeks who performed long voyages, and it was they who made the Greeks acquainted with the Adriatic and with Tyrrhenia, with Iberia, and the city of Tartessus.<sup>4</sup> The vessel which they used in

<sup>2</sup> Not Magnesia under Sipylus, but Magnesia on the Mæander, one of the few ancient Greek settlements situated far inland. Its site is the modern Inekbazar (not Guzel-hissar, as Chandler supposed, which is Tralles) on the north side of the Mæander, about one mile and a half from it, and thirty miles from the sea. (Leake, pp. 243-245.)

<sup>3</sup> This plan seems not to have been known to the Lydians. The Persians

had learnt it, in all probability, from the Assyrians, by whom it had long been practised. (2 Kings xix. 32. Isaiah xxxvii. 33. Layard's Nineveh and Babylon, pp. 73, 149, &c.) A detailed account of this mode of attack, and the way of meeting it, is given by Thucyd. (ii. 75-6).

<sup>4</sup> The Iberia of Herodotus is the Spanish Peninsula. Tartessus was a colony founded there very early by the Phœnicians. It was situated be-

their voyages was not the round-built merchant-ship, but the long penteconter. On their arrival at Tartessus, the king of the country, whose name was Arganthônus, took a liking to them. This monarch reigned over the Tartessians for eighty years,<sup>5</sup> and lived to be a hundred and twenty years old. He regarded the Phocæans with so much favour as, at first, to beg them to quit Ionia and settle in whatever part of his country they liked. Afterwards, finding that he could not prevail upon them to agree to this, and hearing that the Medæ were growing great in their neighbourhood, he gave them money to build a wall about their town, and certainly he must have given it with a bountiful hand, for the town is many furlongs in circuit, and the wall is built entirely of great blocks of stone skilfully fitted together.<sup>6</sup> The wall, then, was built by his aid.

164. Harpagus, having advanced against the Phocæans with his army, laid siege to their city, first, however, offering them terms. "It would content him," he said, "if the Phocæans would agree to throw down one of their battlements, and dedicate one dwelling-house to the king." The Phocæans, sorely vexed at the thought of becoming slaves, asked a single

yond the straits at the mouth of the Bætis (*Guadalquivir*), near the site of the modern Cadiz. (Strabo, iii. p. 199.) *Taræus*, *Talesus*, *Tarahish*, are variants of the same word. [*Tarahish*, in the Hamitic tongue, which probably prevailed on the coast of Phœnicia when the first colonists sailed for Spain meant "the younger brother"—a very suitable name for a colony.—H. C. R.]

<sup>5</sup> Pliny (vii. 48) says Anacreon gave him a life of 150 years, and mentions other reigns of 160 and 200, which he thinks fabulous; but he considers the 80 years of Arganthônus certain. He calls him king of Tartessus, and of Gades, as Cicero does (de Senect. 19). In point of age Arganthônus was moderate compared to the Illyrian Dando, who (Pliny ib.) lived 500

years.—[G.W.] Phlegon of Tralles also mentioned the 150 years of Arganthônus in his tract concerning long-lived persons (*Περὶ μακροβίων*). Except the Erythræan Sibyl, who had lived a thousand years (?), it was, he said, the extremest case of longevity upon record. See his fragments in Müller's *Fragm. Hist. Gr.* vol. iii. p. 610. Fr. 29.

<sup>6</sup> It is evident from this that, despite the two destructions by Harpagus, and the generals of Darius (*infra*, vi. 32), the old Phocæa continued to exist in the time of Herodotus. It does not seem certain when the new city within the Smyranean Gulf (*New Fygra*) superseded the old city in the bay of Cymé, of which some traces still remain at *Palæa-Fygra*. (Chandler, i. p. 88.)

day to deliberate on the answer they should return, and besought Harpagus during that day to draw off his forces from the walls. Harpagus replied, "that he understood well enough what they were about to do, but nevertheless he would grant their request." Accordingly the troops were withdrawn, and the Phocæans forthwith took advantage of their absence to launch their penteconters, and put on board their wives and children, their household goods, and even the images of their gods, with all the votive offerings from the fanes, except the paintings and the works in stone or brass, which were left behind. With the rest they embarked, and putting to sea, set sail for Chios. The Persians, on their return, took possession of an empty town.

165. Arrived at Chios, the Phocæans made offers for the purchase of the islands called the Cænussæ,<sup>7</sup> but the Chians refused to part with them, fearing lest the Phocæans should establish a factory there, and exclude their merchants from the commerce of those seas. On their refusal, the Phocæans, as Arganthônus was now dead, made up their minds to sail to Cynrus (Corsica), where, twenty years before, following the direction of an oracle,<sup>8</sup> they had founded a city, which was called Alalia. Before they set out, however, on this voyage, they sailed once more to Phocæa, and surprising the Persian troops appointed by Harpagus to garrison the town, put them all to the sword. After this they laid the heaviest curses on the man who should draw back and forsake the armament;

<sup>7</sup> The Cænussæ lay between Chios and the mainland, opposite the northern extremity of that island (Lat. 38° 33'). They are the modern *Spaladori*, five in number. One is of much larger size than the rest, which explains the statements of Pliny and Stephen of Byzantium, that Cænussæ was an island. There is an excellent harbour.

<sup>8</sup> A most important influence was exercised by the Greek oracles, especially that of Delphi, over the course of Hellenic colonisation. Further in-

stances occur, iv. 155, 157, 159; v. 42. In connection with this last passage, Herodotus lets fall a remark which shows that it was almost the invariable practice to consult the oracle as to the place to be colonised. Doriens, he says, on first leading out his colony from Sparta, "neither took counsel of the oracle at Delphi, as to the place whereto he should go, nor observed any of the customary usages." (οὔτε τῶ ἐν Δελφοῖσι χρηστηρίῳ χρησάμενος, ἐς ἥτινα γῆν κτίσαν ἔρ, οὔτε ποθέσας οὐδὲν τῶν νομίζομενων.)

and having dropped a heavy mass of iron into the sea, swore never to return to Phocæa till that mass reappeared upon the surface. Nevertheless, as they were preparing to depart for Cynus, more than half of their number were seized with such sadness and so great a longing to see once more their city and their ancient homes, that they broke the oath by which they had bound themselves and sailed back to Phocæa.

166. The rest of the Phocæans, who kept their oath, proceeded without stopping upon their voyage, and when they came to Cynus established themselves along with the earlier settlers at Alalia and built temples in the place. For five years they annoyed their neighbours by plundering and pillaging on all sides, until at length the Carthaginians and Tyrrhenians<sup>9</sup> leagued against them, and sent each a fleet of sixty ships to attack the town. The Phocæans, on their part, manned all their vessels, sixty in number, and met their enemy on the Sardinian sea. In the engagement which followed the Phocæans were victorious, but their success was

<sup>9</sup> The naval power of the Tyrrhenians was about this time at its height. Populonia and Carré (or Agylla) were the most important of their maritime towns. Like the Greeks at a somewhat earlier period (Thucyd. i. 5), the Tyrrhenians at this time and for some centuries afterwards were pirates (Strabo, v. p. 310 and vi. p. 385. Diod. Sic. xv. 14; Ephorus, 52, ed. Didot; Arætid. Rhod. ii. p. 796). Corsica probably was under their dominion before the Phocæans made their settlement at Alalia. Its foundation would be a declaration of hostilities. The after-coming of a fresh body of emigrants, with a powerful navy, would still further exasperate the Tyrrhenians. Hitherto they had shared the commerce of the Western half of the Mediterranean with the Carthaginians. The Phocæan voyages to Tarentum, which had for security's sake to be performed in ships of war instead of merchantmen (supra, ch. 163), cannot have interfered much with their mercantile operations. It

was different when Phocæa attempted to set itself up as a third power in the seas, which the Tyrrhenians regarded as their own, or at least as theirs conjointly with the Carthaginians. The insignificant settlement at Massilia, which maintained itself with difficulty (Liv. v. 34), had been perhaps beneath their jealousy. It was founded as early as B.C. 600 (Scymnus Chius, 215-8). Alalia, founded about B.C. 572, exactly opposite their coast, and on an island which they claimed as theirs, and now raised by the fresh colonisation to great importance, was a most dangerous rival. Hence the attack of the two great maritime powers upon the interloper. The Phocæans were swept away, and the Tyrrhenians resumed their former position and conduct, till Hiero of Syracuse, provoked by their piracies and pillage of Greek cities, broke their power in the great battle of which Pindar sings (Pyth. i. 137-41). This was B.C. 474. (Clinton, F. H. vol. ii. p. 36.)

only a sort of Cadmeian victory.<sup>1</sup> They lost forty ships in the battle, and the twenty which remained came out of the engagement with beaks so bent and blunted as to be no longer serviceable. The Phocæans therefore sailed back again to Alalia, and taking their wives and children on board, with such portion of their goods and chattels as the vessel could bear, bade adieu to Cynus and sailed to Rhegium.

167. The Carthaginians and Tyrrhenians, who had got into their hands many more than the Phocæans from among the crews of the forty vessels that were destroyed, landed their captives upon the coast after the fight, and stoned them all to death. Afterwards, when sheep, or oxen, or even men of the district of Agylla passed by the spot where the murdered Phocæans lay, their bodies became distorted, or they were seized with palsy, or they lost the use of some of their limbs. On this the people of Agylla sent to Delphi to ask the oracle how they might expiate their sin.<sup>2</sup> The answer of the Pythoness required them to institute the custom, which they still observe, of honouring the dead Phocæans with magnificent funeral rites, and solemn games, both gymnastic and equestrian. Such, then, was the fate that befel the Phocæan prisoners. The other Phocæans, who had fled to Rhegium, became after a while the founders of the city called Vela,<sup>3</sup> in the district of

<sup>1</sup> A Cadmeian victory was one from which the victor received more hurt than profit (Suidas in voc. *Καδμεία νίκη*). Plutarch derives the proverb from the combat between Polynices and Eteocles (De Amor. Frat. p. 488, A.); Eustathius from the victory of the Thebans over the Seven Chiefs, which only produced their after-defeat by the Epigoni (ad Hom. Il. iv. 407). Arrian used the phrase in an entirely different sense. (Fr. 66.)

<sup>2</sup> Niebuhr draws two conclusions of some importance from this narrative—first, that Agylla had not yet been conquered by the Etruscans, but was purely Tyrrhenian, i.e. (according to his notion) Pelasgic. Otherwise, he says, they would have been content

with their own *haruspicy*, and would not have sent to Delphi. Secondly, that in this war the Agyllæans were not assisted by any of their neighbours, since the Divine judgment fell on them alone (Rom. Hist. vol. i. p. 124, E.T.). But if the massacre took place on their territory, as it evidently did, the judgment, being attached to the scene of the slaughter, could only affect to any extent the inhabitants of the district.

<sup>3</sup> This is the town more commonly called Velia or Elea, where soon afterwards the great Eleatic school of philosophy arose. It is conjectured that the Phocæans were "joined by other exiles from Ionia, in particular by the Colophonian philosopher and poet

**Cenotria.** This city they colonised, upon the showing of a man of Posidonia,<sup>4</sup> who suggested that the oracle had not meant to bid them set up a town in Cynrus the island, but set up the worship of Cynrus the hero.<sup>5</sup>

168. Thus fared it with the men of the city of Phocæa in Ionia. They of Teos<sup>6</sup> did and suffered almost the same; for they too, when Harpagus had raised his mound to the height of their defences, took ship, one and all, and sailing across the sea to Thrace, founded there the city of Abdëra.<sup>7</sup> The site was one which Timæsius of Clazomenæ had previously tried to colonise, but without any lasting success, for he was expelled by the Thracians. Still the Teians of Abdëra worship him to this day as a hero.

169. Of all the Ionians these two states alone, rather than submit to slavery, forsook their fatherland. The others (I except Miletus) resisted Harpagus no less bravely than those who fled their country, and performed many feats of arms, each fighting in their own defence, but one after another they suffered defeat; the cities were taken, and the inhabitants submitted, remaining in their respective countries, and obeying the behests of their new lords. Miletus, as I have already mentioned, had made terms with Cyrus, and so continued at peace. Thus was continental Ionia once more reduced to servitude; and when the Ionians of the islands saw their

Xenophanes." (Grote's History of Greece, vol. iv. p. 276.) There seems to be no doubt that Xenophanes was one of the founders of the school (Plat. Sophist. ad init. Clem. Alex. Strom. i. p. 301), but the time at which he lived is very uncertain. (Cf. Clinton's F. H. vol. ii. pp. 15, 35.)

<sup>4</sup> This is the place now known as *Perstum*, so famous for its beautiful ruins. (See Strab. v. p. 361.)

<sup>5</sup> Cynrus was a son of Hercules (Servius ad Virg. Eclog. ix. 30.)

<sup>6</sup> Teos was situated on the south side of the isthmus which joined the peninsula of Erythræ to the mainland, very nearly opposite Clazomenæ (Strab. xiv. p. 922). It was the birth-

place of Anacreon, and according to Strabo (ibid.) of Hecataeus the chronicler. Considerable remains of it, especially a temple of Bacchus and a theatre, still exist near *Sighajik*. (Chandler's Travels, ch. xviii. p. 111; Leake's Asia Minor, p. 350.)

A certain number of the Teians returned to their native city (Strab. l. s. c.), which rose from its ruins and became once more an important place. In the Ionian revolt the Teians furnished seventeen ships to the combined fleet (infra, vi. 4), when the Phocæans could only furnish three.

<sup>7</sup> For the site of Abdëra, vide infra, vii. 109.

brethren upon the mainland subjugated, they also, dreading the like, gave themselves up to Cyrus.<sup>8</sup>

170. It was while the Ionians were in this distress, but still, amid it all, held their meetings, as of old, at the Panionium, that Bias of Priêné, who was present at the festival, recommended (as I am informed) a project of the very highest wisdom, which would, had it been embraced, have enabled the Ionians to become the happiest and most flourishing of the Greeks. He exhorted them "to join in one body, set sail for Sardinia, and there found a single Pan-Ionic city; so they would escape from slavery and rise to great fortune, being masters of the largest island in the world,<sup>9</sup> and exercising dominion even beyond its bounds; whereas if they stayed in Ionia, he saw no prospect of their ever recovering their lost freedom." Such was the counsel which Bias gave the Ionians in their affliction. Before their misfortunes began, Thales, a man of Miletus, of Phœnician descent, had recommended a different plan. He counselled them to establish a single seat of government, and pointed out Teos as the fittest place for it; "for that," he said, "was the centre of Ionia. Their other cities might still continue to enjoy their own laws, just as if they were independent states." This also was good advice.

<sup>8</sup> This statement appears to be too general. Samos certainly maintained her independence till the reign of Darius (vide *infra*, iii. 120). The efforts of the Cnidians to turn their peninsula into an island (*infra*, ch. 174) would show that an insular position was still regarded as a security. Probably Rhodes and Cos continued free. The ground which Herodotus had for his statement appears to have been the fact that Lesbos and Chios came to terms, acknowledging the Persian hegemony. They did so to preserve their possessions upon the mainland. (*Supra*, ch. 160; *infra*, v. 94.)

<sup>9</sup> Herodotus appears to have been entirely convinced that there was no island in the world so large as Sardinia.

He puts the assertion into the mouth of Histæus (v. 106), and again (vi. 2) repeats the statement, without expressing any doubt of the fact. He thus appears to have been entirely ignorant of the size of the British Islands (the Cassiterides, with which the Carthaginians traded, iii. 115), as well as of Ceylon (the *Ophir* of Solomon). It has been generally said that he also showed ignorance in making Sardinia larger than Sicily; but Admiral Smyth has recently declared that he is right in so doing. See his 'Memoir on the Mediterranean,' pp. 28-9. On the fluctuations of opinion with respect to the relative size of these two islands, consult note on Book v. ch. 106.



171. After conquering the Ionians, Harpagus proceeded to attack the Carians, the Caunians, and the Lycians. The Ionians and Æolians were forced to serve in his army. Now, of the above nations the Carians are a race who came into the mainland from the islands.<sup>1</sup> In ancient times they were subjects of king Minos, and went by the name of Leleges,<sup>2</sup> dwelling among the isles, and, so far as I have been able to push my inquiries, never liable to give tribute to any man. They served on board the ships of king Minos whenever he required; and thus, as he was a great conqueror and prospered in his wars, the Carians were in his day the most famous by far of all the nations of the earth. They likewise were the inventors of three things, the use of which was borrowed from them by the Greeks; they were the first to fasten crests on helmets<sup>3</sup> and to put devices on shields, and they also invented handles for shields.<sup>4</sup> In the earlier times shields were without handles, and their wearers managed them by the aid of a leathern thong, by which they were slung round the neck and

<sup>1</sup> The early occupation of the Cyclades by the Carians is asserted by Thucydides (i. 8), who adduces as proof the fact that when the Athenians purified Delos by the removal of all corpses buried in the island, above half the bodies disinterred were found to be Carian. This was apparent by the manner of their sepulture.

<sup>2</sup> Most ancient writers distinguished the Carians from the Leleges (Hom. *I.* x. 428-9; Pherecyd. *Fr.* 111; Phil. pp. Theang. *Fr.* 1; Strab. vii. p. 465). The latter appear to have been one of the chief of those kindred races, generally called Pelasgian, which first peopled Greece. They are not, however, so much a tribe of the Pelasgians, as a sister people. Tradition extends them in early times from Lycia to Acarnania. Besides these two countries, where they are placed by Aristotle (*Frag.* 127) and Philip of Theangela (*Fr.* 3), we find them in Caria (*ib.* *Fr.* 1; Strab. x. p. 945), in Mount Ida (Nymph. *Fr.* 10), in Samos (Menodot. *Fr.* 1), in

Chios (Pherecyd. l. a. c.), in Thessaly (Suid. ap. Steph. Byz. ad voc. *Ἀμυρ*), in Megara (Pausan. iv. xxxvi. § 1), in Boeotia (Arist. *Fr.* 103), in Locris (*ib.* and *Fr.* 127), in Ætolia (*Fr.* 127), in Laconia (Pausan. iii. i. § 1), and in Leucas (Arist. *Fr.* 127). That they formed a portion of the ancient inhabitants of Crete is also not improbable. (See, besides this passage of Herodotus, Strab. xiv. p. 945.) They seem to have approached far more nearly to the Pelasgic character than the Carians, who belonged rather to the Asiatic type. When the Carians, driven from the islands of the Ægean by the Greeks, fell back upon the continent, they found Leleges still occupying the coast, whom they conquered and reduced to the condition of serfs. (Strab. l. a. c.; Philip. Theang. *Fr.* 1.)

<sup>3</sup> See note to Book iv. ch. 180.

<sup>4</sup> Alcæus spoke of the *ἀόφες κάριας*, and Anacreon of the *ἐχάρες κάριασπυες* (Strab. xiv. p. 945).

left shoulder.<sup>5</sup> Long after the time of Minos, the Carians were driven from the islands by the Ionians and Dorians, and so settled upon the mainland. The above is the account which the Cretans give of the Carians: the Carians themselves say very differently. They maintain that they are the aboriginal inhabitants of the part of the mainland where they now dwell,<sup>6</sup> and never had any other name than that which they still bear: and in proof of this they show an ancient temple of Carian Jove<sup>7</sup> in the country of the Mylasians,<sup>8</sup> in which the Mysians and Lydians have the right of worshipping, as brother races to the Carians: for Lydus and Mysus, they say, were brothers of Car. These nations, therefore, have the aforesaid right; but such as are of a different race, even though they

<sup>5</sup> Homer generally represents his heroes as managing their shields in this way (Il. ii. 388; iv. 796; xi. 38; xii. 401, &c.). Sometimes, however, he speaks of shields with handles to them (viii. 193). This may be an anachronism.



The *δχαρον* must be distinguished from the *πόρραξ*. The former was a bar across the middle of the shield, through which the arm was put. The latter was a leathern thong near the rim of the shield, which was grasped by the hand. The annexed illustration shows clearly the difference.

<sup>6</sup> It seems probable that the Carians, who were a kindred nation to the Lydians and the Mysians (see the Essay, 'On the Ethnic Affinities of the Nations of Western Asia'), belonged originally to the Asiatic continent, and thence spread to the islands. When the Greek colonisation of the islands began, the native Carian population would naturally fall back upon the main mass of the nation which had continued in Asia. Thus both the Carian and the Greek accounts would have truth in them.

<sup>7</sup> Xanthus seems to have spoken of this god under the name of Carius, and to have distinguished him from Jupiter. Carius, he said, was the son of Jupiter and Torrhebia; he was taught music by the Nymphs, and communicated the knowledge to the Lydians. (Fr. 2.) The worship of Carius in the district of Lydia called Torrhebia, is mentioned by Stephen (*ad voc. Τόρρηβος*).

<sup>8</sup> Mylasa was an inland town of Caria, about 20 miles from the sea. It was the capital of the later Carian kingdom (B.C. 385-334). The name still continues in the modern *Melasso* (Chandler, vol. i. p. 234; Leake, p. 230), where there are extensive remains (Fellows's *Lycia*, pp. 66-75).

have come to use the Carian tongue, are excluded from this temple.

172. The Caunians,<sup>9</sup> in my judgment, are aboriginals; but by their own account they came from Crete. In their languages, either they have approximated to the Carians, or the Carians to them—on this point I cannot speak with certainty. In their customs, however, they differ greatly from the Carians, and not only so, but from all other men. They think it a most honourable practice for friends or persons of the same age, whether they be men, women, or children, to meet together in large companies, for the purpose of drinking wine. Again, on one occasion they determined that they would no longer make use of the foreign temples which had been long established among them, but would worship their own old ancestral gods alone. Then their whole youth took arms, and striking the air with their spears, marched to the Calyndic frontier,<sup>1</sup> declaring that they were driving out the foreign gods.

173. The Lycians are in good truth anciently from Crete; which island, in former days, was wholly peopled with barbarians. A quarrel arising there between the two sons of Europa, Sarpedon and Minos, as to which of them should be king, Minos, whose party prevailed, drove Sarpedon and his

<sup>9</sup> The Caunians occupied a small district on the coast, which is usually said to intervene between Caria and Lycia (Strab. xiv. p. 92; Strab. xiv. p. 932). Their coins and architecture show them to have been really Lycians (Fellows's *Lycian Coins*, pp. 5, 6). Caunus, their capital, which has been identified by an inscription (*Geograph. Journal*, vol. x. p. 154), was situated on the right bank of a small stream (now the *Kol-*), which carries off the waters of a large lake distant about 10 miles inland. There are considerable remains, including some walls of Cyclopian masonry. The general localities are correctly given in Kiepert's *Supplementary Maps* (Berlin, 1851).

<sup>1</sup> Calynda was on the borders of

Caria and Lycia. It is sometimes reckoned in the one, sometimes in the other (Strab. xiv. l. s. c.; Plin. H. N. v. 27; Ptol. v. 3; Steph. Byz. ad voc.). Strabo says it was 60 stadia (7 miles) from the sea. Kiepert, in his *Supplementary Maps*, places it on the *Dollomon Chai*, the Indus or Calbis. But no traces of ruins have been found on that stream (see the *Geograph. Journ.* xii. p. 162). Sir C. Fellows believed that he had discovered the true site 20 miles east of the Calbis, in a mountainous tract near the gulf of *Matris* (*Account of Discoveries*, pp. 103, 104). These ruins had a decidedly Lycian character, but they seem to lie too near the coast.

followers into banishment. The exiles sailed to Asia,<sup>3</sup> and landed on the Milyan territory. Milyas was the ancient name of the country now inhabited by the Lycians:<sup>3</sup> the Milyæ of the present day were, in those times, called Solymi.<sup>4</sup> So long

<sup>3</sup> It is doubtful whether there is any truth at all in this tale, which would connect the Greeks with Lycia. One thing is clear, namely, that the real Lycian people of history were an entirely distinct race from the Greeks. The Lycian art indeed, with which most persons are familiar from the specimens in the British Museum, bears undoubtedly in its general character a considerable resemblance to the Greek. But the sculptures which belong to the early or purely Lycian period have the least resemblance, being in many respects more like the Persepolitan (Fellows's Lycia, p. 173). And it is not impossible that Greek art may have received an impress from Lycia, for Lycian artists would naturally flock to Athens during the government of Pericles. Certainly the language of the Lycians, from which their ethnic type can best be judged, is utterly unlike the Greek. It is considerably different in its alphabet, nearly half the letters being peculiar. In its general cast it is yet more unlike, its leading characteristic being the number and variety of the vowels, and their marked preponderance over the consonants. Its roots, where they have been satisfactorily made out, are, with scarcely a single exception, alien from the Greek. While undoubtedly Indo-European in type, the language must be pronounced as remote from that of the Greeks as any two branches that can be named of the common stock. The Indo-European tongue to which Lycian approaches most nearly is Zend, but it stands to Zend in the relation of a sister and not a daughter. If then there was any early Greek colonisation of Lycia it must have been insignificant, or at any rate the Greek element must have been soon sunk and merged in the Asiatic. (See Mr. D. Sharpe's Letter in Sir C. Fellows's

Lycia, pp. 427 et seqq.; and compare Forbes and Spratt, vol. ii. App. i.)

<sup>3</sup> Milyas continued to be a *district* of Lycia in the age of Augustus (Strabo, xiii. pp. 904-5.) It was then the high plain (inclosed by Taurus on the north, Climax and Solyma on the east, Massicytus on the south-west, and two lower ranges, one joining Taurus and Massicytus on the north-west, and the other Massicytus and Solyma on the south-east) in which stands the modern Almalı, the largest town in Lycia, and almost the largest in Asia Minor. It is a table-land about 4000 feet above the sea-level, and has no exit for its waters, which form the lake of Avelan (Fellows's Lycia, pp. 227-9). Sir C. Fellows found in this district a curious monument (figured p. 233), on which the word ΜΑΛΛΑΣ occurred. The remainder of the inscription was illegible.

The Milyans were undoubtedly an entirely distinct people from the Lycians. There are no Lycian remains in their country. (See Fellows's Lycian Coins, Map.) Bochart derives their name from מלח, which is used by the Talmudical writers for "mountainous places." (Geograph. Sac. p. 364, l. 4.) They were probably of Semitic origin. (See the next note.)

<sup>4</sup> The Solymi were mentioned by Chærilus, who was contemporary with Herodotus and wrote a poem on the Persian War, as forming a part of the army of Xerxes (ap. Euseb. Præp. Ev. ix. 9). He placed them among hills of the same name along the shores of a broad lake, which Col. Leake conjectures to have been that of Egerdir (Geograph. Journ. xii. p. 165). Their language, according to him, was Phœnician. Strabo regards both the Milyans (xiv. p. 952) and Cabalians (xiii. p. 904) as Solymi, and considers that a people of this name had once held

as Sarpedon reigned, his followers kept the name which they brought with them from Crete, and were called Termilæ, as the Lycians still are by those who live in their neighbourhood.<sup>5</sup> But after Lycus, the son of Pandion, banished from Athens by his brother Ægeus, had found a refuge with Sarpedon in the country of these Termilæ, they came, in course of time, to be called from him Lycians.<sup>6</sup> Their customs are partly Cretan, partly Carian. They have, however, one singular custom in which they differ from every other nation in the world. They take the mother's and not the father's name. Ask a Lycian who he is, and he answers by giving his own name, that of his mother, and so on in the female line. Moreover, if a free woman marry a man who is a slave, their children are full citizens; but if a free man marry a foreign woman, or live with a concubine, even though

the heights of Taurus from Lycia to Media (i. p. 32). That the Pisidians were Solymi is asserted by Pliny (v. 27) and Stephen (ad voc. *Πισidia*). The same people left their name in Lycia to Mount Solyma. Here we seem to have a trace of a Semitic occupation of these countries preceding the Indo-European. (Comp. Hom. II. i. 181.) For additional particulars of Solymi, see Bochart's *Geogr. Sacr.* part II. book i. ch. 6.

<sup>5</sup> It would seem by the Lycian inscriptions that Termilæ (written *ΤΡΧΜΕΛΛΑ*; compare the *Τελμειοί* of Hecataeus, Fr. 364, and the *Τελμειοί* of Stephen) was not only the name by which the Lycians were known to their neighbours, but the only name by which they (or rather their principal tribe) called themselves. *Lycia* and *Lycians* (written *Λυκία* and *Λυκοί*) are found in the Greek portions of the inscriptions, but in the Lycian there is no word at all resembling *Λυκία*. *Termilæ*, on the other hand, is a name of frequent occurrence, and even lingers in the country at the present day. There is a village called *Termili* in the mountains of the extreme north of the ancient Lycia, not far

from the lake of Ghioul Hissar. (See *Geograph. Journ.* vol. xii. p. 166; Spratt and Forbes's *Lycia*, vol. i. p. 266.)

Sir C. Fellows thinks that the Lycians, whose real ethnic title is unknown to us, were divided into three tribes, the *Tramelæ*, the *Troës*, and the *Tekkesæ* (?), whom he identifies with *Caunians* of Herodotus. The *Tramelæ* were the most important tribe, occupying all southern Lycia from the gulf of Adalia to the valley of the *Xanthus*. Above them on the east were the districts called *Milyas* and *Cibyrtæ*, inhabited by tribes not Lycian; while the upper part of the valley of the *Xanthus*, and the mountain tract to the westward, as far as the range which bounds on the east the valley of the *Calbis*, was inhabited by the *Troës*; and the region west of that to the borders of Caria by the *Tekkesæ*. (See the *Essay on the Coins of Lycia*, London, 1855.)

<sup>6</sup> This may possibly be so far true that the Greek fancy to call the *Termilæ* Lycians may have originated in the emigration of a certain Lycus, at the head of a band of malcontents, into these regions.

he be the first person in the State, the children forfeit all the rights of citizenship.

174. Of these nations, the Carians submitted to Harpagus without performing any brilliant exploits. Nor did the Greeks who dwelt in Caria behave with any greater gallantry. Among them were the Cnidians, colonists from Lacedæmon, who occupy a district facing the sea, which is called Triopium. This region adjoins upon the Bybassian Chersonese; and, except a very small space, is surrounded by the sea, being bounded on the north by the Ceramic Gulf, and on the south by the channel towards the islands of Symé and Rhodes.<sup>7</sup> While Harpagus was engaged in the conquest of Ionia, the Cnidians, wishing to make their country an island, attempted to cut through this narrow neck of land, which was no more than five furlongs across from sea to sea. Their whole territory lay inside the isthmus; for where Cnidia ends towards the mainland, the isthmus begins which they were now seeking to cut through. The work had been commenced, and many hands were employed upon it, when it was observed that there seemed to be something unusual and unnatural in the number of wounds that the workmen received, especially about their eyes, from the splintering of the rock. The Cnidians, therefore, sent to Delphi, to inquire what it was that hindered their efforts; and received, according to their own account, the following answer from the oracle:—

“Fence not the isthmus off, nor dig it through—  
Jove would have made an island, had he wished.”

<sup>7</sup> Herodotus is singular in giving the name of Triopium to the whole of that long and narrow peninsula which lies between the gulfs of Cos and Symé, projecting westward from the tract called by Herodotus “the Bybassian Chersonese,” which is also a peninsula, joined to the mainland by an isthmus not more than 10 miles across from the Gulf of Cos to that of Marmoricé. The isthmus which unites the Triopian peninsula to the continent was found by Captain Graves to be as

narrow as stated by Herodotus, and traces are even said to have been discovered of the attempted canal. (Hamilton's Asia Minor, vol. ii. p. 78.) Most writers make the Triopium a mere cape or promontory (*ἀκρωτήριον*) in this tract. (Scylax. p. 91; Schol. Theocr. xvii. 69; Thuc. viii. 35.) The rendering of the passage (*ἀπὸ τῆς Κεραιώτου τῆς Βυβασίας*) proposed by Larcher and adopted by Bähr, is quite inadmissible.

So the Cnicians ceased digging, and when Harpagus advanced with his army, they gave themselves up to him without striking a blow.

175. Above Halicarnassus, and further from the coast, were the Pedasians.<sup>8</sup> With this people, when any evil is about to befall either themselves or their neighbours, the priestess of Minerva grows an ample beard. Three times has this marvel happened. They alone, of all the dwellers in Caria, resisted Harpagus for a while, and gave him much trouble, maintaining themselves in a certain mountain called Lida, which they had fortified; but in course of time they also were forced to submit.

176. When Harpagus, after these successes, led his forces into the Xanthian plain,<sup>9</sup> the Lycians of Xanthus<sup>1</sup> went out

<sup>8</sup> Pedasus was reckoned in Caria (*infra*, v. 121). Its exact site is uncertain. Sir C. Fellows suggests *M. Jakh*, near the source of the *Chœna* or *Mar-yas* (*Discoveries*, p. 260, note). But this seems too far from Halicarnassus. Kiepert is probably right in placing Pedasus within the Ceramic peninsula. (Map xx.) Lida is the coast range along the northern shore of the Ceramic gulf. Aristotle in his *History of Animals* (iii. 11) notices the fact (!) that the Carian priestesses grew a beard occasionally (*infra*, viii. 104).

<sup>9</sup> The Xanthian plain is to the south of the city, being in fact the alluvial deposit of the river Xanthus. It is about seven miles across from Uzman to Patara, and from four to five miles deep from the coast to the foot of the mountains. The city stands near its upper extremity, on the left bank of the river.

<sup>1</sup> The real name of the city which the Greeks called Xanthus seems to have been Arina or Arina. This is asserted by Stephen (*ad voc.* "Arina"), and confirmed by the monuments of the country. Arina (APINA) appears upon some of the Lycian coins, which show no word resembling Xanthus till the purely Greek or Post-Alexandrine period, and the same name occurs

more than once on the great inscribed obelisk from Xanthus, now in the British Museum (north side l. 13. 20). Xanthus is properly the name of the river. It is a Greek translation of the original appellation given to the stream probably by the Solymi, which was Sirbé or Sirbes (Strab. xiv. p. 951; Panyasis ap. Steph. Byz. *ad voc.* Τρεμλῆς; Eustath. *ad Hom.* II. xii. p. 907-30), a Semitic word signifying "yellow" (Bochart, *Geog. Sacr.* Part II. i. 6). Naming a river from its colour is very common in the East. Hence the number of Kara-Sus, or "Black waters;" the Kizil-Irmak, "Red River;" Kiuk-Su, "Blue River," &c.

Sir C. Fellows conjectures that the name Arina was not given to the city till a little before the time of Alexander, and that previously it was called Koprile (Coins of Lycia, p. 12), a word which appears far oftener than any other on the Lycian coins. But he seems to forget that Arina is on the obelisk, which is of the time of Artaxerxes Longimannus. Perhaps Koprile (ΚΟΡΠΑΛΕ) was the name of the district whose chief city was Arina. (See Coin 7, Plate xii. in his series, which bears on one side the inscription API, and on the reverse ΚΟΡΠΑΛ.)

to meet him in the field: though but a small band against a numerous host, they engaged in battle, and performed many glorious exploits. Overpowered at last, and forced within their walls, they collected into the citadel their wives and children, all their treasures, and their slaves; and having so done, fired the building, and burnt it to the ground. After this, they bound themselves together by dreadful oaths, and sallying forth against the enemy, died sword in hand, not one escaping. Those Lycians who now claim to be Xanthians, are foreign immigrants, except eighty families, who happened to be absent from the country, and so survived the others. Thus was Xanthus taken<sup>2</sup> by Harpagus,<sup>3</sup> and Caunus fell in

<sup>2</sup> Xanthus defended itself on two subsequent occasions with equal gallantry: first, against Alexander; and secondly, against the Romans (Vide Appian. de Bello Civil., iv. 80, p. 633).

<sup>3</sup> There is reason to believe that the government of Lycia remained in the family of Harpagus. The Xanthian obelisk in the British Museum, which seems to have been erected soon after the battle of the Eurymedon (B.C. 466), contains a record of Caias (or Cailcas), *the son of Harpagus* (Greek Inscr. lines 5 and 12; Lycian Inscr. S. W. side, line 25), who appears to have been the ruler of the country in the time of Artaxerxes Longimanus. The deeds of the same prince are represented upon the trophy-monument in the Museum, where he appears as an Oriental chief, aided by Greek mercenaries. It has been thought that the curious symbol, known as the



Triquetra.

*triquetra*, occurring upon the Lycian coins, is emblematic of the name of

the conqueror in whose family the government was settled (Stewart, in Fellows's Lycian Coins, p. 14). The essential element of the emblem is a crook or grappling hook, the Latin *harpago*, the Greek *ἄρπη*, or *ἄρπηγν*. Such a play upon words is not uncommon in a rude age. The crook itself appears on the coins of Arpi in Apulia, in manifest allusion to the name of the town. And our more ancient armorial bearings have constantly the same character.

The obelisk prince, "Caias, son of Harpagus," must not be regarded as the actual son, but as a descendant of the conqueror. Eighty-seven years intervene between the conquest and the battle of the Eurymedon, to which the obelisk is posterior. This would allow two generations between the founder of the family and the builder of the obelisk, which may be filled up thus:—

Harpagus (the con-	B.C.	B.C.
queror) . . . . .	553 to 543	. . 10 years.
Caias (?) his son . . .	543 to 510	. . 33 years.
Harpagus, his son . .	510 to 477	. . 33 years.
Caias, his son . . . .	477 to 444	. . 33 years.

There is one objection to this view. The commander of the Lycian ships in the navy of Xerxes is not Harpagus, the son of Caias, but Cyberniscus, the son of Sicas (*infra*, vii. 98). Cyberniscus should certainly represent the chief ruler of Lycia, as Syennesis



like manner into his hands; for the Caunians in the main followed the example of the Lycians.

177. While the lower parts of Asia were in this way brought under by Harpagus, Cyrus in person subjected the upper regions, conquering every nation, and not suffering one to escape. Of these conquests I shall pass by the greater portion, and give an account of those only which gave him the most trouble, and are the worthiest of mention. When he had brought all the rest of the continent under his sway, he made war on the Assyrians.<sup>4</sup>

178. Assyria possesses a vast number of great cities,<sup>5</sup>

does of Cilicia, and Gorgus of great part of Cyprus. Possibly the words "son of Harpagus" on the monument mean only "descendant of Harpagus," and the true succession may have been — Harpagus, Nicaa, Cyberniscus, Caias. Or there may have been an interruption in the line, consequent upon the Caunian rebellion, which may have brought Harpagus II. into disgrace (v. 103), since Caunus was included in Lycia (*supra*, ch. 172, note), and if the *triquetra* may be taken for a sign, was under the government of the Harpagi.

<sup>4</sup> Herodotus includes Babylonia in Assyria (*vide supra*, ch. 106). He seems to have conceived the Median conquest of Nineveh quite differently from either Ctesias or Berosus. He regards Cyaxares as conquering a portion only of Assyria, and supposes a transfer of the seat of government, without (apparently) any change of dynasty, to Babylon. This is evident from the next chapter. There can be no doubt that he was mistaken, and that the native historian gave a truer account. See the Essays appended to this Book, Essays iii. and iv.

<sup>5</sup> The large number of important cities in Assyria, especially if we include in it Babylonia, is one of the most remarkable features of Assyrian greatness.

(Grouped around Nineveh were Calah (*Nimrod*), Dur Sargina (*Khor-*

*sabád*), Tarbisa (*Sherifkhán*), Arbel (*Arbil*), Khazeh (*Shamámek*), and Ashur (*Shirgút*). Lower down, the banks of the Tigris exhibit an almost unbroken line of ruins from Tekrit to Baghdad, while Babylonia and Chaldaea are throughout studded with mounds from north to south, the remains of those great capitals of which we read in the inscriptions. The principal sites are Sittacé (a doubtful position), Opis (*Khafiji*), Chilmad (*Kalicidha*), Duraba (*Akkerkúf*), Cutha (*Ibrahim*), Sippara (the modern Sura near Babylon), Babylon and Borsippa (the modern Babel and Birs), Calneh (*Nifer*), Eröch—Huruk of the inscriptions—(*Warka*), Larancha (*Senkereh*), Ur of the Chaldees (*Mugheir*), and many other cities of which the ancient names have not been yet identified.—H. C. R.] Again, in Upper Mesopotamia, between the Tigris and the Khabour, an affluent of the Euphrates, Mr. Layard found the whole country covered with artificial mounds, the remnants of cities belonging to the early Assyrian period (Nineveh and Babylon, pp. 241, 243, 245, &c.). "As the evening crept on," he says, "I watched from the highest mound the sun as it gradually sunk in unclouded splendour below the sea-like expanse before me. On all sides, as far as the eye could reach, rose the grass-covered heaps, marking the site of ancient habitations. The great

whereof the most renowned and strongest at this time was Babylon, whither, after the fall of Nineveh, the seat of government had been removed. The following is a description of the place:—The city stands on a broad plain, and is an exact square, a hundred and twenty furlongs in length each way, so that the entire circuit is four hundred and eighty furlongs.<sup>6</sup> While such is its size, in magnificence there is no other city that approaches to it. It is surrounded, in the first place, by a broad and deep moat, full of water, behind which rises a wall fifty royal cubits in width, and two hundred in height.<sup>7</sup>

tide of civilization had long since ebbed, leaving these scattered wrecks on the solitary shore. Are those waters to flow again, bearing back the seeds of knowledge and of wealth that they have wafted to the West? We wanderers were seeking what they had left behind, as children gather up the coloured shells on the deserted sands. At my feet there was a busy scene, making more lonely the unbroken solitude which reigned in the vast plain around, where the only things having life or motion were the shadows of the lofty mounds, as they lengthened before the declining sun. Above three years before, when watching the approach of night from the old castle of Tel Afer, I had counted nearly one hundred ruins; now, when in the midst of them, no less than double that number were seen from Tel Jemal."

<sup>6</sup> According to Ctesias (ap. Diod. Sic. ii. 7) the circuit was but 360 furlongs (stadia). The historians of Alexander agreed nearly with this (Diod. Sic. i. s. c.; Quint. Curt. V. i. § 26). Clitarchus reported 365 stadia; Q. Curtius, 368; while Strabo, who had access to Aristobulus, gave 385. The vast space enclosed within the walls of Babylon is noticed by Aristotle. (Polit. iii. 1, sub fin.)

[No traces are to be recognized at the present day of the ancient enceinte of Babylon, nor has any verification as yet been discovered, in the native and contemporary records, of

the (apparently) exaggerated measurements of the Greeks. The measure of Nebuchadnezzar's new or inner city is given in the India House Tablet as 4000 *ammas* (or cubits; comp. the Jewish *אמה*) each side, which would yield a circumference of about 44 stades, or no more than 5 English miles. But the extent of the old Babylon is nowhere recorded.—H. C. R.]

<sup>7</sup> This, by far the most surprising fact connected with these walls, is to some extent confirmed by Ctesias, who gives the measure of the height as 50 fathoms (Diod. Sic. ii. 7), equal to 200 ordinary cubits. Other writers considerably reduce the amount; Pliny (vi. 26) and Solinus (c. 60) to 200 feet, Strabo and others to 75 feet. The great width and height of the walls are noticed in Scripture (Jerem. li. 53, 58). There can be no doubt that the Babylonians and Assyrians surrounded their cities with walls of a height which, to us, is astounding. The sober and practical Xenophon (Anab. ii. iv. § 12, and iii. iv. § 10) reports the height of the so-called Median wall at 100 feet, and that of the walls of the ruined Nineveh at 150 feet.

[It must be remembered, however, that Strabo and the historians of Alexander substitute 50 for the 200 cubits of Herodotus, and it may therefore be suspected that the latter author referred to hands, four of which were equal to the cubit. The

(The royal cubit<sup>8</sup> is longer by three fingers' breadth than the common cubit.)<sup>9</sup>

179. And here I may not omit to tell the use to which the mould dug out of the great moat was turned, nor the manner wherein the wall was wrought. As fast as they dug the moat the soil which they got from the cutting was made into bricks, and when a sufficient number were completed they baked the bricks in kilns. Then they set to building, and began with bricking the borders of the moat, after which they proceeded

measure indeed of 50 fathoms or 200 royal cubits for the walls of a city in a plain is quite preposterous, and if intended by the authors must be put down as a gross exaggeration. When Xenophon estimates the height of the walls of Nineveh opposite Mespila at 150 feet, he gives the aggregate of the river bank, the colossal mound (modern *Koyunjik*) on the top of the bank, and the wall on the top of the mound. My own belief is that the height of the walls of Babylon did not exceed 60 or 70 English feet.—H. C. R.]

<sup>8</sup> The Greek metrical system was closely connected with the Babylonian. It is of course more in the divisions and general arrangement of the scale, than in actual measurement, that the Babylonian character of the Greek system is exhibited. Thus, the foot being taken as the unit for all longer measures, the *δρυνιά* is found to contain 6 feet, the *καλαμος* 10, the *ἄμμος* 60, the *πλεθρον* 100, and the *στέρδιον* 600;—the alternation in the series of 6 and 10 occurring precisely as in the well-known Babylonian notation—now abundantly verified from the inscriptions—of the *Sos*, the *Ner*, and the *Sar*. With regard to the positive relationship of the Greek and Babylonian measures of length, it is difficult as yet to form a decided opinion. Böckh (*Clas. Mus.* vol. i. p. 4) maintains that the Babylonian cubic foot stood to the Greek in the ratio of 3 to 2, and M. Oppert, from a tolerably extensive field of comparison

(see *Athenæum Français*, 1854, p. 370), has also valued the length of the Babylonian foot at 315 millimetres, which is, as nearly as possible, 12½ English inches, but my own researches rather lead me to believe the ordinary Babylonian foot to have been *less* than the Greek—less even than the English foot. It may perhaps have been identical with the Egyptian or Samian, the exact value of which, obtained from the Nilometer, as 11·82852384 English inches, but I would prefer comparing the Roman foot, which is only 11·6496 English inches, or even a foot of still less value, if any authority could be found for it.—[H. C. R.]

<sup>9</sup> According to M. Oppert, the Babylonian cubit was to the foot, not as 3 : 2, but as 5 : 3. The foot contained 3 hands of 5 fingers each, or 15 fingers (*Athenæum Français*, 1850, p. 370); the cubit 5 such hands, or 25 fingers. If then we accept the statement of Herodotus, the Royal Babylonian cubit must have contained 28 fingers, or 4 more than the Greek. The exact value of the cubit will, of course, depend on the estimate which we form of the real length of the foot (see the last note). Assuming at present that the Babylonian foot nearly equalled the English, the common cubit would have been 1 foot 8 inches, and the Royal cubit 1 foot 10·4 inches. The Herodotean height of the walls, according to this estimate, would be 373 ft. 4 in., or 13 ft. 4 in. higher than the extreme height of St. Paul's.

to construct the wall itself, using throughout for their cement hot bitumen, and interposing a layer of wattled reeds at every thirtieth course of the bricks.<sup>1</sup> On the top, along the edges of the wall, they constructed buildings of a single chamber facing one another, leaving between them room for a four-horse chariot to turn. In the circuit of the wall are a hundred gates, all of brass, with brazen lintels and side-posts. The bitumen used in the work was brought to Babylon from the Is, a small stream which flows into the Euphrates at the point where the city of the same name stands,<sup>2</sup> eight days' journey

<sup>1</sup> Layers of reeds are found in some of the remains of brick buildings at present existing at Babylonia, but usually at much smaller intervals than here indicated. At Akkerkuf "they bed every *fifth* or *sixth* layer of brick, to a thickness of two inches." (See Porter's Travels, vol. ii. p. 278.) In the Mujelibé, or ancient temple of Belus at Babylon, "the straw line runs its unbroken length between the ranges of *every single* brick course" (Ibid. p. 341).

[I have never myself observed layers of reeds in any building of undoubted Babylonian origin. All the ruins, at any rate about Babylon, in which reeds are met with at short distances between the layers of crude brick, are of the Parthian age, such as Al Hymar, Akkerkuf, the upper walls of Rich's Mujelibeh, Mokhattat, Zibliyeh, Shishobar, and the walls of Seleucia and Ctesiphon. Impressions of reeds are at the same time very common on the burnt bricks of Nebuchadnezzar's buildings from the bricks having been laid on matting when in a soft state.—H. C. R.]

<sup>2</sup> This place seems to be mentioned in the tribute paid to Thothmes III. at Karnak, from Nineveh, Shinar, Mesopotamia, and Babel, &c., under the name of "Is," the chief of which brought 2040 minæ of bitumen, which is called *sift*, answering to *sifte*, its modern name in those parts, as Rich says. In Egyptian Arabic *zifte* (like the Hebrew *zift*, Exod. ii. 3) means pitch, bitumen (*sift*), and incense also.

(See Birch's letter in *Otia Ægyptiaca*, p. 80, etc.)—[G. W.]

Is is indubitably the modern *Hit*, where the bitumen is still abundant. The following quaint description is given by an old traveller:—

"Having spent three days and better, from the ruins of Old Babylon we came unto a town called Ait, inhabited only by Arabians, but very ruinous. Near unto which town is a valley of pitch very marvellous to behold, and a thing almost incredible, wherein are many springs throwing out abundantly a kind of black substance, like unto tar and pitch, which serveth all the countries thereabouts to make staunch their barks and boats, every one of which springs maketh a noise like a smith's forge in puffing and blowing out the matter, which never ceaseth night nor day, and the noise is heard a mile off, swallowing up all weighty things that come upon it. The Moors call it 'the mouth of hell.'" (Collection of Voyages and Travels from the Library of the Earl of Oxford. 2 vols. London, 1745. Vol. ii. p. 752.)

[The name of this place was originally *Ihi*, or, with a distinctive epithet attached, *Ihidakira*, meaning "the bitumen spring." In the Is of Herodotus we have *Ihi* with a Greek nominative ending. The same place is probably indicated in Ezra viii. 15, 21, 31, where we have the Hebrew orthography of אִיחָא, or, in the English version, Ahava. Isidore of Charax writes the name as *Αἰθωα* in his Parthian

from Babylon. Lumps of bitumen are found in great abundance in this river.

180. The city is divided into two portions by the river which runs through the midst of it. This river is the Euphrates, a broad, deep, swift stream, which rises in Armenia, and empties itself into the Erythræan sea. The city wall is brought down on both sides to the edge of the stream: thence, from the corners of the wall, there is carried along each bank of the river a fence of burnt bricks. The houses are mostly three and four storeys high; the streets all run in straight lines, not only those parallel to the river, but also the cross streets which lead down to the water-side. At the river end of these cross streets are low gates in the fence that skirts the stream, which are, like the great gates in the outer wall, of brass, and open on the water.

181. The outer wall is the main defence of the city. There is, however, a second inner wall, of less thickness than the first, but very little inferior to it in strength.<sup>3</sup> The centre of each division of the town was occupied by a fortress. In the one stood the palace of the kings,<sup>4</sup> surrounded by a wall of great strength and size: in the other was the sacred precinct

stations (p. 5). Ptolemy has *Ἰβυρδα* (v. 20), and the Talmud *מְרַמְרָא* (*Mermara*) as the most northerly town of Babylonia. Zosimus also writes *Δαρυς* (iii. p. 165), and Ammianus, *Dacira* (xxiv. 2). It is probably the same name with a feminine ending.—H. C. R.]

<sup>3</sup> The "inner wall" here mentioned may have been the wall of Nebuchadnezzar's new city: the "inner city" of Berossus (Fr. 14) which lay entirely within the ancient circuit, and had a circumference of 16,000 *amnas* or 44 stades. See note <sup>6</sup> on ch. 178.

<sup>4</sup> This is the mass or mound still called the Kaer or Palace, "a square of 700 yards in length and breadth." (Rich, *First Memoir*, p. 22.) It is an immense pile of brickwork, chiefly of the finest kind. On it stand some remarkable ruins to which the name

Kaer is specially applied. Its single tree which Rich thought strange to the country, and a remnant of the hanging-gardens of Nebuchadnezzar, still grows on one of the ridges, but is not found to deserve the attention bestowed on it, since it is of a kind very common in the valley of the Euphrates.

[There can be no doubt whatever of the identity of the ruins of the Kaer with the great palace of Babylon noticed by Herodotus, and described at more length by Josephus from Berossus (contr. Ap. i. 19), because several slabs belonging to the original building have been found there which bear inscriptions commemorative of the building of the palace by Nebuchadnezzar. For a full explanation of the subject, see the Essay appended to Book iii. 'On the Topography of Babylon.'—H. C. R.]

of Jupiter Belus,<sup>5</sup> a square enclosure two furlongs each way, with gates of solid brass; which was also remaining in my time. In the middle of the precinct there was a tower of solid masonry, a furlong in length and breadth, upon which was raised a second tower, and on that a third, and so on up to eight. The ascent to the top is on the outside, by a path which winds round all the towers. When one is about half-way up, one finds a resting-place and seats, where persons are wont to sit some time on their way to the summit. On the topmost tower there is a spacious temple, and inside the temple stands a couch of unusual size, richly adorned, with a golden table by its side. There is no statue of any kind set up in the place, nor is the chamber occupied of nights by any one but a single native woman, who, as the Chaldeans, the priests of this god,<sup>6</sup> affirm, is chosen for himself by the deity out of all the women of the land.

<sup>5</sup> The Babylonian worship of Bel is well known to us from Scripture (Isaiah xli. 1; Jerem. 1. 2; Apoc. Dan. xii. 18). There is little doubt that he was (at least in the later times) the recognised head of the Babylonian Pantheon, and therefore properly identified by the Greeks with their Zeus or Jupiter. (Compare the expressions *Jupiter Ammon*, *Jupiter Papias*, &c.) It has been usual to suppose that Bel and Baal are the same word, and therefore that the word Bel means simply "Lord." But this is very uncertain. Bel is בֶּל in the original, while Baal is בָּאָל. These may be distinct roots.

[There are some points of considerable difficulty connected with the worship of Bel at Babylon. In the inscriptions of Nebuchadnezzar, for instance, the name of Bel, as a distinct divinity, hardly ever occurs. The great temple of Babylon is consecrated to Merodach, and that god is the tutelary divinity of the city. In the Assyrian inscriptions, however, Bel is associated with Babylon. Pul and Tiglath-Pileser both sacrificed to him in that city as the supreme local deity, and Sargon ex-

pressly calls Babylon "the dwelling-place of Bel." At a still earlier period, that is, under the old Chaldean Empire, Niffer was the chief seat of the worship of Bel, and the city was named after him, an explanation being thus afforded of the many traditions which point to Niffer, or the city of Belus (Calneh of Genesis), as the primitive capital of Chaldæa. It may be presumed from many notices, both in sacred and profane history, that the worship of Bel again superseded that of Merodach at Babylon under the Achæmenian princes. See the *Essay on the Religion of the Assyrians and Babylonians*.—H. C. R.]

<sup>6</sup> Ctesias appears to have agreed with Herodotus in this statement. Diodorus, whose Assyrian history seems to have been entirely taken from Ctesias, compares the Chaldeans of Babylonia with the priests of Egypt (ii. 29). And it is unquestionable that at the time of Alexander's conquests the Chaldeans were a priest-caste. Yet originally the appellation seems to have been ethnic.

[It is only recently that the darkness which has so long enveloped the

182. They also declare—but I for my part do not credit it—that the god comes down in person into this chamber, and sleeps upon the couch. This is like the story told by the Egyptians of what takes place in their city of Thebes,<sup>7</sup> where a woman always passes the night in the temple of the Theban Jupiter.<sup>8</sup> In each case the woman is said to be debarred all

history of the Chaldeans has been cleared up, but we are now able to present a tolerably clear account of them. The Chaldeans then appear to have been a branch of the great Hamite race of *Akkad*, which inhabited Babylonia from the earliest times. With this race originated the art of writing, the building of cities, the institution of a religious system, and the cultivation of all science, and of astronomy in particular. The language of these *Akkad* presents perhaps through its vocabulary affinities with the African dialects on the one side, and through its construction with the Turanian, or those of High Asia, on the other. It stands indeed somewhat in the same relation as the Egyptian to the Semitic languages, belonging as it would seem to the great parent stock from which the trunk-stream of the Semitic tongues also sprang, before there was a ramification of Semitic dialect, and before Semitism even had become subject to its peculiar organisation and developments. In this primitive Akkadian tongue, which I have been accustomed generally to denominate Scythic from its near connexion with the Scythic dialect of Persia, were preserved all the scientific treatises known to the Babylonians, long after the Semitic element had become predominant in the land—it was in fact the language of science in the East, as the Latin was in Europe during the middle ages. When Semitic tribes established an empire in Assyria in the 13th century B.C. they adopted the alphabet of the *Akkad*, and with certain modifications applied it to their own language; but during the seven centuries which followed of Semitic dominion at Nineveh and Babylon,

this Assyrian language was merely used for historical records and official documents. The mythological, astronomical, and other scientific tablets found at Nineveh are exclusively in the Akkadian language, and are thus shown to belong to a priest-class, exactly answering to the Chaldeans of profane history and of the book of Daniel. We thus see how it is that the Chaldeans (taken generally for the *Akkad*) are spoken of in the prophetic books of Scripture as composing the armies of the Semitic kings of Babylon and as the general inhabitants of the country, while in other authorities they are distinguished as philosophers, astronomers, and magicians, as, in fact, the special depositaries of science. It may further be inferred that these Chaldean *Akkad* descended into Babylonia in very remote times from the Kurdish mountains, for in the inscriptions of Sargon the geographical name of *Akkad* is sometimes applied to the mountains instead of the vernacular title of *Vararat* or *Ararat*—an excellent illustration being thus afforded of the notices of Chaldeans in this quarter by so many of the Greek historians and geographers. This subject is further examined in Essay iii. appended to Book vii.

<sup>7</sup> This fable of the god coming personally into his temple was contrary to the Egyptian belief in the nature of the gods. It was only a figurative expression, similar to that of the Jews, who speak of God visiting and dwelling in his holy hill, and not intended to be taken literally. (Of the women in the service of Amun, see note on Book ii. ch. 35.) (G. W.)

<sup>8</sup> The Theban Jupiter, or god worshipped as the Supreme Being in the

intercourse with men. It is also like the custom of Patara, in Lycia, where the priestess who delivers the oracles, during the time that she is so employed—for at Patara there is not always an oracle<sup>9</sup>—is shut up in the temple every night.

183. Below, in the same precinct, there is a second temple, in which is a sitting figure of Jupiter, all of gold. Before the figure stands a large golden table, and the throne whereon it sits, and the base on which the throne is placed, are likewise of gold. The Chaldæans told me that all the gold together was eight hundred talents' weight. Outside the temple are two altars, one of solid gold, on which it is only lawful to offer sucklings; the other a common altar, but of great size, on which the full grown animals are sacrificed. It is also on the great altar that the Chaldæans burn the frankincense, which is offered to the amount of a thousand talents' weight, every year, at the festival of the god. In the time of Cyrus there was likewise in this temple a figure of a man, twelve cubits high, entirely of solid gold. I myself did not see this figure, but I relate what the Chaldæans report concerning it. Darius, the son of Hystaspes, plotted to carry the statue off, but had not the hardihood to lay his hands upon it. Xerxes, however, the son of Darius, killed the priest who forbade him to move the statue, and took it away.<sup>1</sup> Besides the ornaments which

city of Thebes, was Ammon (Amun). Herodotus says the *Theban* rather than the Egyptian Jupiter, because various gods were worshipped in various parts of Egypt as supreme: Khem at Chemmis, Phtha at Memphis, Ra at Heliopolis, &c.

<sup>9</sup> Patara lay on the shore, a little to the east of the Xanthus (Strabo, xiv. p. 951; Ptol. v. 3). Scylax (Periplus, p. 93) seems to place it some distance up the stream, but his text is probably corrupt in this place. The site is fixed with certainty by ruins and inscriptions (Beaufort's Karamania, p. 5; Ionian Antiq. vol. iii. p. 85; Fellows's Lycia, p. 416 to p. 419), and the name still adheres to the place.

According to Servius (ad Æn. iv.

143) Apollo delivered oracles here during the six winter months, while during the six summer months he gave responses at Delos. Compare Hor. Od. iii. 4, 64.

<sup>1</sup> There can be little doubt that this was done by Xerxes after the revolt of Babylon, of which Ctesias speaks (Exc. Pers. § 22). Arrian relates that Xerxes not only plundered but destroyed the temple on his return from Greece (vii. 17; comp. Strab. xvi. p. 1049). It is likely that the revolt was connected with the disasters of the Grecian expedition, and that Xerxes, on taking the city, maltreated the priests, plundered the temple, and diminished its strength as a fortress, to which purpose it may have been turned during



I have mentioned, there are a large number of private offerings in this holy precinct.<sup>2</sup>

184. Many sovereigns have ruled over this city of Babylon, and lent their aid to the building of its walls and the adornment of its temples, of whom I shall make mention in my Assyrian history. Among them two were women. Of these, the earlier, called Semiramis, held the throne five generations before the later princess.<sup>3</sup> She raised certain embankments well worthy of inspection, in the plain near Babylon, to control the river, which, till then, used to overflow, and flood the whole country round about.

185. The later of the two queens, whose name was Nitocris, a wiser princess than her predecessor, not only left behind her, as memorials of her occupancy of the throne, the works which I shall presently describe, but also, observing the great power and restless enterprise of the Medes, who had taken so large a number of cities, and among them Nineveh, and expecting to be attacked in her turn, made all possible exertions to increase the defences of her empire. And first, whereas the river Euphrates, which traverses the city, ran formerly with

the siege. But the *cardenupur* of Arrian is too strong a word. It may be remarked that Strabo used the milder term *cardenupur*.

<sup>2</sup> The great temple of Babylon, regarding which the Greeks have left so many notices, is beyond all doubt to be identified with the enormous mound which is named *Mujellibeh* by Rich, but to which the Arabs universally apply the title of *Babil*. In the description, however, which Herodotus gives of this famous building he would seem to have blended architectural details which applied in reality to two different sites; his measurement of a stade square answering pretty well to the circumference of *Babil*, and his notices also of the chapels and altars of the god being in close agreement with the accounts preserved in the inscriptions of Nebuchadnezzar of the high place of Merodach at Babylon;

while, on the other hand, the elevation of seven stages one above the other, and the construction of a shrine for the divinity at the summit of the pile, must necessarily refer to the temple of the Planets of the Seven Spheres at Borsippa, now represented by the ruins of Birs-Nimrad. A full account of both of these temples is given from the Cuneiform Inscriptions at the close of Book iii. 'On the Topography of Babylon,' to which accordingly the reader is referred.—[H. C. B.]

<sup>3</sup> Scaliger proposed to read "*fifty generations*" instead of "*five*." Vitringa suggested "*fifteen*." Both wished to identify the Semiramis of Herodotus with that of Ctesias. But they are two entirely distinct personages. See the Essays appended to this volume, Essay viii. 'On the History of the later Babylonians.'

a straight course to Babylon, she, by certain excavations which she made at some distance up the stream, rendered it so winding that it comes three several times in sight of the same village, a village in Assyria, which is called *Ardericca*; <sup>4</sup> and to this day, they who would go from our sea to Babylon, on descending to the river touch three times, and on three different days, at this very place. She also made an embankment along each side of the Euphrates, wonderful both for breadth and height, and dug a basin for a lake a great way above Babylon, close alongside of the stream, which was sunk everywhere to the point where they came to water, and was of such breadth that the whole circuit measured four hundred and twenty furlongs. The soil dug out of this basin was made use of in the embankments along the waterside. When the excavation was finished, she had stones brought, and bordered with them the entire margin of the reservoir. These two things were done, the river made to wind, and the lake excavated, that the stream might be slacker by reason of the number of curves, and the voyage be rendered circuitous, and that at the end of the voyage it might be necessary to skirt the lake and so make a long round. All these works were on that side of Babylon where the passes lay, and the roads into Media were the straightest, and the aim of the queen in making them was to prevent the Medes from holding intercourse with the Babylonians, and so to keep them in ignorance of her affairs.

186. While the soil from the excavation was being thus used for the defence of the city, Nitocris engaged also in another undertaking, a mere by-work compared with those we have already mentioned. The city, as I said, was divided by the river into two distinct portions. Under the former kings, if a man wanted to pass from one of these divisions to the

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<sup>4</sup> *Ardericca* is probably the modern *Akkerkuf*, which was on the line of the original *Nahr Malcha*, or Royal River, a canal made for purposes of irrigation.

No such cuttings as those here described by Herodotus can ever have existed.—[H. C. R.]

other, he had to cross in a boat; which must, it seems to me, have been very troublesome. Accordingly, while she was digging the lake, Nitocris bethought herself of turning it to a use which should at once remove this inconvenience, and enable her to leave another monument of her reign over Babylon. She gave orders for the hewing of immense blocks of stone, and when they were ready and the basin was excavated, she turned the entire stream of the Euphrates into the cutting, and thus for a time, while the basin was filling, the natural channel of the river was left dry. Forthwith she set to work, and in the first place lined the banks of the stream within the city with quays of burnt bricks, and also bricked the land-places opposite the river-gates, adopting throughout the same fashion of brickwork which had been used in the town wall; after which, with the materials which had been prepared, she built, as near the middle of the town as possible, a stone bridge, the blocks whereof were bound together with iron and lead. In the daytime square wooden platforms were laid along from pier to pier, on which the inhabitants crossed the stream; but at night they were withdrawn, to prevent people passing from side to side in the dark to commit robberies. When the river had filled the cutting, and the bridge was finished, the Euphrates was turned back again into its ancient bed; and thus the basin, transformed suddenly into a lake, was seen to answer the purpose for which it was made, and the inhabitants, by help of the basin, obtained the advantage of a bridge.

187. It was this same princess by whom a remarkable deception was planned. She had her tomb constructed in the upper part of one of the principal gateways of the city, high above the heads of the passers by, with this inscription cut upon it:—"If there be one among my successors on the throne of Babylon who is in want of treasure, let him open my tomb, and take as much as he chooses,—not, however, unless he be truly in want, for it will not be for his good." This tomb continued untouched until Darius came to the

kingdom. To him it seemed a monstrous thing that he should be unable to use one of the gates of the town, and that a sum of money should be lying idle, and moreover inviting his grasp, and he not seize upon it. Now he could not use the gate because, as he drove through, the dead body would have been over his head. Accordingly he opened the tomb; but instead of money, found only the dead body, and a writing which said—"Hadst thou not been insatiate of pelf, and careless how thou gottest it, thou wouldst not have broken open the sepulchres of the dead."

188. The expedition of Cyrus was undertaken against the son of this princess, who bore the same name as his father Labynetus,<sup>5</sup> and was king of the Assyrians. The Great King, when he goes to the wars, is always supplied with provisions carefully prepared at home, and with cattle of his own. Water too from the river Choaspes, which flows by Susa,<sup>6</sup> is taken with him for his drink, as that is the only water which the kings of Persia taste.<sup>7</sup> Wherever he travels, he is attended by a number of four-wheeled cars drawn by mules, in which the Choaspes water, ready boiled for use, and stored in flagons of silver, is moved with him from place to place.

189. Cyrus on his way to Babylon came to the banks of the

<sup>5</sup> Herodotus probably regards this Labynetus as the son of the king mentioned in chap. 74.

<sup>6</sup> For a description of the situation and present state of Susa, see note on Book iii. ch. 68. There is no doubt that the Choaspes is the modern *Kerkhah*. (See *Journal of the Geograph. Soc.*, vol. ix. part i. pp. 88, 89.)

<sup>7</sup> This statement of Herodotus is echoed by various writers (Plutarch, de Exil. vol. ii. p. 601, D; Athenæus, Deipnosoph. ii. 23, p. 171; Solinus, Polyhist. xli. p. 83; Eustath. ad Dionys. Perieg. 1073, &c.). Some add to it, that no one but the king (Solin. l. s. c.), or no one but the king and his eldest son (Agathocles, Fr. 5), might drink the Choaspes water. What most say of the Choaspes, Strabo reports of the

Eulæus (xv. p. 1043), and Pliny (H. N. xxxi. 3) mentions both names. But these two writers are probably mistaken in regarding the Eulæus and Choaspes as different rivers. The term Eulæus (Ulai of Daniel) seems to have been applied to the eastern branch of the *Kerkhah*, which, leaving the main stream at *Pai-Pul*, joined the Shapur, and flowed into the *Karun* at *Ahuas*. (See Loftus, *Chaldeæ and Susiana*, pp. 424-430.) The water of both the *Karun* and the *Kerkhah* is said at the present day to be excellent, and the natives vaunt the superiority of these two rivers over all other streams or springs in the world (*Journal of Geogr. Society*, vol. ix. part i. p. 89).

Gyndes,<sup>6</sup> a stream which, rising in the Matienian mountains,<sup>7</sup> runs through the country of the Dardanians,<sup>1</sup> and empties itself into the river Tigris. The Tigris, after receiving the Gyndes, flows on by the city of Opis,<sup>2</sup> and discharges its

<sup>6</sup> The Gyndes is undoubtedly the *Diyálak*, since,—firstly,—there is no other navigable stream after the lower Zab on the road between Sardis and Susa (vide infra, v. 52); and secondly, no other river of any consequence could have to be crossed between the mountains and the Tigris on the march from Agbatana to Babylon. Were it not for these circumstances the river *Giangis*, which is actually divided at Mendalli into a multitude of petty streams, and completely absorbed in irrigation, might seem to have a better claim (Jour. of Geogr. Soc. ut sup. p. 46).

<sup>7</sup> These Matieni are not to be confounded with the Matieni of Asia Minor, who may have been of the same race (query, Medes? the *d* of *Mada* passing into *t*, as in *Sauro-mata*), but were a distinct people. Herodotus seems to assign to these Matieni the whole of the mountain range from the sources of the *Diyálak* near Hamadan to those of the *Aras* (*Araxes*) near Erzeroum in Upper Armenia (vide infra, ch. 202).

The term Matieni may perhaps be a more generic word for "people." The Babylonian word, at any rate, which is used for a country may be read as *mata* in the singular, and *matas* or *matas* in the plural, being in fact identical with the Hebrew and Chaldean *mat*.—H. C. R.]

<sup>1</sup> No other writer mentions Dardanians in these parts. It has been proposed to read *Šak Aspadur*,—Ši' *Aspadur*,—and *Šak Aspadur*. The only variances reading in the MSS. favours the last emendation. It is *Šak Aspadur*, which has all the letters of *Šak Aspadur* with a single dislocation. The ruins of *Darnak* still exist on the banks of the *Zamadin* before it joins the *Diyálak*, and before the united rivers issue from the mountains into the plain of *Šakhrur*.

[It must be confessed, however, that *Darnak* has not been a place of any consequence either in the ancient or modern geography of the country. It was merely selected by the Kurdish emirs for their residence about five centuries back on account of the strength of the position. *Aspadur* may very well mean "the holders of the passes," and thus exactly apply to the tribes along the banks of the upper *Diyálak*.—H. C. R.]

<sup>2</sup> This is the plain meaning of Herodotus, who has therefore been accused of ignorance by Rennell (*Geography of Herod.* § 9, p. 202). But the situation of Opis is uncertain. Strabo, by calling it an emporium (xvi. p. 1051), might lead us to imagine that its position was low down the river. Xenophon's narrative (*Anab.* ii. iv. 13-25), it must be granted, makes this impossible. Still, however, Opis may have been a little below the junction of the *Diyálak* with the Tigris, or at the point of confluence.

[If we remember that Xenophon's Median Wall is the enceinte of Babylon, and that the Greeks crossed the Tigris at Sittacé, which was on the road from Babylon to Susa, we can hardly fail of identifying the *Diyálak* with the *Phycus* of Xenophon (*Anab.* ii. iv. 25), and thus recognising Opis in the ruins of *Khaqaji*, near the confluence of the two rivers. The name of *Phycus* probably comes from *Hupuska*, the title in the inscriptions of the district of *Sulimaniak*, through which the *Diyálak* flows. In the name of Opis we have perhaps a Greek nominal ending as in *la*. The cuneiform orthography is *Hupiya*, and I rather think that *Khaqaji* is a mere corruption of the original name. The name of Sittacé, or, more properly, *Paittacé*, seems to be written in the inscriptions as *Patata*, without the Scythic guttural termination. It must

waters into the Erythræan sea. When Cyrus reached this stream, which could only be passed in boats, one of the sacred white horses accompanying his march, full of spirit and high mettle, walked into the water, and tried to cross by himself; but the current seized him, swept him along with it, and drowned him in its depths. Cyrus, enraged at the insolence of the river, threatened so to break its strength that in future even women should cross it easily without wetting their knees. Accordingly he put off for a time his attack on Babylon, and, dividing his army into two parts, he marked out by ropes one hundred and eighty trenches on each side of the Gyndes, leading off from it in all directions, and setting his army to dig, some on one side of the river, some on the other, he accomplished his threat by the aid of so great a number of hands, but not without losing thereby the whole summer season.

190. Having, however, thus wreaked his vengeance on the Gyndes,<sup>3</sup> by dispersing it through three hundred and sixty

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have been situated at least as low down the Tigris as the modern fort of the Zobeid chief.—H. C. R.]

<sup>3</sup> Rennell sensibly remarks (p. 202) that the story of Cyrus's dividing the Gyndes is a very childish one, *in the manner in which it is told*. He supposes that the river was swollen, and that the sole object of Cyrus was to effect the passage. But this explanation is unsatisfactory. It is not conceivable that Cyrus proceeded against Babylon unprepared for the passage of great rivers. Boats must have abounded on the streams, and rafts supported by inflated skins, which were in constant use upon them, as the Nimrud sculptures show, could have been constructed rapidly. Even if it had been necessary to divide the Gyndes, in order to make it fordable, there would have been no need of entirely dispersing it, and so wasting a whole summer. And if this was the only means by which Cyrus could pass the comparatively small stream

of the Diyâlah, how did he get across the Tigris?

If we accept the fact of the dispersion, the true explanation would seem to be, that Cyrus had already resolved to attempt the capture of Babylon by the means which he subsequently adopted, and thought it necessary to practise his army in the art of draining off the waters from a stream of moderate size before attempting the far greater work of making the Euphrates fordable. He may not have been aware of the artificial reservoir which rendered his task at Babylon comparatively easy, or not have anticipated the neglect which converted a means of defence to the assailed into a convenience to the assailing party.

It is remarkable that Mr. Grote accepts the narrative of Herodotus as it stands, apparently seeing in it no improbability. At least he offers no explanation of the conduct of Cyrus (*History of Greece*, vol. iv. pp. 284, 285).

channels, Cyrus, with the first approach of the ensuing spring, marched forward against Babylon. The Babylonians, encamped without their walls, awaited his coming. A battle was fought at a short distance from the city, in which the Babylonians were defeated by the Persian king, whereupon they withdrew within their defences. Here they shut themselves up, and made light of his siege, having laid in a store of provisions for many years in preparation against this attack; for when they saw Cyrus conquering nation after nation, they were convinced that he would never stop, and that their turn would come at last.

191. Cyrus was now reduced to great perplexity, as time went on and he made no progress against the place. In this distress, either some one made the suggestion to him, or he bethought himself of a plan, which he proceeded to put in execution. He placed a portion of his army at the point where the river enters the city, and another body at the back of the place where it issues forth, with orders to march into the town by the bed of the stream, as soon as the water became

[I incline to regard the whole story as a fable, embodying some popular tradition with regard to the origin of the great hydraulic works on the *Andia* below the Hamaran hills, where the river has been dammed across to raise the level of the water, and a perfect network of canals have been opened out from it on either side. The principal of these canals to the east, now named *Beladros* (*Bapdros* in Theophanes, and *Baras* *red*, or "hog river," of the Arabs), is apparently of extreme antiquity, the stream having worked itself a bed in the alluvial soil nearly 50 feet below the level of the country. There are fully 360 streams of water derived from the *Diydiah*, including all the branch cuts from the seven great canals. If Cyrus did indeed execute these works, his object must have been to furnish means of irrigation to the country, and such a motive was scarcely likely to have influenced him

when he was conducting a hostile expedition against Babylon. Moreover, if he marched upon Babylon by the high road leading from the Persian mountains, he would have had no occasion to cross the *Diydiah* at all. The direct route must have followed the left bank of the river to Opis, near which was the passage of the Tigris.

The name of the river Gyndes is probably derived from the cuneiform *Khudun*, a city and district on the banks of the river adjoining *Hupuska*, which is mentioned in the annals of *Nardanapalus*. It is at any rate worthy of remark that all the names by which this river has been known in modern times, *Tamerra*, *Nahrain*, *Nahrwan*, and *Diydiah*, are those of cities on its banks, and the same system of nomenclature may very well be supposed to have existed in antiquity.--H. C. R.]

shallow enough : he then himself drew off with the unwarlike portion of his host, and made for the place where Nitocris dug the basin for the river, where he did exactly what she had done formerly : he turned the Euphrates by a canal into the basin,<sup>4</sup> which was then a marsh, on which the river sank to such an extent that the natural bed of the stream became fordable. Hereupon the Persians who had been left for the purpose at Babylon by the river-side, entered the stream, which had now sunk so as to reach about midway up a man's thigh, and thus got into the town. Had the Babylonians been apprised of what Cyrus was about, or had they noticed their danger, they would never have allowed the Persians to enter the city, but would have destroyed them utterly ; for they would have made fast all the street-gates which gave upon the river, and mounting upon the walls along both sides of the stream, would so have caught the enemy as it were in a trap. But, as it was, the Persians came upon them by surprise and so took the city. Owing to the vast size of the place, the inhabitants of the central parts (as the residents at Babylon declare), long after the outer portions of the town were taken, knew nothing of what had chanced, but as they were engaged in a festival, continued dancing and revelling until they learnt the capture but too certainly. Such, then, were the circumstances of the first taking of Babylon.<sup>5</sup>

192. Among many proofs which I shall bring forward of the power and resources of the Babylonians, the following is of special account. The whole country under the dominion of the Persians, besides paying a fixed tribute, is parcelled out

<sup>4</sup> Mr. Grote says that Cyrus "caused another reservoir and another canal of communication to be dug, by means of which he drew off the water of the Euphrates" (vol. iv. p. 285). But Herodotus says that he turned the river into the *same* reservoir—*ἐς τὴν Ἀμάρην*—which was at the time a marsh—*ἰσοῦσα νῦν ἕλκος*. And indeed, had he done otherwise, he would have expend-

ed time and labour very unnecessarily.

<sup>5</sup> Herodotus intends to contrast this *first* capture with the *second* capture by Darius Hystaspes, of which he speaks in the latter portion of the third Book. We learn, however, by the mode of speech used, that he was not aware of any former occasion on which the city of Babylon had been taken by an enemy.



into divisions, which have to supply food to the Great King and his army during different portions of the year.<sup>6</sup> Now out of the twelve months which go to a year, the district of Babylon furnishes food during four, the other regions of Asia during eight; by which it appears that Assyria, in respect of resources, is one-third of the whole of Asia. Of all the Persian governments, or satrapies as they are called by the natives,<sup>7</sup> this is by far the best. When Tritantæchmes, son of Artabazus,<sup>8</sup> held it of the king, it brought him in an artaba of silver every day. The artaba is a Persian measure,<sup>9</sup> and holds three chœnixes more than the medimnus of the Athenians. He also had, belonging to his own private stud, besides war-horses,

<sup>6</sup> See the Essay appended to Book iii. 'On the Persian System of Administration and Government.'

<sup>7</sup> The native orthography of the word, which the Greeks wrote *σατραπεία*, is "khahatrapá." It is found twice in the Behistun inscription (Col. iii. l. 14 and l. 55). The etymology has been much disputed (see Gesen. Hebr. Lex. p. 41. Eng. ed.); but, as "khahatram" is used throughout the inscriptions for "crown" or "empire," we can scarcely be mistaken in regarding "khahatrapá" as formed of the two roots "khahatram," and "pa." The latter word signifies in Sanskrit "to preserve, uphold," whence it appears that a Satrap is "one who upholds the crown." (Cf. Col. Rawlinson's Vocabulary of the Ancient Persian Language, pp. 116-7.)

<sup>8</sup> We hear of a Tritantæchmes, "son of Artabazus, brother of Darius Hystaspes," in Book vii. ch. 82, from which place it might appear that this passage should be corrected. But we cannot be sure that the same person is intended in both instances. Indeed, as Herodotus seems to speak of his own personal knowledge, it is probable that the Tritantæchmes here mentioned was Satrap of Babylon at the time of Herodotus's visit (about a.c. 450), in which case it is scarcely

possible that he should have been the same person who 30 years before was one of the six superior generals of the army of Xerxes.

[The name of Tritantæchmes is of considerable interest because it points to the Vedic traditions, which the Persians brought with them from the Indus, and of the currency of which in the time of Xerxes we have thus distinct evidence. The name means "strong as Tritan"—this title, which etymologically means "three-bodied," being the Sanscrit and Zend form of the famous Feridun of Persian romance, who divided the world between his three sons, Selim, Tur, and Erij.—H. C. E.]

<sup>9</sup> This is the same name as the *ardeb* of modern Egypt, and, like the *medimnus*, is a corn measure. The *ardeb* is nearly five English bushels, and contains 8 *med*. This, too, is the Latin *modius*, which last was equal to one-sixth of the Greek *medimnus*. But the *ardeb* differs in quantity from the *artaba*.

1 *medimnus* = 48 *chœnixes*, or 6 Latin *modii*.

1 *modius* = 8 *chœnixes*.

1 *artaba* = 51 *chœnixes* (48 + 3).

1 *artaba* = little more than 6½ *modii*.

1 *modius* = nearly 1 peck, English.

1 *artaba* about 1½ bushel.—(G. W.)

eight hundred stallions and sixteen thousand mares, twenty to each stallion. Besides which he kept so great a number of Indian hounds,<sup>1</sup> that four large villages of the plain were exempted from all other charges on condition of finding them in food.

193. But little rain falls in Assyria,<sup>2</sup> enough, however, to

<sup>1</sup> Concerning these famous dogs see Bähr's *Ctesias* (Indic. Excerpt. § 5), and *Arist. Hist. An.* viii. 28.

Models of favourite dogs are frequently found in excavating the cities of Babylonia. Some may be seen in the British Museum, obtained from the hunting palace of the son of Esar-

haddon at Nineveh. They are of small size, and are inscribed with the name of the dog, which is commonly a word indicative of their hunting prowess. The subjoined representation of an Indian dog is from a terracotta fragment found by Col. Rawlinson at Babylon.



Indian Hound. (From a Babylonian tablet.)

<sup>2</sup> Rain is very rare in Babylonia during the summer months, and productiveness depends entirely on irrigation. During the spring there are

constant showers, and at other times of the year rain falls frequently, but irregularly, and never in great quantities. The heaviest is in December.

make the corn begin to sprout, after which the plant is nourished and the ears formed by means of irrigation from the river.<sup>3</sup> For the river does not, as in Egypt, overflow the corn-lands of its own accord, but is spread over them by the hand, or by the help of engines.<sup>4</sup> The whole of Babylonia is, like Egypt, intersected with canals. The largest of them all, which runs towards the winter sun, and is impassable except in boats,<sup>5</sup> is carried from the Euphrates into another stream, called the Tigris, the river upon which the town of Nineveh formerly stood.<sup>6</sup> Of all the countries that we know there is

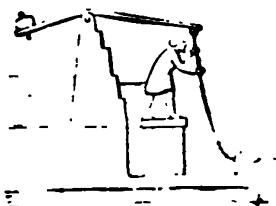
In ancient times, when irrigation was carried to a far greater extent than it is at present, the meteorology of the country may probably have been different.—[H. C. R.]

<sup>3</sup> At the present day it is not usual to trust even the first sprouting of the corn to nature. The lands are laid under water for a few days before the corn is sown; the water is then withdrawn, and the seed scattered upon the moistened soil.—[H. C. R.]

<sup>4</sup> The engine intended by Herodotus seems to have been the common hand-swipe, to which alone the name of *αγλαφίος* would properly apply. The ordinary method of irrigation at the present day is by the help of oxen, which draw the water from the river to the top of the bank by means of ropes passed over a roller working between two upright posts. Accounts of this process will be found in the works of Col. Chesney (Euphrates Expedition, vol. i. p. 653), and Mr. Layard (Nineveh and its Remains, Part i. ch. x.). Occasionally, however, the hand-swipe is used. Col. Chesney says:—"When the bank is too high to throw up the water in this manner" (viz. with a basket) "it is raised by another process equally simple. A wooden lever, from 13 to 15 feet long, is made to revolve freely on the top of a post 3 or 4 feet high, about two-thirds of the length of the lever projecting over the river, with a leather bucket or closely made basket of date branches suspended from the

extremity: this is balanced when full of water by means of a bucket of earth or stones at the other end, and this simple machine is so well contrived that very slight manual exertion will raise the bucket sufficiently high to empty its contents into a cistern or other kind of receptacle, from whence it is dispersed over the fields by means of numerous small channels." (Compare Layard's Nineveh and Babylon, p. 109).

Representations of hand-swipes have been found on the monuments.



Hand-swipe. (From a slab of Sennacherib.)

<sup>5</sup> This probably refers to the original Nahr Malcha, the great work of Nebuchadnezzar, which left the Euphrates at the modern Felugia, and entered the Tigris in the vicinity of the embouchure of the Gyndes (Diyala). This canal has, however, repeatedly changed its course since its original construction, and the ancient bed cannot be now continuously traced. [H. C. R.]

Beloe translates *δαίχας* as τὸν Τίγριν, καὶ ἐν Νύκτι πάλαι οἶκον αὐτοῦ, "is

none which is so fruitful in grain. It makes no pretension indeed of growing the fig, the olive, the vine, or any other tree of the kind; but in grain it is so fruitful as to yield commonly two hundred-fold, and when the production is greatest, even three hundred-fold. The blade of the wheat-plant and barley-plant is often four fingers in breadth. As for the millet and the sesame, I shall not say to what height they grow, though within my own knowledge; for I am not ignorant that what I have already written concerning the fruitfulness of Babylonia must seem incredible to those who have never visited the country.<sup>7</sup> The only oil they use is made from the sesame-plant.<sup>8</sup> Palm-trees grow in great numbers over the whole of the flat country,<sup>9</sup>

continued to *that part of the Tigris where Nineveh stands*;" thus placing the canal in Assyria, above the alluvium, where no canal is possible, and giving the impression that Nineveh was standing in the time of Herodotus!

<sup>7</sup> The fertility of Babylonia is celebrated by a number of ancient writers. Theophrastus, the disciple of Aristotle, speaks of it in his *History of Plants* (viii. 7). Berosus (Fr. 1) says that the land produced naturally wheat, barley, the pulse called ochrys, sesame, edible roots named *gongæ*, palms, apples, and shelled fruits of various kinds. Strabo, apparently following Herodotus, mentions the barley as returning often 300 fold (xvi. p. 1054). Pliny says that the wheat is cut twice, and is afterwards good keep for beasts (*Hist. Nat.* xviii. 17). Moderns, while bearing testimony to the general fact, go less into details. Rich says:—"The air is salubrious, and the soil extremely fertile, producing great quantities of rice, dates, and grain of different kinds, though it is not cultivated to above half the degree of which it is susceptible." (*First Memoir*, p. 12.) Colonel Chesney (*Euphrat. Exp.* vol. ii. pp. 602, 603) remarks,—"Although greatly changed by the neglect of man, those portions of Mesopotamia which are still cultivated, as the country about Hillah, show that the region has all the fertility ascribed to

it by Herodotus;" and he anticipates that "the time may not be distant when the date-groves of the Euphrates may be interspersed with flourishing towns, surrounded with fields of the finest wheat, and the most productive plantations of indigo, cotton, and sugarcane."

<sup>8</sup> Mr. Layard informs us that this is still the case with respect to the people of the plains (Nineveh, Part ii. ch. vi.). The olive is cultivated on the flanks of Mount Zagros, but Babylonia did not extend so far.

<sup>9</sup> "As far as the eye can reach from the town (Hillah)," says Ker Porter, "both up and down the Euphrates the banks appear to be thickly shaded with groves of date trees." (*Travels*, vol. ii. p. 335.) There is reason to believe that anciently the country was very much more thickly wooded than it is at present. The palm will grow wherever water is brought. In ancient times the whole country between the rivers, and the greater portion of the tract intervening between the Tigris and the mountains, was artificially irrigated. At present cultivation extends but a short distance from the banks of the great streams.

[The sylvan character and beautiful appearance of the country, which afterwards so much excited the admiration of the Arabs, are particularly noticed by Ammianus and Zosimus in

mostly of the kind which bears fruit, and this fruit supplies them with bread, wine, and honey. They are cultivated like the fig-tree in all respects, among others in this. The natives tie the fruit of the male-palms, as they are called by the Greeks, to the branches of the date-bearing palm, to let the gall-fly enter the dates and ripen them, and to prevent the fruit from falling off. The male-palms, like the wild fig-trees, have usually the gall-fly in their fruit.<sup>1</sup>

194. But that which surprises me most in the land, after the city itself, I will now proceed to mention. The boats which come down the river to Babylon are circular, and made of skins. The frames, which are of willow, are cut in the country of the Armenians above Assyria, and on these, which serve for hulls, a covering of skins is stretched outside, and thus the boats are made, without either stem or stern, quite round like a shield. They are then entirely filled with straw, and their cargo is put on board, after which they are suffered to float down the stream. Their chief freight is wine, stored in casks made of the wood of the palm-tree.<sup>2</sup> They are managed by two men who stand upright in them, each plying an oar, one pulling and the other pushing.<sup>3</sup> The boats are of

their descriptions of the march of Julian's army across Mesopotamia from the Euphrates to the Tigris. A forest of verdure, says Ammianus, extended from this point as far as Mesene and the shores of the sea. Compare Amm. Mar. xiv. 3, with Zosim. iii. p. 173-9.—H. C. R.]

<sup>1</sup> Theophrastus first pointed out the inaccuracy of this statement (Hist. Plant. ii. 9). Several writers, among them Larcher and Bähr, have endeavoured to show that Herodotus is probably right and Theophrastus wrong. Modern travellers, however, side with the naturalist against the historian. All that is required for fructification, they tell us, is, that the pollen from the blossoms of the male palm should come into contact with the fruit of the female palm or date-tree. To secure this, the practice of which Herodotus

speaks is still observed.

<sup>2</sup> Col. Chesney and Mr. Layard, adopted the conjecture of Valla (*φωρυγίαν* for *φωρυγίαν*), speak of the quantity of palm-wine brought to Babylon from Armenia. But there are two objections to this. Babylonia, the land of dates, would not be likely to import the spiritous liquor which can be distilled from the fruit; and the mountain tract of Armenia could not produce it. It was no doubt grape-wine that Babylon imported from the regions higher up the river, though perhaps scarcely from Armenia, which is too cold for the vine.

[Grape wine is now brought to Baghdad from Kerkuk, but not from Armenia, where the vine does not grow.—H. C. R.]

<sup>3</sup> Boats of this kind, closely resembling coracles, are represented in the

various sizes, some larger, some smaller; the biggest reach as high as five thousand talents' burthen. Each vessel has a live ass on board; those of larger size have more than one. When they reach Babylon, the cargo is landed and offered for sale; after which the men break up their boats, sell the straw and the frames, and loading their asses with the skins, set off on their way back to Armenia. The current is too strong to allow a boat to return up-stream, for which reason they make their boats of skins rather than wood. On their return to Armenia they build fresh boats for the next voyage.

195. The dress of the Babylonians is a linen tunic reaching to the feet, and above it another tunic made in wool, besides which they have a short white cloak thrown round them, and shoes of a peculiar fashion, not unlike those worn by the Bœotians. They have long hair, wear turbans on their heads, and anoint their whole body with perfumes.<sup>4</sup> Every one

Nineveh sculptures, and still ply on the Euphrates. "The Kufa," we read in Ker Porter, "is of close willow work, well coated with the bituminous substance of the country—*perfectly circular*, it resembles a large bowl on the surface of the stream." (Travels, vol. ii. p. 260.) Mr. Layard adds, that these boats are "sometimes covered with skins, over which the bitumen is smeared." (Nineveh, Part II. ch. v.) Col. Chesney also says (vol. ii. p. 640), "In some instances,



Kufa. (From Col. Chesney.)

though but rarely in the present day, the basket-work is covered with leather . . . but the common method is to cover the bottom with bitumen." (Col.

Rawlinson, however, doubts the existence of "kufas covered with skins," which he has never seen, and of which he has never heard, on either river.) The kufas are used chiefly on the lower Tigris and Euphrates, and are not ordinarily broken up, being too valuable. But the rafts which descend the streams from their upper portions, which are formed of wood and reeds supported by inflated skins, have exactly the same fate as the boats of Herodotus. "When the rafts have been unloaded they are broken up, and the beams, wood, and twigs are sold at a considerable profit. . . . The skins are brought back either upon the shoulders of the raftmen, or upon donkeys, to Mosul or Tekrit, where the men employed in the navigation usually reside." (Layard's Nineveh, Part I. ch. xiii.)

<sup>4</sup> The dress of the Babylonians appears on the cylinders to be a species of flounced robe, reaching from their necks to their feet. In some representations there is an appearance of a division into two garments; the upper one being a sort of short jacket or

carries a seal,<sup>5</sup> and a walking-stick, carved at the top into the form of an apple, a rose, a lily, an eagle, or something

tippet, flounced like the under robe or petticoat. This would seem to be the *χλαμύς* or short cloak of Herodotus. The long petticoat would be his *σάβη* *σάβη* *σάβη* *σάβη* *σάβη*. The upper woollen tunic may be hidden by the tippet or *χλαμύς*.

The long hair of the Babylonians is very conspicuous on the cylinders. It either depends in lengthy tresses which fall over the neck and shoulders,

or is gathered into what seems a club behind. There are several varieties of head-dress; the most usual are a low cap or turban, from which two curved horns branch out, and a high crown or mitre, the appearance of which is very remarkable. It is uncertain which of these is the *μίτρα* of Herodotus.

The wood-cuts annexed will illustrate the above.



<sup>5</sup> The Babylonian cylinders above referred to, of which there are some thousands in the Museums of Europe, are undoubtedly the 'seals' of Herodotus. Many impressions of them have been found upon clay-tablets. They are round, from half an inch to three inches in length (the generality being about an inch long), and about one third of an inch in diameter. They are of various materials. The most usual is a composition in which black manganese seems to be the principal ingredient; but besides this they have been found of amethyst, rock-crystal, cornelian, agate, blood-

stone, chalcedony, onyx, jasper, serpentine, pyrites, &c. They are hollow, being pierced from end to end; either for the purpose of being worn strung upon a cord, or perhaps to admit a metal axis, by means of which they were rolled upon the clay, so as to leave their impression on it. (See Layard's *Nineveh and Babylon*, pp. 602, 609.)

[The inscription on the cylinders is usually the name of the owner, with that of his father, and an epithet, signifying the servant of such or such a god, the divinity being named who was supposed to have presided over the

similar;<sup>6</sup> for it is not their habit to use a stick without an ornament.

196. Of their customs, whereof I shall now proceed to give an account, the following (which I understand belongs to them in common with the Illyrian tribe of the Eneti<sup>7</sup>) is the wisest

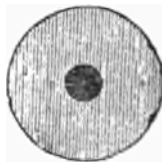
wearer's birth, and to have him under his protection. In almost every case—even on the cylinders found at Nineveh—the language and character

are Chaldean Scythic, and not Assyrian Semitic, though when mere names and epithets occur it is difficult to distinguish between them.—H. C. R.]

1.



2.



3.



Babylonian Seals. (From Layard.)

1. External view.

2. Section.

3. Impression on clay tablet.

<sup>6</sup> Upon the cylinders the Babylonians are frequently, but not invariably, represented with sticks. In the Assyrian sculptures the officers of the court have always sticks, used apparently as staves of office. The heads of these are often elaborately wrought. At Persepolis the officers of the Persian court bear similar staves. Ornaments of the nature described by Herodotus, which may have been the heads of walking-sticks, are often found among the ruins of the Babylonian cities.

<sup>7</sup> The Eneti or Heneti are the same with the Venetians of later times (Liv. i. 1). According to one account they came to Italy with Antenor after the fall of Troy, and were Paphlagonians. Niebuhr thinks they could not have been Illyrians, or Polybius would have noticed the fact (Hist. of Rome, vol. i. p. 164, Engl. Tr.), and conjectures that there were Liburnians, quoting Virgil as authority.

"Antenor potuit  
Illyricos penetrare sinus atque intima tatus  
Regna Liburnorum."—Æn. i. 243-5.



in my judgment. Once a year in each village the maidens of age to marry were collected all together into one place; while the men stood round them in a circle. Then a herald called up the damsels one by one, and offered them for sale. He began with the most beautiful. When she was sold for no small sum of money, he offered for sale the one who came next to her in beauty. All of them were sold to be wives. The richest of the Babylonians who wished to wed bid against each other for the loveliest maidens, while the humbler wife-seekers, who were indifferent about beauty, took the more homely damsels with marriage-portions. For the custom was that when the herald had gone through the whole number of the beautiful damsels, he should then call up the ugliest—a cripple, if there chanced to be one—and offer her to the men, asking who would agree to take her with the smallest marriage-portion. And the man who offered to take the smallest sum had her assigned to him. The marriage-portions were furnished by the money paid for the beautiful damsels, and thus the fairer maidens portioned out the uglier. No one was allowed to give his daughter in marriage to the man of his choice, nor might any one carry away the damsel whom he had purchased without finding bail really and truly to make her his wife; if, however, it turned out that they did not agree, the money might be paid back. All who liked might come even from distant villages and bid for the women. This was the best of all their customs, but it has now fallen into disuse.<sup>6</sup> They have lately hit upon a very different plan to save their maidens from violence, and prevent their being torn from them and carried to distant cities, which is to bring up their daughters to be courtesans. This is now done by all the poorer of the common people, who since the conquest have

But may not the Liburnians have been an Illyrian tribe? Sorsius in his comment on the passage says that the king of the Venetians at this time was Eneius, an Illyrian.

<sup>6</sup> Writers of the Augustan age

(Strabo, xvi. p. 1058; Nic. Damasc. p. 152; Orelli) mention this custom as still existing in their day. The latter testimony, coming from a native of Damascus, is particularly valuable.

been maltreated by their lords, and have had ruin brought upon their families.

197. The following custom seems to me the wisest of their institutions next to the one lately praised. They have no physicians, but when a man is ill, they lay him in the public square, and the passers-by come up to him, and if they have ever had his disease themselves, or have known any one who has suffered from it, they give him advice, recommending him to do whatever they found good in their own case, or in the case known to them; and no one is allowed to pass the sick man in silence without asking him what his ailment is.

198. They bury their dead in honey,<sup>9</sup> and have funeral

<sup>9</sup> Modern researches show two modes of burial to have prevailed in ancient Babylonia. Ordinarily the bodies seem to have been compressed into urns and baked, or burnt. Thousands of funeral urns are found on the sites of the ancient cities. Coffins are also found, but rarely. These are occasionally of

wood (Rich's First Memoir, pp. 31-2), but in general of the same kind of pottery as the urns. Specimens brought from Warka may be seen in the British Museum: they resemble in shape the Egyptian mummy-cases. These coffins might have been filled with honey, but they are thought to belong to a comparatively recent period.

[So many races have successively inhabited Babylonia, and made use in succession of the same cemeteries, that there is some difficulty in ascertaining to what particular age and nation the various modes of sepulture



Babylonian Coffin and Lid. (Layard.)

that have been met with belonged. The burial-places, however, of the primitive Hamite Chaldeans have been carefully examined by Mr. Taylor, and well described by him in his two papers on Mugheir and Abushahreïn in the *Journal of the Asiatic*

*Society* (vol. xv. part II.). In these burial-places the skeletons are sometimes found laid out in brick vaults, but more generally reposing on a small brick platform, with a pottery cover over them, very like a modern dish-cover. Some of these covers are

lamentations like the Egyptians. When a Babylonian has consorted with his wife, he sits down before a censer of burning incense, and the woman sits opposite to him. At dawn of day they wash ; for till they are washed they will not touch any of their common vessels. This practice is observed also by the Arabians.

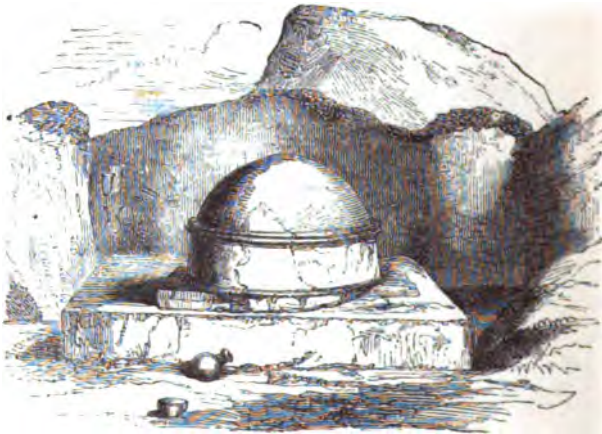
199. The Babylonians have one most shameful custom. Every woman born in the country must once in her life go and sit down in the precinct of Venus, and there consort with a stranger. Many of the wealthier sort, who are too proud to mix with the others, drive in covered carriages to the precinct, followed by a goodly train of attendants, and there take their station. But the larger number seat themselves within the holy enclosure with wreaths of string about their heads,—and here there is always a great crowd, some coming and others



now in the British Museum. The coffins from Warka, of green glazed pottery, and shaped like a slipper-bath (represented on previous page), belonged probably to the Chaldeans of the Parthian age, the figures in relief which are stamped upon them being of an entirely different character from the figures on the antique cylinder-seals. The funeral jars, again, which

seem to have been used for ordinary burial, and which are to be found in hundreds of thousands in every Babylonian ruin, are, I believe, of all ages, from the earliest Chaldean times down to the Arab conquest. Ashes are sometimes found in these jars, but it is far more usual to meet with a skeleton compressed into a small space, but with the bones and cranium

going; lines of cord mark out paths in all directions among the women, and the strangers pass along them to make their choice. A woman who has once taken her seat is not allowed to return home till one of the strangers throws a silver coin into her lap, and takes her with him beyond the holy ground. When he throws the coin he says these words—"The goddess Mylitta prosper thee." (Venus is called Mylitta by the Assyrians.) The silver coin may be of any size; it cannot be refused, for that is forbidden by the law, since once thrown it is sacred. The woman goes with the first man who throws her money, and rejects no one. When she has gone with him, and so satisfied the goddess, she returns home, and from that time forth no gift, however great, will prevail with her. Such of the women as are tall and beautiful are soon released,



uncalcoined; and in all such cases as have fallen under my personal observation, I have found the mouth of the jar much too narrow to admit of the possibility of the cranium passing in or out; so that either the clay jar must have been moulded over the corpse, and then baked, which would account for the ashes inside, or the neck of the jar must at any rate have

been added subsequently to the other rites of interment. In some cases two jars are joined together by bitumen, so as to admit of the corpse being laid at full length instead of being compressed into a small compass, with the knees resting on the shoulders. The wooden coffins observed by Rich must have been of the Mohammedan period.—H. C. R.]

but others who are ugly have to stay a long time before they can fulfil the law. Some have waited three or four years in the precinct.<sup>1</sup> A custom very much like this is found also in certain parts of the island of Cyprus.

200. Such are the customs of the Babylonians generally. There are likewise three tribes among them who eat nothing but fish.<sup>2</sup> These are caught and dried in the sun, after which they are brayed in a mortar, and strained through a linen sieve. Some prefer to make cakes of this material, while others bake it into a kind of bread.

201. When Cyrus had achieved the conquest of the Babylonians, he conceived the desire of bringing the Massagetæ under his dominion. Now the Massagetæ are said to be a great and warlike nation, dwelling eastward, toward the rising of the sun, beyond the river Araxes, and opposite the Issedonians.<sup>3</sup> By many they are regarded as a Scythian race.<sup>4</sup>

202. As for the Araxes, it is, according to some accounts, larger, according to others smaller, than the Ister (Danube). It has islands in it, many of which are said to be equal in size to Lesbos. The men who inhabit them feed during the

<sup>1</sup> This unhallowed custom is mentioned among the abominations of the religion of the Babylonians in the book of Baruch (vi. 43):—"The women also with cords about them, sitting in the ways, burn bran for perfume; but if any of them, drawn by some that passeth by, lie with him, she reproaches her fellow, that she was not thought as worthy as herself, nor her oord broken." Strabo also speaks of it (xvi. p. 1058).

<sup>2</sup> The inhabitants of the marshes in lower Babylonia, against whom the Assyrian kings so often make war (Layard's *Monuments of Nineveh*, 2nd series, plates 25, 27, 28), are probably intended: but it is difficult to suppose that fish formed really at any time their sole food. The marshes must always have abounded with water-fowl, and they now support, besides,

vast herds of buffaloes, which form the chief wealth of the inhabitants (see Mr. Layard's *Nineveh and Babylon*, ch. xxiv. pp. 553, 554).

<sup>3</sup> The Issedonians are mentioned repeatedly in Book iv. Their seats are not very distinctly marked. They lie east of the Argippeans (iv. 25) and south of the Arimaspi (ib. 27). Rennell supposes them to have occupied the tract which is now inhabited by the Eleuthes or Calmuck Tatars.

<sup>4</sup> Herodotus himself admits that the dress and mode of life of both nations were the same. Dr. Donaldson brings an etymological argument in support of the identity (Varronianus, p. 28). According to him the word Scyth is another form of Goth, and the Massagetæ, Thyssagetæ, &c. are branches of the Gothic nation, Massa-Goths, Thyssa-Goths, &c.

summer on roots of all kinds, which they dig out of the ground, while they store up the fruits, which they gather from the trees at the fitting season, to serve them as food in the winter-time. Besides the trees whose fruit they gather for this purpose, they have also a tree which bears the strangest produce. When they are met together in companies they throw some of it upon the fire round which they are sitting, and presently, by the mere smell of the fumes which it gives out in burning, they grow drunk, as the Greeks do with wine. More of the fruit is then thrown on the fire, and, their drunkenness increasing, they often jump up and begin to dance and sing. Such is the account which I have heard of this people.

The river Araxes, like the Gyndes, which Cyrus dispersed into three hundred and sixty channels, has its source in the country of the Matienians. It has forty mouths, whereof all, except one, end in bogs and swamps. These bogs and swamps are said to be inhabited by a race of men who feed on raw fish, and clothe themselves with the skins of seals. The other mouth of the river flows with a clear course into the Caspian Sea.<sup>5</sup>

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<sup>5</sup> The geographical knowledge of Herodotus seems to be nowhere so much at fault as in his account of this river. He appears to have confused together the information which had reached him concerning two or three distinct streams. The Araxes, which rises in the *Matienian* mountains, whence the *Gyndes* flows, can only be the modern Aras, which has its source in the Armenian mountain-range near Erzeroum, and running eastward joins the Kur near its mouth, and falls into the Caspian on the west. On the other hand, the Araxes, which separates the country of the Massagetæ (who dwelt to the east of the Caspian, ch. 204) from the empire of Cyrus, would seem to be either the Jaxartes (the modern *Sykhun*) or the Oxus (*Jyhn*). The number of mouths and great size

of the islands correspond best with the former stream, while the division into separate channels, and the passage of one branch into the Caspian, agrees strictly with the former state of the Jyhn river. (*Infra*, Essay ix. § 8.)

To increase the perplexity, we are told (iv. 11) that when the Massagetæ dispossessed the Scythians of this tract east of the Caspian, the latter people "*crossed the Araxes*, and entered the land of *Cimmeria*," where the *Volga* seems to be intended. (See *Weesseling ad loc.*) Probably the name *Aras* (*Rha*) was given by the natives to all, or most, of these streams, and Herodotus was not sufficiently acquainted with the general geography to perceive that different rivers must be intended.

203. The Caspian is a sea by itself, having no connection with any other.<sup>6</sup> The sea frequented by the Greeks, that beyond the Pillars of Hercules, which is called the Atlantic, and also the Erythræan, are all one and the same sea. But the Caspian is a distinct sea, lying by itself, in length fifteen days' voyage with a row-boat, in breadth, at the broadest part, eight days' voyage.<sup>7</sup> Along its western shore runs the chain of the Caucasus, the most extensive and loftiest of all mountain-ranges.<sup>8</sup> Many and various are the tribes by which it is inhabited, most of whom live entirely on the wild fruits of the forest. In these forests certain trees are said to grow, from the leaves of which, pounded and mixed with water, the inhabitants make a dye, wherewith they paint upon their clothes the figures of animals; and the figures so impressed never wash out, but last as though they had been inwoven in the cloth from the first, and wear as long as the garment.

<sup>6</sup> Here the geographical knowledge of Herodotus was much in advance of his age. Eratosthenes, Strabo, Pomponius Mela, and Pliny all believed that the Caspian Sea was connected with the Northern Ocean by a long and narrow gulf. False information received at the time of Alexander's conquests seems to have made geographical knowledge retrograde. It was reserved for Ptolemy to restore the Caspian to its true position of an inland sea.

<sup>7</sup> It is impossible to make any exact comparison between the actual size of the Caspian and the estimate of Herodotus, since we do not know what distance he intends by the day's voyage of a row-boat. No light is thrown on this by his estimate of the rate of sailing vessels (iv. 86).

It is possible, however, to compare the proportions. Let it then be observed that Herodotus makes the length a little less than double of the greatest breadth. He is careful to say the greatest, not the average breadth (τῇ ἐκπύρρῳ ἐστὶ αὐτῷ ἐστέρῃς). Now in point of fact the Caspian is 750

miles long from north to south, and about 400 miles across in the broadest part from east to west. These numbers, which are certainly near the truth, are *exactly* in the proportion given by Herodotus of 15 to 8. There seems to be great reason, therefore, to question the conclusions of Bredow and others, who suppose that Herodotus measured the length of the Caspian from east to west, and its breadth from north to south, and was right in doing so, since the Sea of Aral formed a part of the Caspian in ancient times. It would be strange indeed if the sea had so entirely altered its shape, and yet preserved exactly the proportions of its ancient bed.

<sup>8</sup> This was true within the limits of our author's geographical knowledge. Peaks in the Caucasus attain the height of 17,000 feet. Neither in Taurus, nor in Zagros, nor in any of the European Alps is the elevation so great. Herodotus was ignorant of the Himalaya, and even of the range south of the Caspian, where Mount Demavend rises to a height exceeding 20,000 feet.

204. On the west then, as I have said, the Caspian Sea is bounded by the range of Caucasus. On the east it is followed by a vast plain, stretching out interminably before the eye,\* the greater portion of which is possessed by those Massagetæ, against whom Cyrus was now so anxious to make an expedition. Many strong motives weighed with him and urged him on—his birth especially, which seemed something more than human, and his good fortune in all his former wars, wherein he had always found, that against what country soever he turned his arms, it was impossible for that people to escape.

205. At this time the Massagetæ were ruled by a queen, named Tomyris, who at the death of her husband, the late king, had mounted the throne. To her Cyrus sent ambassadors, with instructions to court her on his part, pretending that he wished to take her to wife. Tomyris, however, aware that it was her kingdom, and not herself, that he courted, forbade the men to approach. Cyrus, therefore, finding that he did not advance his designs by this deceit, marched towards the Araxes, and openly displaying his hostile intentions, set to work to construct a bridge on which his army might cross the river, and began building towers upon the boats which were to be used in the passage.

206. While the Persian leader was occupied in these labours, Tomyris sent a herald to him, who said, "King of the Medes, cease to press this enterprise, for thou canst not know if what thou art doing will be of real advantage to thee. Be content to rule in peace thy own kingdom, and bear to see us reign over the countries that are ours to govern. As, however, I know thou wilt not choose to hearken to this counsel, since there is nothing thou less desirest than peace and quietness, come now, if thou art so mightily desirous of meeting the Massagetæ in arms, leave thy useless toil of bridge-making; let us retire three days' march from the river bank, and do thou come across with thy soldiers; or, if thou likest better to

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\* The deserts of Kharezm, Kizilkourn, &c., the most southern portion of the Steppe region.



give us battle on thy side the stream, retire thyself an equal distance." Cyrus, on this offer, called together the chiefs of the Persians, and laid the matter before them, requesting them to advise him what he should do. All the votes were in favour of his letting Tomyris cross the stream, and giving battle on Persian ground.

207. But Cræsus the Lydian, who was present at the meeting of the chiefs, disapproved of this advice; he therefore rose, and thus delivered his sentiments in opposition to it: "Oh! my king! I promised thee long since, that, as Jove had given me into thy hands, I would, to the best of my power, avert impending danger from thy house. Alas! my own sufferings, by their very bitterness, have taught me to be keen-sighted of dangers. If thou deemest thyself an immortal, and thine army an army of immortals, my counsel will doubtless be thrown away upon thee. But if thou feelest thyself to be a man, and a ruler of men, lay this first to heart, that there is a wheel on which the affairs of men revolve, and that its movement forbids the same to be always fortunate. Now concerning the matter in hand, my judgment runs counter to the judgment of thy other counsellors. For if thou agreeest to give the enemy entrance into thy country, consider what risk is run! Lose the battle, and therewith thy whole kingdom is lost. For assuredly, the Massagetæ, if they win the fight, will not return to their homes, but will push forward against the states of thy empire. Or if thou gainest the battle, why, then thou gainest far less than if thou wert across the stream, where thou mightest follow up thy victory. For against thy loss, if they defeat thee on thine own ground, must be set theirs in like case. Rout their army on the other side of the river, and thou mayest push at once into the heart of their country. Moreover, were it not disgrace intolerable for Cyrus the son of Cambyses to retire before and yield ground to a woman? My counsel therefore is, that we cross the stream, and pushing forward as far as they shall fall back, then seek to get the better of them by stratagem. I am told they are unacquainted

with the good things on which the Persians live, and have never tasted the great delights of life. Let us then prepare a feast for them in our camp; let sheep be slaughtered without stint, and the winecups be filled full of noble liquor, and let all manner of dishes be prepared: then leaving behind us our worst troops, let us fall back towards the river. Unless I very much mistake, when they see the good fare sent out, they will forget all else and fall to. Then it will remain for us to do our parts manfully."

208. Cyrus, when the two plans were thus placed in contrast before him, changed his mind, and preferring the advice which Cræsus had given, returned for answer to Tomyris, that she should retire, and that he would cross the stream. She therefore retired, as she had engaged; and Cyrus, giving Cræsus into the care of his son Cambyses (whom he had appointed to succeed him on the throne), with strict charge to pay him all respect and treat him well, if the expedition failed of success; and sending them both back to Persia, crossed the river with his army.

209. The first night after the passage, as he slept in the enemy's country, a vision appeared to him. He seemed to see in his sleep the eldest of the sons of Hystaspes, with wings upon his shoulders, shadowing with the one wing Asia, and Europe with the other. Now Hystaspes, the son of Arsames, was of the race of the Achæmenidæ,<sup>1</sup> and his eldest son, Darius, was at that time scarce twenty years old; wherefore, not being of age to go to the wars, he had remained behind in Persia. When Cyrus woke from his sleep, and turned the vision over in his mind, it seemed to him no light matter. He therefore sent for Hystaspes, and taking him aside said, "Hystaspes, thy son is discovered to be plotting against me and my crown. I will tell thee how I know it so certainly.

<sup>1</sup> For the entire genealogy of Darius, see note on book vii. ch. 11. It may be observed here that the inscriptions confirm Herodotus thus far. Darius

was son of Hystaspes (Vashtâspa) and grandson of Arsames (Arshâma). He traced his descent through four ancestors to Achæmenes (Hakhâmanish).

The gods watch over my safety, and warn me beforehand of every danger. Now last night, as I lay in my bed, I saw in a vision the eldest of thy sons with wings upon his shoulders, shadowing with the one wing Asia, and Europe with the other. From this it is certain, beyond all possible doubt, that he is engaged in some plot against me. Return thou then at once to Persia, and be sure, when I come back from conquering the Massagetæ, to have thy son ready to produce before me, that I may examine him."

210. Thus Cyrus spoke, in the belief that he was plotted against by Darius; but he missed the true meaning of the dream, which was sent by God to forewarn him, that he was to die then and there, and that his kingdom was to fall at last to Darius.

Hystaspes made answer to Cyrus in these words:—"Heaven forbid, sire, that there should be a Persian living who would plot against thee! If such an one there be, may a speedy death overtake him! Thou foundest the Persians a race of slaves, thou hast made them free men: thou foundest them subject to others, thou hast made them lords of all. If a vision has announced that my son is practising against thee, lo, I resign him into thy hands to deal with as thou wilt." Hystaspes, when he had thus answered, recrossed the Araxes and hastened back to Persia, to keep a watch on his son Darius.

211. Meanwhile Cyrus, having advanced a day's march from the river, did as Cræsus had advised him, and, leaving the worthless portion of his army in the camp, drew off with his good troops towards the river. Soon afterwards a detachment of the Massagetæ, one-third of their entire army, led by Spargapises,<sup>2</sup> son of the queen Tomyris, coming up, fell upon

<sup>2</sup> The identity of this name with the "Spargapithos," mentioned as a Scythian king in book iv. (ch. 76), is of importance towards determining the ethnic family to which the Massagetæ are to be assigned. The Arian deriva-

tion of the word (Svarga, pita) is remarkable.

[The Arian etymology is perhaps more apparent than real. At least "Heaven father"—which would be the meaning of the name in Sanscrit

the body which had been left behind by Cyrus, and on their resistance put them to the sword. Then, seeing the banquet prepared, they sat down and began to feast. When they had eaten and drunk their fill, and were now sunk in sleep, the Persians under Cyrus arrived, slaughtered a great multitude, and made even a larger number prisoners. Among these last was Spargapises himself.

212. When Tomyris heard what had befallen her son and her army, she sent a herald to Cyrus, who thus addressed the conqueror:—"Thou bloodthirsty Cyrus, pride not thyself on this poor success: it was the grape-juice—which, when ye drink it, makes you so mad, and as ye swallow it down brings up to your lips such bold and wicked words—it was this poison wherewith thou didst ensnare my child, and so overcamest him, not in fair open fight. Now hearken what I advise, and be sure I advise thee for thy good. Restore my son to me and get thee from the land unharmed, triumphant over a third part of the host of the Massagetæ. Refuse, and I swear by the sun, the sovereign lord of the Massagetæ, bloodthirsty as thou art, I will give thee thy fill of blood."

213. To the words of this message Cyrus paid no manner of regard. As for Spargapises, the son of the queen, when the wine went off, and he saw the extent of his calamity, he made request to Cyrus to release him from his bonds; then, when his prayer was granted, and the fetters were taken from his limbs, as soon as his hands were free, he destroyed himself.

214. Tomyris, when she found that Cyrus paid no heed to her advice, collected all the forces of her kingdom, and gave him battle. Of all the combats in which the barbarians have engaged among themselves, I reckon this to have been the fiercest. The following, as I understand, was the manner of it:—First, the two armies stood apart and shot their arrows at

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—is an unsatisfactory compound. And, besides, the *sv* of the Sanscrit invariably changes to an aspirate or guttural in the Zend, Persian, and

other cognate dialects—*svarga* in fact becoming *kheng* or *gang*, as in the famous *gangdis* or Paradise of Persian romance.—H. C. E.]

each other; then, when their quivers were empty, they closed and fought hand-to-hand with lances and daggers; and thus they continued fighting for a length of time, neither choosing to give ground. At length the Massagetæ prevailed. The greater part of the army of the Persians was destroyed, and Cyrus himself fell, after reigning nine and twenty years. Search was made among the slain by order of the queen for the body of Cyrus, and when it was found she took a skin, and, filling it full of human blood, she dipped the head of Cyrus in the gore, saying, as she thus insulted the corse, "I live and have conquered thee in fight, and yet by thee am I ruined, for thou tookest my son with guile; but thus I make good my threat, and give thee thy fill of blood." Of the many different accounts which are given of the death of Cyrus, this which I have followed appears to me most worthy of credit.<sup>3</sup>

<sup>3</sup> It may be questioned whether the account, which out of many seemed to our author most worthy of credit, was ever really the most credible. Unwittingly Herodotus was drawn towards the most romantic and poetic version of each story, and what he admired most seemed to him the likeliest to be true. There is no insincerity or pretence in this. In real good faith he adopts the most perfectly poetic tale or legend. He does not, like Livy, knowingly falsify history.

With respect to the particular matter of the death of Cyrus, the fact of the existence of his tomb at Pasargadæ, vouched for by Aristobulus, one of the companions of Alexander (much better reported by Arrian, vi. 29, than by Strabo, xv. p. 1036), seems conclusive against the historic truth of the narrative of Herodotus. Larcher's supposition that the tomb at Pasargadæ was a cenotaph (*Histoire d'Hérod.*, vol. i. p. 509) is contradicted by the whole relation in Arrian, where we hear not only of the gold sarcophagus, but of the body also, whereof, after the tomb had been violated, Aristobulus himself collected and interred the remains. The inscription too ("I am Cyrus, the

son of Cambyses, who founded the empire of the Persians, and ruled over Asia. Grudge me not then this monument") could scarcely have been placed on a cenotaph. There can be no reasonable doubt that the body of Cyrus was interred in the tomb described, after Aristobulus, in Arrian.

According to Xenophon, Cyrus died peacefully in his bed (*Cyrop.* viii. vii.); according to Ctesias, he was severely wounded in a battle which he fought with the Derbices, and died in camp of his wounds (*Persic. Excerpt.* § 6-8). Of these two authors, Ctesias, perhaps, is the less untrustworthy. On his authority, conjoined with that of Herodotus, it may be considered certain, 1. That Cyrus did a violent death; and 2. That he received his death-wound in fight; but against what enemy must continue a doubtful point.

There is much reason to believe that the tomb of Cyrus still exists at *Murg-Aub*, the ancient Pasargadæ. On a square base, composed of immense blocks of beautiful white marble, rising in steps, stands a structure so closely resembling the description of Arrian, that it seems scarcely possible to doubt its being the tomb which in Alexander's

215. In their dress and mode of living the Massagetæ resemble the Scythians. They fight both on horseback and on foot, neither method is strange to them: they use bows and lances, but their favourite weapon is the battle-axe.<sup>4</sup> Their arms are all either of gold or brass. For their spear-



Tomb of Cyrus.

time contained the body of Cyrus. It is a quadrangular house, or rather chamber, built of huge blocks of marble, 5 feet thick, which are shaped at the top into a sloping roof. Internally the chamber is 10 feet long, 7 wide, and 8 high. There are holes in the marble floor, which seem to have admitted the fastenings of a sarcophagus. The tomb stands in an area marked out by pillars, whereon occurs repeatedly the inscription (written both in Persian and in the so-called Median), "I am Cyrus the king, the Achæmenian." A full account, with a sketch of the structure (from which the accompanying view is taken), will be found in Ker Porter's Travels (vol. i. pp. 498-506). It is

called by the natives the tomb of the Mother of Solomon!

There is some doubt as to the nature of the weapon known to the Greeks as the *σάρις*. It has been taken for a battle-axe, a bill-hook, and a short curved sword or scymitar. Bähr (ad loc.) regards it as identical with the *ἀκινδης*, but this is impossible, since it is mentioned as a distinct weapon in book iv. (ch. 70.) The expression, *ἀξίνας σάρις* in book vii. (ch. 64) seems to point to the battle-axe, which is called *sacr* in Armenian. (Compare the Latin *securis*.)

[The *σάρις* is in all probability the *khanjar* of modern Persia, a short, curved, double-edged dagger, almost universally worn. The original form

points, and arrow-heads, and for their battle-axes, they make use of brass; for head-gear, belts, and girdles, of gold. So too with the caparison of their horses, they give them breast-plates of brass, but employ gold about the reins, the bit, and the cheek-plates. They use neither iron nor silver, having none in their country; but they have brass and gold in abundance.<sup>5</sup>

216. The following are some of their customs:—Each man has but one wife, yet all the wives are held in common; for this is a custom of the Massagetæ and not of the Scythians, as the Greeks wrongly say. Human life does not come to its natural close with this people; but when a man grows very old, all his kinsfolk collect together and offer him up in sacrifice; offering at the same time some cattle also. After the sacrifice they boil the flesh and feast on it; and those who thus end their days are reckoned the happiest. If a man dies of disease they do not eat him, but bury him in the ground, bewailing his ill-fortune that he did not come to be sacrificed. They sow no grain, but live on their herds, and on fish, of which there is great plenty in the Araxes. Milk is what they chiefly drink. The only god they worship is the sun, and to him they offer the horse in sacrifice; under the notion of giving to the swiftest of the gods the swiftest of all mortal creatures.<sup>6</sup>

of the word was probably *singar*.—H. C. R.:

<sup>5</sup> Both the Ural and the Altai mountains abound in gold. The richness of these regions in this metal is indicated (book iv. ch. 27) by the stories of the gold-guarding Grypes, and the Arimaspi who plunder them (book iii. ch. 116). Altai is said to be derived from a Tatar word signifying gold (Rennell's Geogr. of Herod. p. 136). The present productiveness of the

Ural mountains is well known. Gold utensils are frequently found in the tumuli which abound throughout the steppe region.

<sup>6</sup> So Ovid says of the Persians—

“Placet equo Persis radiis Hyperiona cinctum,  
Ne detur celeri victima tarda Deo.”

Xenophon ascribes the custom both to them (Cyrop. viii. iii. § 24) and to the Armenians (Anab. iv. v. § 35). Horse sacrifices are said to prevail among the modern Persians.

# APPENDIX TO BOOK I.

## ESSAY I.

### ON THE EARLY CHRONOLOGY AND HISTORY OF LYDIA.

1. Date of the taking of Sardis by Cyrus—according to the common account, B.C. 546. 2. According to Volney and Heeren, B.C. 557. 3. Probable actual date, B.C. 554. 4. First or mythic period of Lydian history—dynasty of the Attyades. 5. Colonisation of Etruria. 6. Conquest of the Mæonians by the Lydians—Torrhebia. 7. Second period—dynasty of the Heraclidæ, B.C. 1229 to B.C. 724—descent of Agron. 8. Scantiness of the historical data for this period. 9. Lydiaca of Xanthus. 10. Insignificance of Lydia before Gyges. 11. Third period, B.C. 724-554—legend of Gyges—he obtains the throne by favour of the Delphic oracle. 12. Reign of Gyges, B.C. 724-686—his wars with the Greeks of the coast. 13. Reign of Ardys, B.C. 686-637. 14. Invasion of the Cimmerians. 15. Reign of Sadyattes, B.C. 637-625. 16. Reign of Alyattes, B.C. 625-568—war with Miletus. 17. Great war between Alyattes and Cyaxares, king of Media—eclipse of Thales, B.C. 603 (?). 18. Peaceful close of his reign—employment of the population in the construction of his tomb. 19. Supposed association of Croesus in the government by Alyattes. 20. Reign of Croesus, B.C. 568-554—his enormous wealth. 21. Powerful effect on the Greek mind of his reverse of fortune—his history becomes a favourite theme with romance writers, who continually embellish it.

1. THE early chronology of Lydia depends entirely upon the true date of the taking of Sardis by Cyrus. Clinton, Grote, Bähr, and most recent chronologers, following the authority of Sosicrates<sup>1</sup>

<sup>1</sup> Although Sosicrates is referred to by Mr. Grote (vol. iv. p. 264, note<sup>3</sup>) and by Mr. Clinton, under the year B.C. 546, as an authority for placing the capture of Sardis in that year, yet the passage in Diogenes Laërtius, to which reference is made (i. 95), produces, according to Clinton's own showing (Appendix, xvii. vol. ii. p. 361), not the year B.C. 546, but the following year, B.C. 545. It is, perhaps, more important to observe that Sosicrates says nothing at all of the taking of Sardis, but only affirms that Periander died in the last year of the 48th Olympiad, forty-one years before

Croesus. He can scarcely have meant, as we should naturally have understood from the passage, before the death of Croesus; but it is quite possible that he may have meant to refer to his accession. The following synopsis of the dates given in ancient writers for the accession of Gyges will show the uncertainty of the chronology even of the third Lydian dynasty:—

Dionysius Halicarnæus. (in one passage) . . .	B.C.
Certain authors referred to by Pliny . . .	718
Sosicrates (?) . . .	717
Pliny and Clemens Alexandr. . . . .	715
Ensebius . . . . .	708
Dionysius Halicar. (in another passage) . . .	699



and Solinus, place the capture in the third year of the 58th Olympiad, B.C. 546. As Sosicrates flourished in the 2nd century B.C., and Solinus in the time of the Antonines, no great value, as Mr. Grote allows,<sup>3</sup> can be attached to their evidence. It is certainly confirmed, in some degree, by Dionysius of Halicarnassus, who, in one passage,<sup>4</sup> expresses himself in a way which would seem to show that he regarded the event as having occurred only two years earlier. But it must not be forgotten that from another passage of this writer,<sup>5</sup> it might be gathered that he would have placed the capture seventeen years later, in the year B.C. 528. The date of Solinus also is confirmed or copied by Eusebius, who gives the year B.C. 546 for the end of the Lydian monarchy.<sup>6</sup>

2. Volney,<sup>7</sup> on the contrary, maintains, against Solinus and Sosicrates, that the true date of the capture must be many years earlier. He proposes B.C. 557 as the most probable year, and his conclusions have been adopted by Heeren.<sup>8</sup>

The following objections seem to lie against the date usually assigned:—

The conquest of Astyages by Cyrus is determined by the general consent of chronologers to fall within the space B.C. 561-558. This event can hardly have preceded the taking of Sardis by from twelve to fifteen years; at least if Herodotus is to be regarded as a tolerable authority even for the general connexion of the events of this period. For Herodotus says that the defeat of Astyages determined Croesus to attack Cyrus before he became still more powerful; and that he *immediately* began the consultation of the oracles,<sup>9</sup> on which,

<sup>3</sup> History of Greece, part ii. ch. xxxii. (vol. iv. p. 265, note).

<sup>4</sup> De Thucyd. Charact. c. 5. 'Ἡρόδοτος—ἀρχόμενος ἀπὸ τῆς τῶν Λυδῶν δυναστείας, μέχρι τοῦ Περσικοῦ πολέμου κατεβίβασε τὴν ἱστορίαν, πᾶσας τὰς ἐν τοῖς τεσσαράκοντα καὶ διακοσίοις ἔτεσι γενομένας πράξεις—περιλαβάν. As Herodotus concludes his history with the year B.C. 479, the commencement of the Lydian history would be, according to this passage, B.C. 718, which would give (718-170) B.C. 548 for the end of the monarchy.

<sup>5</sup> Epist. ad Cn. Pompeium, c. 3 (p. 773). 'Ἡρόδοτος δὲ, ἀπὸ τῆς Λυδῶν βασιλείας ἀρχόμενος—διεξεληθὼν τε πράξεις Ἑλλήνων καὶ βαρβάρων ἑτησὺν ὁμοῦ διακοσίου καὶ εἰκοσι, κ.τ.λ.

<sup>6</sup> Chronic. Canon. Pars. ii. p. 333.

<sup>7</sup> Recherches sur l'Histoire Ancienne, vol. i. pp. 306-9.

<sup>8</sup> Manual of Ancient Hist., book i. p. 29 (Eng. Translation, Talboys), and Appendix.

<sup>9</sup> 'Ἡ Ἀστυάγεος τοῦ Κυαζάρου ἡγεμονίᾳ κατατρεθεῖσα ὑπὸ Κίρου τοῦ Καμβύσεως, καὶ τὰ τῶν Περσῶν πρῆγματα ἀξιοθέατα, πένθεος μὲν Κροῖσον ἀπέπαιψε· ἐνέβησε δὲ ἐς φροῦτιδα, εἰ πως δύνατο, πρὶν μεγάλους γενέσθαι τοὺς Πέρσας, καταλαβεῖν αὐτῶν αὐξανόμενῃ τῇδ' ἰσχυρίᾳ. Μετὰ δὲ τὴν διανοίαν ταύτην αὐτίκα ἀπεκειράτο τῶν μαυτηρίων, κ.τ.λ. (Herod. i. 46.) So Strabo says, Πέρσαι ἂψ' οὐ κατέλυσαν τὰ Μήδων εὐθὺς καὶ Λυδῶν ἐκράτησαν (xv. p. 1044).

it would seem, the war followed within (at most) a year or two. It was the object of Croesus to hurry on the struggle, and two or three years (the former is the period assigned by Volney) would probably have been time enough for all the necessary preparations, including the negotiations with Sparta, Egypt, and Babylon.<sup>9</sup> No one can read the narrative in Herodotus and imagine that he meant to represent more than a very few years as intervening between the conquest of the Medes by Cyrus, and Croesus's invasion of Cappadocia. The twelve or thirteen years required by the commonly adopted date are contradicted *expressly* by his narrative. For the whole reign of Croesus is but fourteen years; and if we assign even twelve of these to the period of preparation for the Persian war, we leave but two years for all the earlier events of his reign, a single one of which, the mourning for his son, is stated to have occupied that full period of time.<sup>1</sup> It may be argued, indeed, that just as the conquests of Croesus and his interview with Solon were (according to some writers<sup>2</sup>) anterior to the fourteen years of his reign as sole king, occurring during a period in which he reigned jointly with his father, so the dream, the coming of Adrastus, and the marriage and death of Atys, may have preceded the decease of Alyattes; but even though the former view should be allowed, the latter suppositions are rendered impossible, both by the general tone of the narrative, and by the fact that Croesus was but thirty-five at the death of his father,<sup>3</sup> which would prevent his having a marriageable son till some years afterwards.

The following is the arrangement of the Lydian dynasties according to the ordinary chronology:—

<sup>9</sup> Herod. i. 69 and 77. <sup>1</sup> Ibid. i. 46.

<sup>2</sup> Larcher. Note on Herod. i. 27 (vol. i. p. 210). Clinton F. H. vol. ii. pp. 362.6. It will be proved in its proper place that there are no sufficient grounds for believing that Alyattes associated Croesus in the government, or that any of the events ascribed by Herodotus to the fourteen years of Croesus belong to the reign of Alyattes. The following would seem to have been the view taken by Herodotus of the reign of Croesus:—

Year of Croesus.

1. { Croesus, at 35 years of age (ch. 26), succeeds his father. (His son Atys might be 10 or 12 years old.) Attacks and takes Ephesus (ch. 26).

Year of Croesus.

2-6. { Continues the war with the Greeks of the coast, and afterwards conquers the whole country within the Halys (chaps. 27, 28). Atys takes part in some of these wars (ch. 37).  
7. { Visit of Solon (ch. 29).  
8. { Croesus's dream. Marriage of Atys at the age of 18 or 20 (chaps. 34, 35). Atys killed by Adrastus (chaps. 36-45).  
9-10. { Croesus mourns for Atys (ch. 45 end). Hears of the defeat of Astyages (ch. 46).  
11-12. { Croesus sends to Delphi and the other oracles (chaps. 46-56).  
13. { Alliances concluded with Sparta, Babylon, and Egypt (chaps. 69 and 77).  
14. { Croesus crosses the Halys, and attacks Cyrus. Sardis taken by Cyrus.

<sup>3</sup> Herod. i. 26.

					B.C.
1st Dynasty ... ..	Atyads ... ..	...	...	...	anterior to 1221
2nd Dynasty ... ..	Heracldas ... ..	...	...	...	B.C. 1221 to 716
3rd Dynasty ... ..	Mermnads—				
	1. Gyges ...	B.C.	716	to	678
	2. Ardys ...	"	678	to	629
	3. Sadyattes ...	"	629	to	617
	4. Alyattes ...	"	617	to	560
	5. Croesus ...	"	560	to	548

According to the chronology of Volney, which is adopted by Heeren, the several dates will be as follows :—

					B.C.
1st Dynasty ... ..	Atyads ... ..	...	...	...	anterior to 1232
2nd Dynasty ... ..	Heracldas ... ..	...	...	...	B.C. 1232 to 727
3rd Dynasty ... ..	Mermnads—				
	1. Gyges ...	B.C.	727	to	689
	2. Ardys ...	"	689	to	640
	3. Sadyattes ...	"	640	to	628
	4. Alyattes ...	"	628	to	571
	5. Croesus ...	"	571	to	557

3. The dates assumed in the present work are slightly different from these last. The accession of Croesus is regarded as having happened in the year B.C. 568, and the fall of Sardis in B.C. 554. This is in part the necessary consequence of an alteration of the date of Cyrus's victory over Astyages, which Volney and Heeren place in B.C. 561. As the astronomical canon of Ptolemy fixes the death of Cyrus to B.C. 529, and Herodotus ascribes but twenty-nine years to the reign of that prince, it has been thought best to regard B.C. 558 as the first year of Cyrus in Media.<sup>4</sup> In order, therefore, to preserve the same interval between the defeat of Astyages and the fall of Sardis, which Volney gathers from the narrative of Herodotus, the latter event would have to be assigned to the year B.C. 555. It is here placed one year later on the following grounds:—A space of two years does not seem to be sufficient time to allow for all Croesus's consultations with the oracles, and his negotiations with powers so distant as Egypt and Babylonia. Volney's theory

<sup>4</sup> The length of Cyrus's reign is variously stated at 29, 30, and 31 years. I regard the authority of Herodotus as so much higher than that of the writers who give the other numbers—Justin, Dino (ap. Cic. Div. i. 23), and Eusebius give 30, Severus and the ecclesiastical writers generally, 31 years—that I feel no hesitation in preferring his statement.

Apart, however, from the mere consideration of authority, the other numbers would be open to suspicion. Round numbers are always suspicious; and the fact that "the ecclesiastical writers," who were always seeking to bolster up a system, are the sole authority for the 31 years (Syncellus, p. 497), is a strong argument against its being the truth.

crowds the incidents unnecessarily.\* And further, if the fall of Sardis were assigned to the year B.C. 555, the negotiations would fall into the year B.C. 556. But at this period Labynetus (Nabonadius) did not occupy the throne of Babylon. His accession is fixed by the astronomical canon to B.C. 555. Thus the negotiations could not be earlier than B.C. 555, nor the fall of Sardis than B.C. 554. This synchronism, which escaped the notice of Volney, seems to be conclusive against his scheme, which, starting on sound principles, a conviction of the worthlessness of such authorities as Solinus and Socrates, and a feeling that the ordinary chronology, based upon their statements, was irreconcilable with Herodotus, advanced to false conclusions, because the fixed points of contemporary history, which alone could determine the true dates, were either forgotten or misconceived. By correcting Volney's error and supplying his omission, the scheme, adopted in the text, and exhibited synoptically at the end of this chapter, has been constructed. It places the events of Lydian history eight years earlier than the ordinary chronology, three years later than the system of Volney and Heeren. It is, in brief, as follows:—

					B.C.
1st Dynasty ... ..	Atyadæ ... ..	...	...	...	anterior to 1229
2nd Dynasty ... ..	Heraclidæ ... ..	...	...	...	B.C. 1229 to 724
3rd Dynasty ... ..	Mermnadæ—				
	1. Gyges ... ..	B.C. 724 to	686		
	2. Ardys ... ..	" 686 to	637		
	3. Sadyattes ... ..	" 637 to	625		
	4. Alyattes ... ..	" 625 to	568		
	5. Croesus ... ..	" 568 to	554 †		

4. With regard to the first period of Lydian history, anterior to the accession of the dynasty called by Herodotus Heraclidæ, it seems rightly termed by Volney and Heeren,<sup>†</sup> "uncertain and fabulous." The royal genealogies of the Atyadæ (as it has been usual to call them), beyond which there is scarcely anything belonging to the period that even claims to be history, have the appearance, with which the early Greek legends make us so familiar,

\* See his *Recherches, Chronologie des Rois Lydiens*, pp. 307, 308.

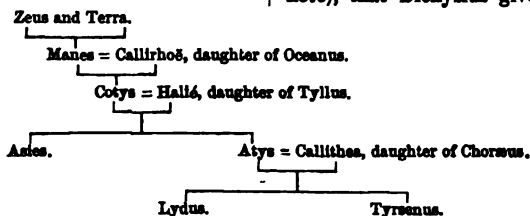
† The Parian marble, in the only date bearing on the point which is legible, that of the embassy sent from Croesus to Delphi (lines 56, 57), very nearly agrees with this view. The embassy is placed in what must clearly be the 292nd year of the

Marble, which is the first year of the 56th Olympiad, or B.C. 556. The scheme adopted in the text would place the first embassy to Delphi in B.C. 557, the last in the year following.

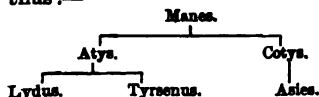
<sup>†</sup> Heeren's *Manual of Ancient Hist.*, Appendix iii. (p. 478, Eng. translation, Talboys).

of artificial arrangements of the *heroes eponymi* of the nation. The Manes, Atys, Lydus, Asies, Tyrsenus of Herodotus and Dionysius, and even the Torybus (or Torrhebus) and Adramytes of Xanthus Lydus, stand in Lydian history where Hellen, Pelasgus, Ion, Dorus, Achæus, Æolus, stand in Greek. Only two names are handed down in the lists of this period, which are devoid to all appearance of an ethnic character, the names of Meles and Cotys. Manes, the first king after Zeus, according to the complete genealogy preserved in Dionysius,<sup>8</sup> may fairly be considered, as was long ago observed by Freret, the eponymus of the Mæonians.<sup>9</sup> Atys gives his name to the royal race of Atydæ, Lydus to the Lydians, Asies to the continent of Asia, Tyrrhenus to the distant Tyrrhenians, Torrhebus, or Torybus, to the region of Lydia called Torrhebia, or Torybia, Adramytes to the town of Adramyttium. And the complete genealogy referred to above, of which the notices in Herodotus seem to be fragments, is, if not an additional proof of the mythical character of these personages, yet a sufficient indication of the feeling of antiquity with respect to them. Manes, the first king, the son of

<sup>8</sup> Antiq. Rom. i. 28. This genealogy may be thus exhibited in a tabular form:—



The three notices in Herodotus (i. 7, i. 94, and iv. 46) harmonise perfectly with this genealogy, except in a single point. In book i. ch. 94, Atys is made the son instead of the grandson of Manes. This may be an inaccuracy on the part of Herodotus, or possibly he would have drawn out the tree thus:—



It is curious that Freret should positively assert (Mémoires de l'Acad. des

Inscr., tom. v. p. 307), and Grote maintain as probable (vol. iii. p. 300, note), that Dionysius gives the com-

plete genealogy from Xanthus. This is quite impossible, since Dionysius contrasts the opinion of Xanthus with that of the persons who put forward this mythical genealogy, in which moreover the name of Tyrsenus occurs (not Torrhebus, as Grote says, misquoting Dionysius); a name of which Xanthus, according to the same writer, made no mention at all.

<sup>9</sup> Mémoires de l'Académie des Inscriptions, tom. v. p. 308. Perhaps, however, he is rather the equivalent of Menes in Egypt, Menu in India, Minos in Crete, Mannus in Germany, &c., a mere first man.

Zeus and Terra, marries Callirhoë, a daughter of Oceanus, and becomes thereby the father of Cotys. Cotys, removed one step further from divinity, is content with an earthly bride, and takes to wife Halië, daughter of Tyllus, by whom he has two sons, Asies, who gives name to Asia, and Atys, his successor upon the throne. Atys marries Callithea, daughter of Chorsæus, and is father of Tyrsenus and Lydus.

5. The few facts delivered in connexion with these names are for the most part, as mythical as the personages by whom they were borne. The legend which has handed down to us the name of Meles<sup>1</sup> is perhaps scarcely less entitled to rank as history than the tradition which ascribed the origin of the great Etruscan nation to a colony which Tyrrhenus, son of Atys, led into Italy from the far-off land of Lydia. Xanthus, the native historian, it must never be forgotten, ignored the existence of Tyrrhenus, and protested against the tradition (which he must have known) not merely, as is often said,<sup>2</sup> by the negative testimony of silence, but by filling up the place of Tyrrhenus with a different personage, Torybus or Torreheus, who, instead of leading a colony into Etruria, remained at home and gave his name to a district of his native land.<sup>3</sup> The arguments of Dionysius,<sup>4</sup> deemed worthy of the valuable praise of Niebuhr,<sup>5</sup> have met with no sufficient answer from those who, notwithstanding, maintain the Lydian origin of the Etruscans. It remains certain, both that the Lydians had no such settled tradition, and that even if they had had any such, "it would have deserved no credit by the complete difference of the two nations in language, usages, and religion."<sup>6</sup> All analysis of the Etruscan language leads

<sup>1</sup> Herod. i. 84. I regard the Meles of Herodotus, whose wife gave birth to a lion, as a very different and far more ancient personage than the Meles of Eusebius, who reigned shortly before Candaules. Both kings are noticed by Nicolaus Damascenus (Frag. Hist. Gr. vol. iii. p. 371 and 382).

<sup>2</sup> Larcher, Histoire d'Hérodote, note on i. 94 (vol. i. p. 352): "On pourrait répondre cependant que ce n'est qu'un argument négatif, qui n'a aucune force contre un fait positivement énoncé par un historien grave," &c. Creuzer in Symb. ii. p. 828, not. Bähr's Herod. Excurs. ii. ad Herod. i. 94.

<sup>3</sup> Xanthus ap. Dionys. Hal. "Ἀτρεὺς δὲ παῖδας γενέσθαι λέγει Λυδὸν καὶ Τόρυβον, τοὺτους δὲ μερισμένους τὴν πατρίαν ἀρχῇ, ἐν Ἀσίᾳ καταμεῖναι ἀμφοτέρους, καὶ τοῖς ἔθνεσιν ὧν ἦρξαν, ἐπ' ἐκείνων φησὶ τεθῆναι τὰς ὀνομασίας, λέγων ὅδε· ἀπὸ Λυδοῦ μὲν γίνονται Λυδοί, ἀπὸ δὲ Τόρυβου, Τόρυβοι. Cf. Steph. Byz. in voc. Τόρυβος. Τόρυβος πάλαι Λυδίας, ἀπὸ Τόρυβου τοῦ Ἀτρεως.

<sup>4</sup> Ant. Rom. lib. i. (vol. i. pp. 21-24, Oxf. Ed.)

<sup>5</sup> History of Rome, vol. i. pp. 38-39 (Engl. translation, edition of 1831).

<sup>6</sup> Ibid. ib. p. 109. It has been said (Creuzer, in Symb.) that Xanthus might have concealed intentionally

to the conclusion that it is in its non-Pelasgic element altogether *sui generis*,<sup>7</sup> and quite unconnected, so far as appears, with any of the dialects of Asia Minor. The Lydians, on the other hand, who were of the same family with the Carians,<sup>8</sup> who are called Leleges,<sup>9</sup> must have spoken a language closely akin to the Pelasgic; and the connexion of Lydia with Italy, if any, must have been through the Pelasgic, not through the Italic element in the population.

Indeed, if the tradition conceal any fact (and perhaps there never yet was a wide-spread tradition that did not), it would seem to be this, that a kindred population was spread in early times from the shores of Asia Minor to the north-western boundary of Italy. Nothing is more unlikely than the sudden movement of a large body of men, in times so remote as those to which the tradition refers, from Lydia to the Etruscan coast. Nothing, on the other hand, is more probable, or more agreeable to the general tenor of ancient history,<sup>1</sup> than the gradual passage of a kindred people, or kindred tribes, from Asia Minor to western Europe.

It may also well be, as Niebuhr thinks,<sup>2</sup> that there is another entirely distinct misconception in the story, as commonly narrated. The connexion of race, which the original mythus was intended to point out, may have been a connexion between the ancient Pelasgic population of Italy on the one hand, and the *Mæonians*, not the

what was discreditable to his countrymen; but could the founding of so great a nation as the Etruscan be viewed in that light? Xanthus must have known the story, which Herodotus received from certain Lydians (*φασι δὲ αὐτοὶ Λυδοί*, i. 94), and understood it, as Herodotus himself undoubtedly did, to assert the Lydian origin of the existing Etruscan people. It seems now to be tolerably certain that Niebuhr's attempted distinction between the words Tyrrhenian and Etruscan is etymologically unsound (Donaldson's Varronianus, ch. i. § 11); and so the tradition, literally taken, could mean nothing but the Lydian origin of the *Etrusci*. Against this I understand Xanthus to protest. He need not be considered as pronouncing against the connexion, spoken of below, between the Pelasgi whom the Etruscans conquered, and the Mæonians whom the Lydians drove out.

<sup>7</sup> The attempt made by Mr. Donaldson, in his Varronianus (pp. 101-136), to connect the Etruscan with the other Italic languages, is not generally regarded by comparative philologists as successful.

<sup>8</sup> Lydus was a brother of Car (Herod. i. 171).

<sup>9</sup> Κάρες—τὸ παλαιὸν ἰόντες Μίνα τε κατήκοοι καὶ καλούμενοι Λέλεγες.—Herodotus ib. Cf. Strabo, vii. p. 495.

<sup>1</sup> See the Appendix to this Book, Essay xi. § 12.

<sup>2</sup> History of Rome, vol. i. p. 108. Niebuhr seems to consider that the Lydians and the Mæonians were races as unconnected and opposed, as the old Pelasgic inhabitants of Italy and their Etruscan conquerors. I regard all the tribes of the West coast of Asia Minor as akin to the Pelasgi. See the chapter on the Pelasgi, in the Appendix to Book vi. Essay ii. § 2.

Lydians, on the other. The Lydians may have been, probably were, a distinct race from the Mæonians, whom they conquered; and the mythus may represent the flight of the Mæonians westward on the occupation of their country by the Lydians. But then it should be remembered that Tyrrhenus and Lydus are own brothers, both sons of Atys and Callithea; that is, the two tribes, though distinct, are closely allied, perhaps as near to each other as the Greek tribes of Dorians and Ionians, to which Xanthus, in his version of the story, compared them.<sup>3</sup> For we must not think that there is any more of exact historic truth in the tale of Xanthus than in that of Herodotus. Xanthus, too, must be expounded mythically. He is to be regarded as telling another portion of the truth, omitted from the Herodotean mythus, namely, that at the time when one part of the Mæonians moved westward, another part remained in Asia, and, under the name of Torrhebi, continued to inhabit a district of their ancient country, as subjects of their Lydian conquerors. Here, too, Lydus and Torrhebus are brothers. This misconception, therefore, if such it be, would ethnically be of very little moment.

6. One or two facts seem at length to loom forth from the mist and darkness of these remote ages; and these facts appear to comprise the whole that can be said to be historic in the traditions of the first dynasty. First, the country known to the Greeks as Lydia, was anciently occupied by a race distinct, and yet not wholly alien from the Lydian, who were called Mæonians.<sup>4</sup> This people was conquered by the Lydians, and either fled westward across the sea, or submitted to the conquerors; or possibly, in part submitted, and in part fled the country. Secondly, from the date of this conquest, or at any rate, from very early times, Lydia was divided into two districts, Lydia Proper and Torrhebia, in which two distinct dialects were spoken, differing from each other as much as Doric from Ionic Greek. It is highly probable that the Torrhebians were a remnant of the more ancient people, standing in the same relation to the inhabitants of Lydia Proper as the Welsh to the English, or, still more exactly, as the Norwegians to the Swedes.

<sup>3</sup> Xanthus in Dionys. Hal. *τοῦτον* (sc. *Λυδῶν καὶ Τορῆβων*) *ἡ γλῶσσα ὀλίγον παραφέρει, καὶ νῦν ἐτι συνοῦσιν ἀλλήλους ῥήματα ὀκὲ ὀλίγα, ὥσπερ Ἴωνες καὶ Δωριεῖς.*

<sup>4</sup> The fact, so often noted, that

Homer makes no mention of Lydia or Lydians, while he names Mæonians in conjunction with Carians (*Iliad*. ii. 864-867) is a strong confirmation of the assertion of Herodotus.



7. In entering on Herodotus's second period, with respect to which he seems to have believed that he possessed accurate chronological data, it must be at once confessed that we do not find ourselves much nearer the domain of authentic history. The genealogy of Agron, first king of the second dynasty, is scarcely less mythic than that of Lydus himself. Hercules, Alcæus, Belus, Ninus—the four immediate ancestors of Agron—form an aggregate of names more contradictory, if less decidedly mythological, than the list in which figure Zeus and Terra, Callirhoë, the daughter of Ocean, and Asies, who gave name to the Asiatic continent. While Hercules, with his son Alcæus, and the name Heraclidæ, applied by Herodotus to the dynasty, take our thoughts to Greece, and indicate a Greek or Pelasgic origin to this line of monarchs, Belus, the Babylonian god-king, and Ninus, the reputed founder of Nineveh,<sup>6</sup> summon us away to the far regions of Mesopotamia, and suggest an Assyrian conquest of the country, or possibly a Semitic origin to the Lydian people. Among the wide range of fabulous descents with which ancient authors have delighted to fill their pages, it would be difficult to find a transition so abrupt and startling as that from Alcæus, son of Hercules, to Belus, father of Ninus.<sup>7</sup> It seems necessary absolutely to reject one portion of the genealogy or the other, not only as untrue, but as unmeaning; for the elements refuse to amalgamate. Accordingly we find that writers, who, as Larcher,<sup>8</sup> accept without hesitation the descent from Hercules, pass by the names of Ninus and Belus, as though there were nothing remarkable in them; while those who are struck, like Niebuhr,<sup>9</sup> with the importance of such names in such a position, and from the fact of their occurrence conclude the dynasty to be Assyrian, are obliged to set aside, as insignificant, the descent from Alcæus and Hercules. This portion of the genealogy can certainly in no case be regarded as historical, and at most cannot mean more than that the dynasty was Pelasgic, or in other words native; but the other

<sup>6</sup> It is true that Herodotus nowhere makes express mention of Ninus as founder of Nineveh, but we can scarcely be mistaken in considering that this name, occurring as it does in connexion with that of Belus, indicates that personage, so generally regarded by the Greeks as the first monarch of Assyria.

<sup>7</sup> It does not greatly elucidate this

mysterious connexion to learn, on the authority of Julius Pollux, that "Ninus, son of Belus, gave his own son the name of Agron, because he was born in the country" (*ἐν ἀγρῷ*). Larcher on Herod. i. 7, note 21.

<sup>8</sup> Histoire d'Hérodote, vol. i., notes on book i. ch. vii.

<sup>9</sup> Kleine Schriften, p. 371.

part might possibly be very simple history, and if so, it would be history of the most important character. It might indicate the very simple fact which Volney has drawn from it, that Ninus, the founder of the Assyrian empire, conquered Lydia, and placed his son Agron upon the throne.<sup>9</sup> And this would derive confirmation from the celebrated passage of Ctesias, where Lydia is included among the conquests of the great Assyrian.<sup>1</sup> But on the whole the balance of the evidence seems to be against any Assyrian conquest, or indeed any early connexion of Assyria with Lydia. Herodotus expressly limits the empire of the Assyrians to Asia above (i. e. to the east of) the Halys;<sup>2</sup> and no trustworthy author extends their dominion beyond it. Ctesias is a writer whose authority is always of the weakest, and in the passage referred to he outdoes himself in boldness of invention.<sup>3</sup> Again: there is nothing Semitic, either in the names or in the government of the kings of this dynasty, nor indeed are any traces to be found of Semitic conquest or colonisation in this region.<sup>4</sup> Further, the cuneiform inscriptions, so far as they have been hitherto decyphered, are silent as to any expeditions of the Assyrians beyond the Halys, entirely agreeing with Herodotus in representing their influence in this quarter as confined to the nations immediately bordering upon Armenia.<sup>5</sup> Moreover, the narrative of Herodotus is inconsistent with the notion founded upon it, that Ninus conquered Lydia and placed his son Agron upon the throne. For Herodotus represents the Heraclidæ as previously subjects of the Attyadæ, put by them in offices of trust, and so seizing the supreme power, like the Mayors of the Palace under the Merovingian line of French kings. And they finally obtain the kingdom, not by conquest, but by an oracle.<sup>6</sup> Herodotus may possibly have conceived of Belus and Ninus as going forth from Lydia in the might of their divine descent to the conquest of Mesopotamia, but he certainly did not conceive of Ninus as coming from Mesopotamia to the conquest of Lydia, and establishing his

<sup>9</sup> Recherches, &c., Chronol. d'Hérodote, vol. i. p. 419.

<sup>1</sup> In Diod. Sic. ii. 2.

<sup>2</sup> Book i. ch. 95.

<sup>3</sup> Ctesias includes among the conquests of Ninus, besides Lydia, the whole of Asia Minor, Armenia, Media, Susiana, Persia, Babylonia, Colesyria, Phœnicia, Egypt, and Bactria!

<sup>4</sup> This point is discussed below, in

the chapter 'On the Ethnic Affinities of the Nations of Western Asia,' § 6 and § 12.

<sup>5</sup> See the Commentary on the Cuneiform Inscriptions of Babylonia and Assyria, by Col. Rawlinson, published in 1851.

<sup>6</sup> Herod. i. 7. *παρὰ τούτων δὲ Ἡρακλείδαι ἐπιτραφέντες ἔσχον τὴν ἀρχὴν ἐκ θεσπρωτίου.* Compare ch. 13.

son Agron there as king in his room. On the whole, it must be concluded that the remarkable genealogy—Hercules, Alcæus, Belus, Ninus, Agron—contains no atom of truth or meaning, and was the clumsy invention of a Lydian, bent on glorifying the ancient kings of his country, by claiming for them a connexion with the mightiest of the heroes both of Asia and of Greece.

8. The meagre account which Herodotus proceeds to give of his second Lydian dynasty presents but few opportunities for remark or criticism. Agron, according to him, was followed by a series of twenty-one kings, each the son of his predecessor, whose names, except the last two, he omits to mention, and whose united reigns made up a period of five hundred and five years. On what data this calculation was based it is impossible to say. The manifest inconsistency of the years with the generations has been observed by many writers; <sup>7</sup> and Larcher, in his translation, went so far as to change the number of generations from twenty-two to fifteen; but it seems better to leave the discrepancy, one proof among many of the extreme uncertainty of this early history. Of Myrsus,<sup>8</sup> the last king but one, and Candaules, the last king of this dynasty, whom the Greeks called Myrsilus,<sup>9</sup> Herodotus relates nothing except the tale concerning the destruction of the latter, for which he appears to have been indebted to the Parian poet Archilochus.<sup>1</sup>

9. It is probable that the *Lydiaca* of Xanthus, had they escaped the ravages of time, would have in a great measure filled up the blanks left by Herodotus, in this, if not even in the preceding period. But it may be questioned whether history would have been greatly the gainer, if we may take the fragments of Xanthus which remain as fair samples of the general tenor of his narrative.

<sup>7</sup> Larcher (note 25 on Herod. book i.), Dahlmann (Herod. p. 99), Volney (Suppl. à l'Herod. de Larcher), Bähr (Herod. vol. i. p. 23).

<sup>8</sup> It has not always been observed that Myrsus must, by the narrative of Herodotus, have been king. Eusebius places Meles immediately before Candaules (Chron. Canon. part ii. Ol. 13, 2). Mr. Grote appears to regard Myrsus as a Greek, not a Lydian, appellative, when he thus expresses himself:—"The twenty-second prince of this family was Candaules, called by the Greeks *Myrsilus*, the son of *Myrsus*."

(Hist. of Greece, vol. iii. p. 296). Herodotus says twice over, "Candaules was the son of Myrsus;" and adds, "by the Greeks he was called Myrsilus."

<sup>9</sup> A curious patronymic, but analogous in a great measure to the Latin forms, Servius, Servilius; Manius, Manilius; Quinctius, Quinctilius, &c., seeming to show that the *l* of the Latin *filius* was not altogether unknown to the inhabitants of the western Asiatic coast.

<sup>1</sup> Herod. i. 12, end.

Xanthus told of a King Cambles, Cambes, or Camblitas, of so ravenous an appetite, that one night, when he was asleep, he ate his wife, and in the morning found nothing left of her but her hand, which remained in his mouth. Horrified at his own act, he drew his sword and slew himself.<sup>2</sup> Xanthus told also of another king, Aciamus, who by his general Ascalus, made war in Syria, and founded Ascalon.<sup>3</sup> If such were the staple of his history, we need not greatly regret its loss.<sup>4</sup>

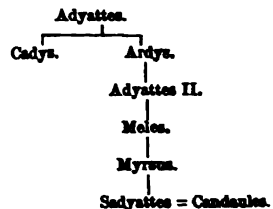
10. One conclusion may be drawn alike from the silence of the foreign, and the fictions of the native historian—that the Lydians of the fifth century B.C. possessed no authentic information concerning their ancestors further back than the time of Gyges, the first king of the race called Mermnadæ. From this we may derive, as a corollary, the further consequence of the insignificance of

<sup>2</sup> This passage is preserved by Athenæus (x. 8, p. 17).

<sup>3</sup> Xanth. ap. Steph. Byz. in voc. Ἀσκαλον. Ascalon, be it remembered, was an important town at the coming of the Israelites into the Holy Land (Judg. i. 18). That a Lydian army ever proceeded eastward of the Halys before the time of Croesus is in the highest degree improbable. Ascalon was undoubtedly one of the most ancient cities of the Philistines. It may be to the account given by Xanthus of this distant expedition that we owe the narrative in Athenæus (viii. 37, p. 277) of the drowning of Atergatis or Derceto, the Syrian Venus, in a lake near Ascalon by Mopsus, a Lydian.

<sup>4</sup> Nicolas of Damascus, in one of his recently discovered fragments (Frag. Hist. Gr. vol. iii. pp. 380-6), professes to give something like a complete account of the later kings of the second dynasty. He traces the line of descent through five monarchs to the king slain by Gyges, whom, instead of Candaules, he calls Sadyattes. These five monarchs are Adyattes, Ardys, Adyattes II., Meles, and Myrsus. In the order, and in the names of four of these, Adyattes, Ardys, Adyattes II., and Meles, he nearly agrees with Eusebius, who gives "Ardysus Adyattes, annis 36; Aly-

attes, annis 14; Meles, annis 12" (Chron. Can. part i. c. xv.), as the immediate predecessors of Candaules. In the fifth name he agrees with Herodotus, from whom Eusebius differs, since he entirely omits Myrsus. These coincidences seem to entitle the list to some consideration. It may possibly have come from Xanthus, or from Dionysius of Mytilene, who wrote histories in Xanthus's name (Athen. xii. xi. p. 415). The following is the genealogical tree according to this authority:—



Only a few facts are narrated of these kings in the fragment. It is chiefly occupied with an account of the feud between the Heraclidæ and the Mermnadæ, which will be spoken of hereafter, and with a long story concerning Ardys, how he lost his crown and recovered it, and reigned 70 years, and was the best of all the Lydian kings next to Alcimius.

Lydia in times anterior to his date. Previously to the accession of the last dynasty, Lydia was, it is probable, but one out of the many petty states or kingdoms into which Lower Asia was parcelled out, and was far from being the most important of the number. Lycia, which gave kings to the Greek colonies upon the coast,<sup>5</sup> and maintained its independence even against Croesus,<sup>6</sup> must have been at least as powerful, and the really predominant state was the central kingdom of the Phrygians, who exercised a greater influence over the Greeks of the coast than any other of the Asiatic peoples with whom they came in contact,<sup>7</sup> and whose kings were the first of all foreigners to send offerings to the oracle at Delphi.<sup>8</sup> Lydia, until the time of Gyges, was a petty state which made no conquests, and exercised but little influence beyond its borders.

11. Concerning the destruction of Candaules, the last king of the second dynasty, and the accession of Gyges, the first king of the third, several very different legends appear to have been current. One is found related at length in Herodotus, another in Nicolas of Damascus, a third in Plato.<sup>9</sup> In all, amid the greatest diversity of circumstantialia, what may be called the historic outline is the same. Gyges, a subject of the Lydian king, conspires against him, destroys him in his palace, obtains the throne, and becomes the husband of the queen.<sup>1</sup> These data seem to have furnished materials to the

<sup>5</sup> Herod. i. 147.

<sup>6</sup> Ibid. c. 28.

<sup>7</sup> See, for proofs of this, Grote's History of Greece, part ii. ch. xvi. (vol. iii. pp. 284-291).

<sup>8</sup> Herod. i. 14.

<sup>9</sup> Repub. ii. § 3. Mr. Grote well sums up this legend:—"According to the legend in Plato, Gyges is a mere herdsman of the king of Lydia: after a terrible storm and earthquake, he sees near him a chasm in the earth, into which he descends and finds a vast horse of brass, hollow and partly open, wherein there lies a gigantic corpse with a golden ring. This ring he carries away, and discovers unexpectedly that it possesses the miraculous property of rendering him invisible at pleasure. Being sent on a message to the king, he makes the magic ring available to his ambition; he first possesses himself of the person of the queen, then with her aid assassinates the king, and finally seizes

the sceptre."—History of Greece, vol. iii. p. 298.

<sup>1</sup> The legends of Plato and Herodotus agree yet further, that it was with the connivance of the queen, and by her favour, that the assassination took place. Nicolas, however, represents the queen as indignant at the advances of Gyges, and as complaining to her husband of his insolence. In other respects the narrative of Nicolas is more consistent than Plato's with Herodotus. Gyges is one of the king's body-guard, and a special favourite. The peculiar feature of the tale in Nicolas is, that it exhibits the retributive principle as pervading the whole history, and accounts, as it were, for the curious declaration of the oracle, "Vengeance shall come for the Heraclides in the person of the fifth descendant from Gyges." The Mermnadæ, we are told, were a family of distinction in the days of Ardys,

Greek poets of the existing or following times, which they worked up into romances, embellishing them according to their fancy.

The change of dynasty was not effected without a struggle. The Heraclidæ had their partisans, who took arms against the usurper, and showed themselves ready to maintain in the field the cause of their legitimate sovereigns. Gyges was unwilling to trust the event to the chance of a battle, and had address enough to obtain the consent of the malcontents to a reference, which, while it would prevent any effusion of blood, was unlikely to injure his pretensions.<sup>2</sup> The Delphic oracle, now for the first time heard of in Lydian history, but already for some years an object of veneration to the purely Asiatic population of the peninsula,<sup>3</sup> was chosen to be the arbiter of the dispute, and gave the verdict—which had, no doubt, been confidently anticipated by the *de facto* king, when he consented to the reference—in favour of the party in possession. The price of the reply was, perhaps, not settled beforehand, but at any rate it was paid ungrudgingly. Goblets of gold, and various rich offerings in the same precious metal, besides silver ornaments, such

son of Adyattes. Dascylus, son of Gyges, was then chief favourite of the reigning king. Jealous of his influence, and fearing for the succession, Adyattes, son of Ardys, secretly contrived the assassination of Dascylus. Ardys, ignorant who was the murderer, laid heavy curses on him, whoever he might be, before the public assembly of the nation. This was the origin of the feud. For this crime, committed in the reign of Ardys, and unpunished at the time, vengeance came in the person of his fifth descendant. During the reigns of Adyattes II., Meles, and Myrsus, the feud continued, the descendants of Dascylus living in exile. A vain attempt was made by Meles to expiate the sin, but it was not accepted by the injured party. Meles went for three years into voluntary banishment, and Dascylus, the son of the murdered man, was invited to return, but he refused. At length, in the fifth generation (Ardys, Adyattes, Meles, Myrsus, Sadyattes), the vengeance came. Gyges, about to be put to death on account of the insult which he had offered to the virgin

queen, whom he had been sent to conduct from the court of her father, Arnossus, king of Mysia, recalls the memory of his ancestral wrongs, and the curses of Ardys on his own race, collects a band of followers, enters the palace, and slays the monarch in his bridal-chamber. Then, when the reference is made to the oracle, the announcement falls with peculiar fitness: "Vengeance shall come for the Heraclides in the person of the fifth descendant."

<sup>2</sup> Mr. Grote says, "A civil war ensued, which both parties at length consented to terminate by reference to the Delphian oracle." But Herodotus implies that there was no actual war, the convention being made before the two parties came to blows. (*ὡς οἱ Λυδοὶ θεῶν ἐποιεῦντο τὸ Καρθαῶλεω πόθος, καὶ ἐν δ' ἀλλοισίν ῥισαν, συνέβησαν δὲ τοῦ Γύγεω στασιῶται καὶ οἱ λοιποὶ Λυδοί*, i. 13.) That the oracle was open to pecuniary influence is evidenced by Herodotus himself (v. 63, vi. 66).

<sup>3</sup> Herod. i. 14.

as no other individual had presented to the days of Herodotus,<sup>4</sup> attested the gratitude, or the honesty, of the successful adventurer.

12. The reign of Gyges is despatched by Herodotus in a single sentence, valuable alike for what it contains and for what it excludes. We learn from it the important fact that this king engaged in war with the Greeks of the coast, who had hitherto, so far as we can gather from the scanty notices which remain to us, preserved friendly relations with the native inhabitants of the country on which they had planted their settlements.<sup>5</sup> Like the Phœnicians in Spain and Africa, and our own countrymen for some considerable space of time in India and America, the early Greek settlers in Asia, engaged in commerce for the most part, appear to have been received with favour by the natives, and with few exceptions, to have maintained with them unbroken amity.<sup>6</sup> Gyges was the first to introduce a new policy. Jealous of the increasing power of the foreigners, who had occupied the whole line of coast, or simply ambitious of extending his dominion, he commenced hostilities against the Ionians, ravaged the lands, and probably laid siege to the cities of Smyrna and Miletus, and even succeeded in capturing the town of Colophon.<sup>7</sup> This, however, as Herodotus tells us in the same passage, was the utmost extent of his achievements.<sup>8</sup>

<sup>4</sup> Herod. i. 14. Γύγης τυραννέσας ἀπέπεμψε ἀναθήματα ἐς Δελφοὺς οὐκ ὀλίγα· ἀλλ' ὅσα μὲν ἀργύρου ἀναθήματα ἔστι οἱ πλεῖστα ἐν Δελφοῖσι· παρέξ δὲ τοῦ ἀργύρου, χρυσὸν ἔπλετον—καὶ κρητῆρες οἱ ἀριθμὸν ἐξ χρυσοῦ ἀνακίταται.

<sup>5</sup> The Greeks took Lycian kings (Herod. i. 147). The Lycians are said to have taken even their name from a Greek (ibid. 173). In most of the Greek towns the population seems to have been mixed, partly Greek, partly Asiatic. The best-evidenced case is that of Teos (Pausan. vii. iii. § 3; Boeckh's Corp. Ins., No. 3064).

<sup>6</sup> Of course the colonies were not originally established without bloodshed. (See Herod. i. 146; Miminerm. ap. Strabon. xiv. p. 634, where the violence employed at the founding of Miletus and Colophon is noticed). But instances of their being attacked afterwards by the natives are exceedingly rare. The attack of the Carians

upon Priene, in which Androclus was slain, is perhaps the only recorded exception. This must be accounted for, partly by the sense which the natives entertained of the advantages they derived from the commerce of the Greek towns, partly by the readiness of the Greeks to intermix with the Asiatic tribes.

<sup>7</sup> I agree with Bähr on the sense of Herodotus in the passage ἐπέβαλε μὲν νῦν στρατὸν ἐς τε Μίλητον καὶ ἐς Σμύρνην, καὶ Κολοφώνος τὸ ἔστυ εἶλε (i. 14, end). The contrast is between the territories of Smyrna and Miletus, and the town itself of Colophon. In the construction ἐπέβαλε στρατὸν ἐς Μίλητον, the word Μίλητον can only stand for Μιλησίην. Mr. Grote seems to prefer the more usual explanation, that ἔστυ is the town, minus the citadel (Hist. of Greece, vol. iii. p. 300).

<sup>8</sup> Herod. i. 14. ἀλλ' οὐδὲν μέγα ἔργον ἀπ' αὐτοῦ ἔλλο· ἐγένετο, βασιλεύσαντος, κ.τ.λ.

He did *not*, we may be sure, for the love of Magnesia, attack either Magnesia, much less effect the capture of a second Grecian city, or we should never have been told by Herodotus that, "besides taking Colophon, and making an inroad on Miletus and Smyrna, he did not perform a single noble exploit."<sup>9</sup> Neither is it possible that he could have possessed himself of the whole Troad, as Strabo affirms,<sup>1</sup> or exercised such influence over the Milesians, as to have a voice in the establishment of their colonies. After ages delighted to magnify the infancy of a dynasty, which attained in the end a degree of power and prosperity far beyond aught that had been seen before within the limits, or in the neighbourhood of Lower Asia, and loved to throw back to the hero-founder of the race the actions and the character of the most illustrious among his descendants.

<sup>9</sup> Mr. Grote (Hist. of Greece, vol. iii. p. 300) accepts as something more than myth the tale found in Nicolas of Damascus, of the beautiful youth, Magnes, whom Gyges loved, and who turned the heads of all the women wherever he went; whom at last the men of Magnesia resolved to disgrace, and reduce to the level of common humanity, by disfiguring his countenance, and depriving him of his flowing locks: in revenge for which outrage on his favourite, the lover made war upon the offending city, and persevered until he took the place (Nic. Damasc. p. 52, Orell.). But the expression of Herodotus, quoted above, seems to be conclusive against the authenticity of this history. Were it otherwise, the authority of Nicolas Damascenus, unsupported by any corroborating testimony, is quite insufficient to entitle a narrative to belief. It is true that he was acquainted with the writings of Xanthus, and sometimes follows them without mentioning his authority, as in his account of the voracity and death of Cambes; but it is also evident that in many cases he cannot be following Xanthus. A writer who makes Sadyattes the son of an *Allyattes*, who brings a *Sibyl* to the assistance of Croesus upon the pyre, and who ascribes the Persian respect for Zoroaster, and religious regard for the element of fire, to the circumstance of this mi-

raculous escape of the Lydian king, is not to be quoted as authority, where he stands alone, without the strongest expression of distrust. At any rate, Mr. Grote seems open to the censure which he himself bestows on Ottfried Müller, that he occasionally "gives 'Sagen' too much in the style of real facts" (vol. iii. p. 240, note).

<sup>1</sup> Strabo, xiii. p. 590.

<sup>2</sup> This tendency in all legendary history to throw back and repeat events and circumstances has been noticed by Niebuhr in his Roman History, and is certainly one of the most striking characteristics of such records. As Romulus is an earlier Tullus, and Ancus a second Numa, so even in more historic times we find the undoubted acts of the second Tarquin almost all anticipated in the first. As the later sovereign was certainly master of Latium, so the earlier must "subdue the whole Latin name" (Liv. i. 38); as he built the magnificent temple to Jupiter Capitolinus, so his progenitor and prototype must vow it and lay its foundations (ibid. 38 and 55); as the great sewers and the massive stone seats in the Circus Maximus were undoubtedly the works of the one, so must they also, or works of a similar character, be ascribed to the other (ibid. 35 and 38). In the same way is assigned to Ninus the whole series of conquests made by subsequent Assy-



In one respect, however, Gyges stands at a higher level than that at which any classical historian places him. He entered into relations with distant powers, and was recognised as one of the great monarchs of the earth, both by Egypt and Assyria. It is rendered certain by the Assyrian inscriptions, that the Cimmerian ravages, which Herodotus assigns to the reign of Ardys, began in his day; and that, in order to protect himself, he called in the help of the great Assyrian monarch, Asshur-bani-pal, and became, nominally at any rate, his vassal for a time. During this space he was probably aided against his assailants by Assyrian troops, and through the help which they afforded was enabled to triumph over them. But his victory was fatal to him. Elated by his success, he threw off all subjection to Assyria, and entered into alliance with Egypt, which had recently raised the standard of revolt under Psammetichus, and was bent on asserting its independence. Nor did he only conclude a treaty, but actually sent his troops, probably by sea, to Egypt, and took part in the war which was being waged between Asshur-bani-pal and his rebellious vassal. A just Nemesis, or a prudent exertion of his influence by the Assyrian monarch, avenged this act of ingratitude. The Cimmerian hordes once more entered his country in force; and, to check their advance, he was compelled to venture an engagement. The invaders were victorious. Gyges was defeated in a great battle, and fell in the fight. The Cimmerians swept his country from end to end, but, as usual with them, effected no permanent conquest; it was their ordinary practice to quit a territory after they had exhausted it, and carry their arms into some more tempting region.

13. Ardys, the son and successor of Gyges, is said by the Assyrians to have commenced his reign with a removal of the vassalage, which his father had first accepted and then thrown off. It is probable that the subjection was merely nominal, since Assyria was too distant to exercise any real power in Lydia, and the communication between the two appears to have been only by sea. Ardys, according to Herodotus, reigned within a year of half a century.<sup>3</sup> Besides his submission to Assyria, two facts only are recorded of

rian kings (Ctesias ap. Diod. Sic. ii. 2). Sometimes an entire war is repeated, as that with Fidens in the fourth book of Livy (Niebuhr, vol. i. p. 452). Possibly the war between Sparta and Messenia is a case in point. Almost

all the events of what is called the first war recur in the second.

<sup>3</sup> Eusebius, with more probability, limited his reign to 38 years (Chron. Canon. Pars Post. p. 325, ed. Mai).

him; but they are important, as showing that he inherited from his father that line of aggressive policy which became the settled system of the Mermnad princes, and which was particularly directed against the Greek cities of the coast. He renewed the attack upon Miletus, and took the town of Priêné.<sup>4</sup> Probably he would have signalised his reign by further successes, but for a renewed attack on the part of the Cimmerians, who once more entered Asia Minor in force, and carried fire and sword over the greater portion of the peninsula.

14. Who the Cimmerians were, whence they came, with what races they were ethnically connected, will be considered hereafter, in the notes to the Fourth Book. With regard to their occupation of Asia Minor at this time, it is important to observe, that whereas Herodotus, throughout his whole history,<sup>5</sup> regards the invasion in the reign of Ardys as the first, and indeed the only Cimmerian irruption into these countries, other writers speak of repeated attacks, covering a long period of time, in which moreover the Cimmerians were accompanied and assisted by Thracian tribes, and came into Asia Minor, apparently, from the west rather than the east. Strabo expressly states that they made several distinct incursions,<sup>6</sup> and seemingly brings them into Asia across the Thracian Bosphorus. To some of these incursions he gives a high antiquity.<sup>7</sup> In this he is followed or exceeded by Eusebius, who places the first Cimmerian

<sup>4</sup> Herod. i. 15. I know not on what grounds Mr. Grote observes that "this possession cannot have been maintained, for the city appears afterwards as autonomous" (Hist. of Greece, vol. iii. p. 301), unless it be on the expression of Herodotus, that "before the sovereignty of Croesus all the Greeks were free" (i. 6). But this only seems to mean that no Greek country—neither Ionia, Æolis, nor Doris—had been reduced to subjection.

Mr. Grote has another mysterious remark in the next sentence of his work. "His (Ardys') long reign was signalised by two events, both of considerable moment to the Asiatic Greeks,—the invasion of the Cimmerians, and the first approach to collision (at least the first of which we have any historical knowledge) between the inhabitants of Lydia and those of Upper Asia under the Median kings." What is this "first

approach to collision" in the reign of Ardys? The collision came, as he notices a few pages after (p. 310), in the time of Alyattes, grandson of Ardys. What "historical knowledge" have we of any collision, or "approach to collision," earlier than this?

<sup>5</sup> Herod. i. 6, 15, 16, 103; iv. 1, 11, 12; vii. 20.

<sup>6</sup> Strab. i. p. 90 (Oxf. ed.). οἱ τε Καμέριοι, οὗς καὶ Τρήωνας ὀνομάζουσιν, ἡ ἐκείνων τι ἔθνος, πολλάκις ἐπέδραμον τὰ δεξιὰ μέρη τοῦ Πόντου, καὶ τὰ συνεχῆ αὐτοῖς, ποτὲ μὲν ἐπὶ Παφλαγόνας, ποτὲ δὲ καὶ Φρύγιαν ἐμβαλόντες.

<sup>7</sup> Strab. i. p. 9 (Oxf. ed.). οἱ Καμέριοι καθ' Ὁμηρον ἢ μικρὸν πρὸ αὐτοῦ μέχρις Ἰωνίας ἐπέδραμον τὴν γῆν τὴν ἐκ Βοσπόρου πᾶσαν. And again, iii. p. 200: καθ' Ὁμηρον ἢ πρὸ αὐτοῦ μικρὸν λέγουσι τὴν τῶν Κυμμερίων ἔφοδον γενέσθαι τῶν (i. τῶν) μέχρι τῆς Αἰολίδος καὶ τῆς Ἰωνίας.

invasion of Asia three hundred years before the first Olympiad (B.C. 1076).<sup>8</sup> The silence of Herodotus, and still more the way in which he speaks, on *first* mentioning the subject, of the Cimmerian incursion,<sup>9</sup> are weighty arguments against those who hold that there were a long series of such attacks, covering, without any considerable intervals, a space of two hundred and sixty years.<sup>1</sup> Still it would be rash to reject altogether the distinct assertions of Strabo, confirmed as they are by the fact, of which there is ample evidence,<sup>2</sup> that in the minds of the Greeks upon the coast, Cimmerians and Treres were confounded together, which can only be accounted for on the supposition of invasions in which both people took part. The Cimmerians, who before their country was wrested from them by the Scythian nomads, were neighbours of the Thracians, may well have joined with them in plundering expeditions from time to time, and may have been in the habit of passing into Asia by the Thracian Bosphorus. But from all these occasional incursions, which Herodotus may have regarded as Thracian, not Cimmerian ravages, the great Cimmerian invasion, of which he so often speaks, is to be distinguished. In this, if it came, according to the undoubting conviction of our author, from the east, no Thracians would participate.<sup>3</sup> It would have a right to be called "*the Cim-*

<sup>8</sup> Chron. Canon. Pars Post. (p. 303, ed. Mai).

<sup>9</sup> Herod. i. 6. πρὸ δὲ τῆς Κροίσου ἀρχῆς πάντες Ἕλληνες ἦσαν ἐλεύθεροι. τὸ γὰρ Κιμμερίων στράτευμα τὸ ἐπὶ τὴν Ἰωνίαν ἀπικόμενον—οὐ καταστροφή ἐγένετο τῶν πολιῶν, ἀλλ' ἐξ ἐπιδρομῆς ἀρπαγή.

<sup>1</sup> Clinton's Fasti Hell. vol. i. p. 214. Ol. 40, 4.

<sup>2</sup> The contemporary poet, Callinus, spoke both of Treres and of Cimmerians (Strabo, xiv. p. 927, Oxf. ed.). Callisthenes said that the Treres and Lycians took Sardis (Strab. xiii. p. 627). Strabo, in a passage quoted above, uses the words, Κιμμερίους, οὓς καὶ Τρήρωνας ὀνομάζουσιν. Cf. also Eustath. ad. Hom. Od. xi. 14.

<sup>3</sup> I cannot accept Niebuhr's theory, that the Cimmerians on this occasion came by the western side of the Euxine, and across the Thracian Bosphorus, against the distinct and repeated declarations of Herodotus. It

seems to me impossible that the direction in which the enemy came should have been forgotten by the people of the country, even in the space of two hundred years; especially as there were contemporary writers, Callinus, Archilochus, and others, some of whom, we know, spoke of the Cimmerian attack. With regard to the alleged difficulties of the route, we may grant the impracticability of the coast line, between the western edge of the Caucasus and the Euxine; but why may we not suppose the Cimmerians to have entered Asia by the Caucasian gates, through which the great military road now runs from Mosdok to Tiflis? This must always have been a very practicable route, and was probably that followed by Mithridates when he passed through the κλειθρα Σκυθῶν on his flight from Pompey (Appian. de Bell. Mithr. p. 400). With respect to the passage of the Cimmerian Bosphorus, it must be re-

merian attack." It would be a thing *sui generis*. The Greeks in general, long accustomed to confound Treres and Cimmerians, might speak, according to habit, of both as having been concerned in this, as well as in other inroads;<sup>4</sup> but an accurate writer, like Herodotus, whose inquiries had convinced him that these Cimmerians entered Asia Minor from the Caucasus, would know that here there was no place for Treres, who lay so far out of the route, and that however true it might be that Cimmerians had at other times joined in the forays of the Treres in Asia, yet on no other occasion had there been a purely Cimmerian inroad, and he would therefore be perfectly correct in speaking of this as "*the invasion of the Cimmerians.*"

The Cimmerians were fugitives driven out of their native country by the Scythians, but not the less formidable on that account. Niebuhr surmises that the Gauls who sacked Rome and overran Italy, were fugitives from the Spanish peninsula, retiring before the increasing strength of the Iberian race.<sup>5</sup> The barbarians who destroyed the Western Empire had for the most part been dispossessed of their own countries by nations of superior strength. We have seen that already, in the reign of Gyges, the Cimmerians had been engaged in hostilities against Lydia, and had gained at least one great battle. It would seem, however, that in the reign of Ardys they made another and still more successful invasion. On this occasion they appear to have swept before them all resistance. Like the bands of Gauls,<sup>6</sup> which at a later date ravaged these same regions in the same ruthless way, the Cimmerian invaders carried ruin and devastation over all the fairest regions of Lower Asia. Paphlagonia, Bithynia, Ionia, Phrygia, even Cilicia, as well as Lydia, were plundered and laid waste; in Phrygia, Midas, the king, despairing of any effectual resistance, on the approach of the dreaded foe, is said to have committed suicide;<sup>7</sup> in Lydia, as we know from Herodotus, they took the capital city, except only the

membered that waggons could always cross in winter upon the ice (Herod iv. 28).

<sup>4</sup> Callinus appears to have done so (Strabo, l. s. c.).

<sup>5</sup> History of Rome, vol. i. pp. 506. 509 (Engl. transl.).

<sup>6</sup> Livy, xxxviii. 16. It will appear hereafter that these two great inva-

sions of Asia Minor proceeded from the same identical race. (See Appendix to book iv. ch. i. 'On the Cimmerians of Herodotus and the Migrations of the Cymric Race.')

<sup>7</sup> Eustath. ad Hom. Od. xi. 14. This is the event alluded to in Euseb. Chron. Can. Pars Post. Ol. 21, 2 (p. 324), and by Strabo, i. p. 90 (Oxf. ed.).

acropolis; in Ionia they ravaged the valley of the Cayster, besieged Ephesus, and, according to some accounts, burnt the temple of Diana in its vicinity;<sup>8</sup> after which they are thought to have proceeded southward into the plain of the Mæander, and to have sacked the city of Magnesia.<sup>9</sup> One body, under a leader whom the Greeks called Lygdamis, even penetrated as far as Cilicia, and there sustained a terrible reverse at the hands of the hardy mountaineers.<sup>1</sup> The Greeks regarded this as the vengeance of Artemis;<sup>2</sup> for Lygdamis had been the leader in the attack on Ephesus. Still the strength of the invaders was not broken by this defeat. It was only in the third generation that the Lydian princes were able to expel them from the territories under their dominion. Even then, it is a mistake to say that they were driven out of Asia.<sup>3</sup> Just as the

<sup>8</sup> Hesych. in voc. Λύγδαμης. Λύγδαμης οὗτος ἔκαυσε τὸν ναὸν τῆς Ἀρτέμιδος. The well-known passage in Callimachus's Hymn to Diana (ver. 251-261) has thrown some doubt on this. It seems, however, quite conceivable that a poet, whose subject was the praise of Diana, should ignore, without denying, so unpleasant a fact. Callimachus may even be understood in the sense adopted by Bouhier: "Callimaque a prétendu que ce fut en punition du sacrilège qu'ils avaient commis en mettant le feu au temple de Diane." (Dissertations, &c. ch. vi. p. 56.) That the Cimmerians excited the hatred of the Ionians by the plunder of their temples, was attested, according to Eustathius (Comment. ad Hom. Od. xi. 14) by many writers. If they invaded Ephesus, as we should certainly gather from Callimachus, they could scarcely fail to take the temple, which was nearly a mile from the city (Herod. i. 26). Mr. Grote supposes that "the Goddess protected her town and sanctuary" (Hist. of Greece, vol. iii. p. 335). But he rests this only on the passage of Callimachus, which is at least ambiguous. Spanheim (Comment. ad Callimach. Hymn. v. 251-260, in the edition of Ernesti, vol. ii. p. 354) regards Herod. i. 6 as conclusive against Hesychius, where he certainly must forget the situation of the temple.

<sup>9</sup> It is very doubtful whether this event really belongs to the great Cimmerian

invasion. Eustathius appears to have thought so. Τῶν Κιμμερίων ἀπόμοιρα λέγεται ποτε (Τρῆρες δὲ φασὶν ἐκαλοῦντο) πολλὰν τῆς Ἀσίας καταδραμεῖν, καὶ τὰς Χαρδεῖς ἐλεῖν· καὶ τῶν Μαγνήτων δὲ πολλοὺς ἀνελεῖν τῶν κατὰ τὸν Μαίανδρον ἐμβάλλειν δὲ καὶ ἐπὶ Παφλαγόνας καὶ Φρύγας· ὅτε καὶ Μίθρας λέγεται αἶμα τὰδρου πίων εἰς τὸ χρεὼν ἀπελθεῖν. (Comment. ad Hom. Od. i. c. s.) But if Callinus was contemporary with the taking of Sardis mentioned by Herodotus, as I agree with Mr. Grote in considering to be nearly certain (Hist. of Greece, vol. iii. p. 333, note<sup>2</sup>), the fall of Magnesia must, on the authorities of Strabo (xiv. p. 928) and Clemens Alex. (Strom. i. p. 333), have been subsequent. To me also the fact that the sack of Magnesia is so uniformly ascribed to the Treres, is a strong argument that it does not belong to this invasion of the Cimmerians. (Cf. Eustath. in loc. s. c., and Strab. xiv. p. 927.)

<sup>1</sup> Strabo, i. p. 90.

<sup>2</sup> Callim. Hymn. ad Dian. 248-260.

εὐρὺ θῆμεθλον,  
τῷ ῥα καὶ ἡλαίνεν ὀλοπαζέμεν ἰ. πείλασε  
Λύγδαμης ὑβριστητῆς ἐπὶ δὲ στρατὸν ἰπτε ἡμολγῶν  
ἦγαγε Κιμμερίων, ψαμάθῃ ἴσον, οἱ ῥα παρ' αὐτὸν  
ἐκκλημένον ναύον· βοὴν τῶρον Ἰναχίοντι.  
Ἄ δαίμων βασιλῆων ἔσαν ἦλθεν· οὐ γὰρ ἤμελλαν  
οὐδ' αὐτὸν Σαυθίηδός παλιμπάτεσσι, οὐτὲ τις ἄλλος  
Ὅσσην ἐν λειμῶνι Καδστρίῳ ἔσαν ἡμαίαι,  
Νοστήσειν· Ἐρῆσον γὰρ αἰετὰ τόξα πρόκειται.

<sup>3</sup> Κιμμερίους ἐκ τῆς Ἀσίας ἐξήλασε (Herod. i. 15). As Lydia was still confined within its original limits, a Lydian prince would have neither the

Gallic marauders of later times, when the chances of war turned against them, found a refuge in the strong position called thenceforth Galatia, so their kindred, the Cimmerians, long after the time of their expulsion from Lydia by Alyattes, maintained themselves in certain strongholds, as Antandrus, which, according to Aristotle,<sup>4</sup> they occupied for a hundred years, and Sinope, where, Herodotus informs us, they made a permanent settlement.<sup>5</sup>

15. The history of Lydia during the time of their supremacy was almost a blank. At what period in the long reign of Ardys they took Sardis there is indeed nothing positively to show. The synchronism dependent upon the notion of their having been *pursued* by the Scythians, who are said to have entered Media early in the reign of Cyaxares, is extremely doubtful from the improbability of the supposed fact. The utmost that can be gathered from it is that the great Cimmerian invasion was regarded by Herodotus as only a little preceding the accession of Cyaxares (B.C. 633), which would make it fall late in the reign of Ardys. At any rate, we may be sure that it followed in fact, as it does in the order of the narrative in Herodotus,<sup>6</sup> both the capture of Priêné by Ardys, and his attack upon Miletus. Still its date cannot be fixed within a quarter of a century. Sadyattes, the son and successor of Ardys, appears, during the earlier portion of his reign, to have remained in the same state of inaction which had characterised the later years of his father's rule. Probably it required all the energies of both monarch and people to protect the kingdom against the Cimmerian ravages. We may gather, however, from what is recorded of this king, that towards the close of his reign the power of the Cimmerians began to decline, and Lydia became once more free to pursue her policy of aggression. Sadyattes renewed the war with Miletus in the seventh year of his reign, and carried it on until his death. Whether either of the great victories mentioned by Herodotus<sup>7</sup> were gained by him, it is impossible to determine. All that we know is that he did not bring the war to a close, but bequeathed

wish nor the power to do this. There is also distinct proof that they continued in possession of parts of Asia. See the following notes.

<sup>4</sup> Ap. Steph. Byz. in voc. Ἀντάνδρος. Ἀριστοτέλης φησὶ ταύτην ἐνομεῖσθαι . . . Κιμμερίδα, Κιμμερίων ἐνοικοῦντων ἑκατὸν ἔτη.

<sup>5</sup> Herod. iv. 12. φαίνεται δὲ αἱ Κιμμεριοὶ φεύγοντες εἰς τὴν Ἀσίαν τοὺς Ἰκίους, καὶ τὴν Χερσόνησον κτίσαντες, ἐν τῇ νῦν Σαύστη πόλει Ἑλλάς αἰεῖσθαι.

<sup>6</sup> Herod. i. 15.

<sup>7</sup> Ibid. 18. τρέματα μεγάλα διεφάνη Μιλησίων ἐγένετο.

it to his successor upon the throne, his son by his own sister,<sup>8</sup> Alyattes.

16. This prince, the most celebrated of his house except Croesus, is said by Herodotus to have bent his whole energies to the prosecution of this war during the first six years of his reign. The circumstances of the contest, which Herodotus relates at length,<sup>9</sup> and on which no other ancient writer throws any additional light, need not be here repeated. The designs of Alyattes were baffled, and Miletus, the foremost city of Asiatic Greece, which had been attacked in succession by every monarch of the house of the Mermnadæ, succeeded in maintaining her independence for half a century longer.

The order of the other events of the reign of Alyattes cannot be determined with any certainty. Besides his war with Miletus, he was engaged (we know) in four separate contests. He drove the Cimmerians beyond his boundaries, attacked and took Smyrna, made an attempt upon Clazomenæ, but was defeated with great loss, and carried on a protracted contest against the combined powers of Media and Babylonia. He is also said to have invaded Caria, but by a writer who, unless where we have good reason to believe he is following Xanthus, is of no authority.<sup>1</sup> This last war, if it took place at all, happened late in his reign, after Croesus was grown to manhood.<sup>2</sup> The date of the struggle with the Medes depends on that of the eclipse of Thales, which is still undetermined.<sup>3</sup> Perhaps

<sup>8</sup> Here the authority of Nicolas of Damascus is supported by that of Suidas (in voc. Ἀλυάττης) and Xenophilus (ap. Anon., quoted in the Frag. Hist. Gr., vol. i. p. 42). Marriages with half-sisters have been frequent in the East from the days of Abraham downwards. The cases of Abraham himself (Gen. xx. 12; there is no evidence to show that Sarah was Iscah, as assumed by Clinton, F. H. vol. i. App. ch. v. p. 290, note), of Cambyses (Herod. iii. 31), and Herod Agrippa (Juv. vi. 157) are well known.

<sup>9</sup> Herod. i. 17-22. Mr. Grote says that Sadyattes carried on this war for seven, and Alyattes for five years; but Herodotus divides the war as above. ἐπολέμει ἑτερα ἑνδεκα . . . τὰ μὲν οὖν ἐξ ἑτερα τῶν ἑνδεκα Σαδυνάττης ὁ Ἀρδύος ἔτι Λυδῶν ἦρχε, ὁ καὶ ἐσθάλλων τηνι-

καῦτα ἐς τὴν Μιλησίην τὴν στρατιὴν τὰ δὲ πάντα τῶν ἐτῶν τὰ ἐπόμεια τοῖσι ἐξ Ἀλυάττης ἐπολέμει . . . τῷ δὲ δωδεκάτῳ ἐτεί, κ. τ. λ.

<sup>1</sup> Nicolas of Damascus. The question of his credibility has been treated above (p. 352, note <sup>5</sup>).

<sup>2</sup> Croesus in the tale is represented as already governor of Thebé and Adramyttium. As he was only thirty-five years of age at his father's death (Herod. i. 26) the Carian war of Alyattes, if a reality, must belong to the last ten or twelve years of his life. Mr. Grote well observes, against Clinton, that there is nothing in Nicolaus Damascenus to imply that Alyattes conquered Caria. (Nic. Dam. p. 53, ed. Orelli; Clinton's F. H. vol. ii. p. 363; Grote's Hist. vol. ii. p. 343.)

<sup>3</sup> Volney considered the eclipse to

the most probable date is that which has been adopted by Mr. Clinton, viz. B.C. 608-613. The other wars, that which ended in the expulsion of the Cimmerians, and those with the Greeks of the coast, may have taken place either before or after the Median contest.

17. This last event, beyond all question the most important in the reign of Alyattes, is regarded by Herodotus as brought about by what appears an insignificant cause. A band of Scythians, who had been in the service of Cyaxares, the Median king, upon a disgust quitted Media, and took refuge with Alyattes. Cyaxares demanded the surrender of the fugitives and met with a refusal, upon which he declared war against Lydia, and the contest began. Now although undoubtedly the passage of nomadic hordes from one government in the East to another has frequently been the occasion of war between adjoining states,<sup>4</sup> yet the flight of a mere *band* of men (εἰλη ἀνδρῶν) who had been useful as hunters, would scarcely have been motive sufficient to produce the invasion of a kingdom not even adjoining, but separated from the Median empire by the intervening country of Phrygia. It is besides exceedingly improbable that at this particular period there were any Scythians on such terms of friendly subjection to Cyaxares as the story supposes. Not long before the accession of Alyattes, Cyaxares had, we know, been engaged in a fierce struggle with Scythic hordes, and such of them as submitted to his sway must have felt themselves under the yoke of an oppressor. A portion of his Scythic subjects may no doubt have revolted, and when hard pressed by his troops may have fled for protection to Alyattes, and have offered to take service with him. They may have been readily received, and Cyaxares may, on learning it, have demanded their surrender, and when the demand was refused, have thereupon commenced hostilities. It is however very unlikely that this was the cause, although it may possibly have been the pretext, of the expedition. The Lydian war of Cyaxares was part undoubtedly of that great

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have taken place B.C. 625 (Recherches, &c., vol. i. p. 342). Clinton places it B.C. 608 (F. H. vol. i. p. 419). Ideler considers that no eclipse about this period fulfils the necessary conditions except that of B.C. 610 (Handbuch der Chronologie, vol. i. p. 209). Mr. Hind and Professor Airy have recently suggested the late date of B.C. 585 (Bosanquet, Fall of Nineveh, p. 14). It may be

doubted whether astronomical science has yet attained to such exactness with respect to the *line* of solar eclipses as to justify the adoption of its results as the basis of a chronological system.

<sup>4</sup> See Mr. Grote's History of Greece, vol. iii. p. 310. In a note Mr. Grote brings forward a number of modern instances.



monarch's system of conquest, which carried him at one time to the confines of Babylonia, at another to the shores of the Egean. The enterprising prince, who had subverted the old Assyrian monarchy, and had then by a series of victories brought under subjection the whole of Upper Asia as far as the banks of the Halys,<sup>5</sup> might well conceive the design of adding to his empire the further tract of country between the Halys and the Egean sea. What alone excites our wonderment in this portion of history is his failure. The war continued for six years, and in the course of it we are told, "the Medes gained many victories over the Lydians, and the Lydians also gained many victories over the Medes."<sup>6</sup> And the advantage remained with neither side. Considering the extent and power of the Median empire at this period—that it contained, besides Media Magna and Media Atropatene, the extensive and important countries of Persia, Assyria, Armenia, and Cappadocia—reaching thus from the mouth of the Persian Gulf to the shores of the Euxine—it seems extraordinary that the petty kingdom of Lydia could so successfully maintain the contest. The wonder is increased if we take into consideration the probability, almost amounting to a certainty, that the armies of the Babylonians accompanied Cyaxares to the field.<sup>7</sup> That Lydia maintained her independence and terminated the war by an honourable peace, can only be accounted for by supposing that as the attack menaced the whole of Western Asia, the several nations who felt themselves endangered made common cause and united under a single head. And an indication of this union of the Western Asiatics against the ambition of the Medes is found in the fact that the king of the warlike and powerful Cilicia, which maintained its independence even against Croesus, appears in the narrative standing in the same relation towards Alyattes in which Labynetus, the Babylonian monarch, stands towards Cyaxares—the relation of subordinate ally. It is probable that both Labynetus and the Cilician prince were present at the engagement, and took *immediate* advantage of the religious dread inspired by the eclipse to effect a reconciliation

<sup>5</sup> Herod. i. 103.    <sup>6</sup> Ibid. i. 74.

<sup>7</sup> I cannot conceive it possible that a monarch, whose dominions lay a thousand miles off, would have felt himself sufficiently interested in the result of a contest in so remote a region, to interpose his mediation between the courts of Sardis and Ecbatana in the

modern diplomatic sense of the phrase. The words of Herodotus (i. 74) are ambiguous, but I conceive we are to understand an immediate mediation upon the spot, implying the presence of the two princes, and their participation in the previous strife.

of the principals in the contest. The interposition of good offices by great powers at a distance from the scene, especially by powers so remote and so little connected with one another as Cilicia and Babylonia, at this period, is inconceivable under the circumstances of the ancient world. Labynetus, at least, must have been upon the spot, and if so, then the presence of Syennesis seems to follow as a matter of course; and his presence would indicate the probable presence of the other minor powers of Western Asia, the Pamphylians, the Phrygians, the Lycians, the Carians—perhaps also the Paphlagonians and Bithynians, whose liberties would certainly have been more endangered by the success of the attack than those of the hardy and valiant occupants of the mountainous Cilicia, whom even Cyrus does not appear to have reduced to subjection. It seems therefore probable that the invasion of Lydia by Cyaxares was but the continuation of his long course of aggressions upon his neighbours, and that whatever his pretext may have been, his real object in crossing the Halys was to add the whole of Lower Asia to his dominions. The warlike inhabitants united to resist him, and maintained for six years a doubtful and bloody struggle. At length, when both parties were growing weary of the protracted contest, accident afforded an opportunity, of which advantage was taken, to bring the war to a close. The two armies had once more come to an engagement, when, in the midst of the fight, an eclipse of the sun took place. Alarmed at the portent, the soldiers suspended the conflict, and manifested an inclination for peace. Probably the leaders of both armies participated in the general sentiment. Under these circumstances, the principal commanders of allied troops on either side came forward and proposed a reconciliation between the chief contending powers. The proposals were favourably entertained, and led not merely to the establishment of peace, but to an alliance between Media and Lydia, which was cemented by the marriage of a daughter of the Lydian prince with the heir-apparent to the Median monarchy. Henceforward friendly relations subsisted between the great powers of Asia until the ambition of Cyrus, half a century later, rekindled the strife.

18. After the conclusion of this peace, Alyattes reigned, according to the chronology which we have preferred, thirty-five years. It may have been during these years that he drove the Cimmerians beyond his borders, and engaged in war with the Greeks of Smyrna and Clazomenæ. The latter portion of his reign seems, however, to

have been a period of remarkable tranquillity. The supposition that towards the close of his life he conquered *Æolis* and *Caria*,<sup>8</sup> founded upon a single passage in *Nicolas of Damascus*, which does not even bear out the deductions made from it,<sup>9</sup> and contradicted by the express words of *Herodotus*, who ascribes these conquests to his son,<sup>1</sup> seems scarcely worth considering. We may grant it possible that there was an invasion of *Caria* about this time; but even that is in the highest degree uncertain. The probability is that *Alyattes*, now an aged man,<sup>2</sup> was chiefly employed in the construction of his sepulchre, a work which *Herodotus*, who had seen it, compares for magnificence with the constructions of *Egypt* and *Babylon*,<sup>3</sup> and which must therefore, like those massive buildings, have employed the labour of the great bulk of the population for a number of years. If the measurements of *Herodotus* are accurate, and modern travellers appear to think that they do not greatly overstep the truth,<sup>4</sup> the tomb of *Alyattes* cannot have fallen far

<sup>8</sup> Clinton's *Fasti Hell.*, vol. ii. p. 363. (Appendix, ch. xvii.)

<sup>9</sup> *Nicolaus Damascenus* says that *Croesus*, who had already been made governor of *Adramyttium* and the plain of *Thebé*, accompanied his father in an expedition into *Caria*. From this Mr. Clinton makes two deductions, (1) that *Æolis* must have been already subjected; and (2) that *Caria* was conquered in this campaign. The latter he calls an assertion of *Damascenus*, which is untrue (see *Nic. Damas.* ed. Orelli, pp. 55.57). The former proceeds upon the notion that *Adramyttium* and *Thebé* were in *Æolis*, which is not the fact. They lay within the limits usually assigned to the province of *Mysia* (*Rennell's Geography of Western Asia*, vol. i. p. 371), but it seems probable that from a very early date they had formed a part of the dominions of the *Lydian* kings. The boundaries between the several provinces of *Asia Minor* were at no time very exactly determined, and *Adramyttium* seems to have been one of the most ancient of the *Lydian* towns. At least there were authors who ascribed its foundation to an ancient king, *Adramys* or *Hermon*, probably the same person as the *Adramytes* of

*Xanthus* (*Frag.* 19, *Didot.*) who must belong to the second, if not even to the first dynasty (see *Steph. Byz.* and *Hesychius* in voc. *Ἀδραμύττιον*). *Aristotle* certainly spoke of its having been founded by an *Adramytes*, son of *Alyattes* and brother of *Croesus* (*Fr.* 191); but of this person, who cannot be the ancient *King* of *Xanthus*, we have no other mention in history. The very fact that *Adramyttium* is supposed to have a *heros eponymus* for its founder seems to throw back its foundation to very early times.

<sup>1</sup> *Herod.* i. 28.

<sup>2</sup> If we allow *Alyattes* to have been twenty-one years old when he ascended the throne, he would be sixty-three in the year B.C. 583, the earliest date which the age of *Croesus* will allow us to fix for the expedition spoken of by *Nicolas*.

<sup>3</sup> *Herod.* i. 93.

<sup>4</sup> See *Chandler's Travels*, vol. i. p. 304. "The barrow of *Alyattes* is much taller and handsomer than any I have seen in *England*. The mould which has been washed down conceals the stone-work, which, it seems, was anciently visible. The apparent altitude is diminished, and the bottom rendered wider and less distinct than before.

short of the grandest of the Egyptian monuments. Its deficiency as respects size must have been in height, for the area of the base, which alone our author's statements determine, is above *one-third greater* than that of the Pyramid of Cheops.<sup>6</sup> As, however, the construction was of earth and not of stone, a barrow and not a pyramid, it would undoubtedly have required a less amount of servile labour than the great works of Egypt, and would indicate a less degraded condition of the people who raised it than that of the Egyptians in the time of the pyramid-builders. Still the view of Strabo is most certainly correct, that "the multitude of the city" must have been employed upon it.<sup>6</sup> It was an artificial mountain, and perhaps owed its small celebrity, as compared with the constructions of Egypt and Babylonia, not so much to any absolute inferiority as to the character of the district in which it was placed. While the colossal works in those countries have the advantage of standing upon extensive plains, stretching out in all directions as far as the eye can reach, the Lydian monument is dwarfed by the

Its measurements, which we were not prepared to take, deserved to be ascertained and compared with those given in Herodotus." Mr. Hamilton says: "One mile south of this spot we reached the principal tumulus generally designated as the tomb of Halyattes. It took us about ten minutes to ride round its base, which would give it a circumference of nearly half a mile. . . . It rises at an angle of about 22°, and is a conspicuous object on all sides." (Researches in Asia Minor, &c., vol. i. pp. 145-6.) The more exact measurements of M. Spiegenthal agree remarkably with this rough estimate. (See note<sup>5</sup>, on book i. ch. 93.)

<sup>5</sup> Dr. Chandler alters the measurements of Herodotus by a conjectural emendation of the text in the true spirit of a critic of the eighteenth century. He presumes that Herodotus would not have omitted the height of the monument: but our author, in default of any trustworthy information concerning the height, would be likely to confine himself to such points as came within his own observation. He could measure the greatest width and the circumference, but he could only have made a rough guess at the height.

He therefore preferred to omit the height altogether—an omission which may be remarked also in his dimensions of the Temple of Belus. The measures which he gives are 3800 feet (Greek) for the circumference, and 1300 feet for the (greatest) diameter. From these proportions it would follow that the base of the monument was not a circle, but either an ellipse or a parallelogram. In the latter case its area would have been 780,000 square feet (Greek), whereas the area of the Great Pyramid of Gizeh is determined to be no more than 588,939 square feet (English). See Perring's *Diameters of the Pyramids of Egypt*. But 588,939 square feet (English) are only equal to about 574,564 square feet (Greek). So that the area of the Great Pyramid was to that of the sepulchre of Alyattes (supposing the base of the latter to have been a parallelogram) in the proportion of (about) 19 to 26. If the base were oval or elliptical, the difference would be still more in favour of the Lydian monument. At present the base appears to be, as nearly as possible, circular.

<sup>6</sup> Strabo, xiii. p. 899. τὸ πλῆθος τῆς πόλεως.

towering mountain-chains which on both sides encompass the narrow valley of the Hermus.

Engaged in this work,<sup>7</sup> the Lydian king abstained in all probability from warlike enterprises. The arts of war and peace rarely flourish together; and the hands which, if he had engaged in wars, would have been required to draw the sword and pull the bow, were wanted for the homelier occupations of digging and wheeling soil. The expulsion of the Cimmerians and the alliance with the Medes had secured him from molestation on the part of those distant powers whose attacks might have been formidable; the weakness of his neighbours allowed him to fear nothing from them. Not being naturally an ambitious prince, and having received but small encouragement from fortune in his attempts upon the independence of the Greek towns on the coast, Alyattes appears to have given himself up without reluctance to a life of inactivity.

19. It has been supposed by some writers of high repute<sup>8</sup> that fifteen years before his decease Alyattes associated his son Croesus in the government; but the chronological arguments on which this view is based are wholly inconclusive, and the direct evidence which is brought forward in its support signally fails of establishing any such conclusion. Herodotus, in the passage relied on by Mr. Clinton,<sup>9</sup> and understood in the same sense both by Bähr and Wesseling, is not speaking of any such strange and unwonted event<sup>1</sup> as

<sup>7</sup> The supposition of Chandler that Croesus raised this monument to his father (Travels in Asia Minor, vol. i. p. 304), is contrary to the whole tenor of ancient history, which furnishes no instance of such filial piety. Monarchs built their own tombs not only in Egypt, but through the East generally (cf. Herod. i. 187, on the sepulchre of Nitocris). There can be no doubt, from the inscription upon it, that Darius built his own tomb at Naksh-e-Rustam (Sir H. Rawlinson's Cuneiform inscriptions, vol. i. p. 290).

<sup>8</sup> Larcher, vol. i. p. 211. "On sait que la plupart des Princes de l'Orient associaient au trône leur fils aîné. Quoique nous n'ayons aucune preuve directe qu'Alyattes ait associé Crésus, on doit cependant le présumer."

Clinton's Fast. Hell. vol. ii. p. 362. Although Croesus reigned only four-

teen years, yet it seems probable that he was associated in the government by his father, as Larcher argues at large. During this period of joint-government many of those things might have been transacted which are ascribed to Croesus, king of Lydia."

Bähr and Wesseling were of the same opinion. (See Bähr's Herodotus, note upon i. 92; and Wesseling's Herodotus, note on i. 30.)

<sup>9</sup> Herod. i. 92.

<sup>1</sup> Notwithstanding the calmness with which Larcher assumes the frequency of his practice ("on sait que la plupart des Princes de l'Orient associaient au trône leur fils aîné"), I am inclined to think in Western Asia it was of exceedingly rare occurrence. In Egypt association was undoubtedly very frequent, as the monuments testify, and possibly the exaggeration of numbers

the association in the government of the heir-apparent by the reigning monarch, but of that very ordinary proceeding on the part of an eastern sovereign who anticipates his own demise, the nomination of a successor.<sup>3</sup> It appears that, as the reign of Alyattes plainly approached its close, intrigues commenced among his sons, and a strong party was formed in favour of the prince Pantaleon, one of the half-brothers of Cræsus, which caused no little alarm to the legitimate heir. Under these circumstances it became especially desirable, in order to avoid a disputed succession, that the king should distinctly confer the crown on one or other of his sons. This is the act to which Herodotus alludes in the passage whose meaning has been misconceived; the expression which he uses is identically the same with that which occurs later in the book in reference to a similar event, the nomination of Cambyses as his successor by Cyrus, on the eve of his attack upon the Massagetæ.<sup>4</sup>

20. The order of events in the reign of Cræsus has been already considered. The events themselves receive but little light from sources extraneous to Herodotus.<sup>4</sup> With respect to the enormous wealth for which this king was chiefly famous among the Greeks,

in Egyptian chronology may depend in some measure on the great extent to which it was practised. But among the early Oriental nations I know of only two well-authenticated instances (those of Belshazzar; see the Essay 'On the History of the Later Babylonians,' and Asshur-bani-pal; see the Essay 'On the Chronology and History of the Great Assyrian Empire') of the association of a son in the government during the lifetime of his father, a custom which belongs to countries and times where the succession is very precarious, and certainly not to those states in which it is regarded as a right inherent in the reigning monarch to nominate a successor from among his sons, as is the case usually in the East. Mr. Grote, with the correct appreciation of the probable which distinguishes him, understands the passage aright (vol. iii. p. 344).

<sup>3</sup> Of this there are two clear instances even in Herodotus. Cyrus nominates Cambyses to succeed him (i. 208), and Darius nominates Xerxes (vii. 3). In connection with the latter case Herodotus speaks of the practice

as "a law of the Persian" (κατὰ τὸ Περσέων νόμον). It has always prevailed in the East. See 1 Kings, i. 12-40 (where, however, there is something more like an installation than is usual in such cases), and Ockley's History of the Saracens (Bohn's edit.), pp. 138, 430, 452.

<sup>4</sup> In the first passage (i. 92) Herodotus says, δόντος τοῦ πατρὸς. ἐκέρησε τῆς ἀρχῆς ὁ Κροῖσος; in the second (i. 208), Κύρος δὲ Κροίσου ἐς τὰς χεῖρας ἐσθλὴς τῷ ἑαυτοῦ πατρὶ Κροίσου, τῷ περ τὴν βασιλῆην ἐδίδου . . . δίδωκε, κ.τ.λ. This gift of the crown is beyond a doubt the same as the appointment spoken of in the case of Xerxes—ἐς δὲ μιν, ἀποδεδέξαντα βασιλεία, κατὰ τὸν Περσέων νόμον, οὕτω στρατεύεσθαι . . . ὁ Δαρείος βασιλεὺς μιν ἀπέδεξε (vii. 2, 3).

<sup>4</sup> Ælian (V. H. iii. 26), Suidas (in voc. Ἀπλοταρχος), and Polyænus (vi. 50) have certain tales which admit of being introduced into the history of the reign of Cræsus as delivered by Herodotus; but their authority is too slight, and the tales are too insignificant, to require more than this cursory notice.

it may be observed that he probably owed it in part to the gold washings of Pactòlus and the mines of the same precious metal, which probably existed in the neighbouring mountains<sup>5</sup>—in part to the tribute which he derived from the subject nations—in part to the confiscation of the estates of a political opponent—but chiefly to the careful husbanding of the national revenues by his father during the long period of peace which preceded his own accession.<sup>6</sup> Its reality cannot be questioned; for Herodotus had himself seen the ingots of solid gold, six palms long, three broad, and one deep (the size of a tall folio volume, of about the usual thickness), which to the number of one hundred and seventeen were laid up in the treasury at Delphi—proof at once of the riches and of the munificence of the princely donor. He had also beheld in various parts of Greece the following offerings, all in gold, which had been deposited in the Greek temples by the same opulent monarch: a figure of a lion, probably of the natural size; a wine-bowl of about the same weight as the lion; a lustral vase; a statue of a female, said to be Croesus's baking-woman, four feet and a half high; a shield and spear; a tripod; some figures of cows, and a number of pillars; and a second shield, in a different place from the first, and of greater size.<sup>7</sup> Nor is there any improbability in the tradition which he has mentioned, that the offerings of Croesus to the oracular shrine at Branchidæ, which had been carried off by the Persians on the occasion of the Ionian revolt, were similar in character and equal in value to the gifts at Delphi.<sup>8</sup>

21. The wealth of Croesus, therefore, must be regarded as an established fact. The same historical character attaches to his conquests, his alliances, his consultation of the Greek oracles, and particular satisfaction with those of Delphi and Amphiaraus, his invasion of the dominions of Cyrus and its consequences, the fall of

<sup>5</sup> Strabo, xiii. p. 897.

<sup>6</sup> The offerings at Delphi and at the shrine of Amphiaraus are declared by Herodotus to have been wholly from this source, and may in some degree indicate its amplitude. They were the *first-fruits* (*ἀναρχή*) of his inheritance; the entire sum obtained by confiscation was laid out in offerings, and from hence were derived the gifts at Branchidæ, at Ephesus, and at the temple of Jupiter Ismenius in Thebes (Herod. i. 92).

<sup>7</sup> See Herod. i. 50, 51, and 92.

<sup>8</sup> Τὰ ἐν Βραγχιδῆσι τῆσι Μιλησίων ἀναθήματα Κροίσῳ, ὅς ἐγὼ πυθάνομαι, ἴσα τε σταθμὸν καὶ ὁμοῖα τοῖσι ἐν Δελφοῖσι. (Herod. i. 92). They were of such value that, at the breaking out of the Ionian revolt, it was thought by one of the wisest of the Greeks, Hecateus the Milesian, that the success of the struggle depended on their being applied to military purposes (Herod. v. 36).

Sardis, and his own captivity. The narrative, however, into which these materials have been worked up, is altogether of a poetic character. It seems as if the imagination of the Greeks had been struck with peculiar force by the spectacle of that great reverse of fortune whereof the Lydian king was the victim. The tragedy had been acted, as it were, under their eyes; and it was a sight altogether new to them. They had seen the rapid rise and growth of a magnificent empire upon their borders, and had felt its irresistible might in opposition to themselves: they had been dazzled by the lavish display of a wealth exceeding all that their poets had ever fabled of Colchis or Hesperia: they had no doubt shared in the confident expectation of further conquests with which the warrior-prince, at the head of his unvanquished bands, had crossed the Halys to attack his unknown enemy. And they had been spectators of the result. Within a few weeks the prosperous and puissant monarch, master of untold treasures, ruler over thirteen nations, lord of all Asia from the Halys to the sea, was a captive and a beggar, the miserable dependant upon the will of a despot whose anger he had provoked. Such a catastrophe had in it something peculiarly calculated to excite the feelings of the Greeks. Accordingly, the story of Cræsus seems to have become to the romancers<sup>2</sup> of the period what the old heroic tale of Œdipus was to the tragedians,<sup>1</sup> the type of human instability. On the original historic facts were engrafted from time to time such incidents as the fancy of each writer deemed appropriate, and the whole gradually took the perfect form which delights us in Herodotus. The warning of Solon—even, it may be, his visit to Sardis,—the coming of the Phrygian prince Adrastus,<sup>3</sup> the death of Atys,<sup>3</sup> the profound grief of the father, the

<sup>2</sup> Although the *λογισμοί* of the Greeks may not exactly correspond to the romancers of the middle ages or of more recent times, since they certainly affected somewhat more of an historic character, yet the notices which remain to us seem to indicate that their writings in reality partook far more of the nature of romances than of historical narratives. (See Thucyd. i. 21).

<sup>1</sup> Note the correspondency between the lines with which Sophocles concludes the Œdipus Tyrannus and the words of warning addressed by Solon to Cræsus (Herod. i. 32).

<sup>3</sup> Phrygia, at the time when Adras-

tus flies to Sardis for protection, is already a province of the Lydian empire (Herod. i. 28). The story makes it independent. Adrastus is a purely Greek name, which a Phrygian prince is not likely to have borne.

<sup>3</sup> The name Atys is enough to cause suspicion. Apart from its supposed significance (see Mure's Lit. of Greece, vol. iv. p. 326), it is a name belonging to the purely mythic period, the period of the so-called first dynasty. None of the names of that period seem to have been in use among the Mermnadae.



marvellous answers of the oracles, the recovery of speech by the dumb son, the scene upon the funeral pyre, the reproach addressed to Apollo, and his reply—all these seem to be subsequent additions to the original historic outline, whereby it was filled up in accordance with Greek conceptions of the fitness of things. Nor did the romancers stop at the point of greatest perfection, that, namely, to which the tale had reached in the days of Herodotus, or which perhaps it owed to his good taste and true poetic feeling. In after times the same inventive spirit was at work, and later authors continued to embellish, with further details and fresh incidents, the story of the fall of Cræsus. A fragment of such an improved version of the tale remains in Damascenus, by which we may learn something of the mode in which the Herodotean legend was formed. [A.]

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[NOTE A.]

THE tale in Damascenus runs as follows:—

“Cyrus pitied Cræsus, but the Persians were angry with him and raised a mighty funeral pyre at the foot of a lofty hill, from which they intended to behold the spectacle of his suffering. The royal train came forth from the palace-gate, and the king himself was in the midst, and all around strangers and citizens were flocking to see the sight. A little while and the officers appeared leading their prisoner in his chains, and with him twice seven Lydians; then there burst from the multitude of the city a piercing cry—men and women alike weeping and beating their breasts. The lamentation when the town was taken was not to be compared with this for bitterness; he must have been hard of heart who could have stood by and not pitied the calamity of the fallen prince or admired the love of his people to him; for all gazed upon him as if he had been their father, and at the sight some rent their garments and others tore their hair, and there was a great multitude of women who led the way with wailing and beating of the breast; he himself went forward without a

tear, but with a grave, sad countenance. All this time Cyrus did not interfere, but let things take their course, in hopes that some touch of compassion would move the hearts of the Persians. Now when Cræsus came opposite to the place where Cyrus sat, he cried to the king with a loud voice entreating to be allowed to see his son—it was his son who had been dumb and had recovered his speech whom he wished to see—who now spake readily, and was a youth of sense and feeling. Cyrus ordered him to be brought, and presently he arrived with a goodly company of his companions following after him. Then Cræsus was no longer himself, but for the first time began to weep. The youth, with many tears and cries, fell on his father's neck, and said sobbing, ‘Alas! father, for thy piety! will the gods never succour us?’ Then, addressing himself to the Persians, he exclaimed, ‘Take me also, I beseech you, and burn me with him on the pyre; I was not a whit less your enemy than he.’ But Cræsus rejoined, ‘Thou sayest not true, son; ’tis I alone who am to blame for beginning the war, not thou, nor thy companions, nor any

of the rest of the Lydians. It is just, therefore, that I should bear the punishment.' But the youth clung closely to his father and would not let go, all the while uttering the saddest cries, so that all were filled with pity, and exhorting the Persians to take them both together to the pyre. 'For,' said he to Croesus, 'be sure I will not survive thy death, my father. If they will not let me die with thee now, expect me shortly. Have I any hope in life—I, who from my birth have been nothing but a burthen both to myself and thee? When thou wert prosperous I was fain to avoid thy sight, through the shame I felt at my infirmity. It was not till calamity overtook us that I found a voice, which the gods seem only to have bestowed on me that I might be able to bewail our misfortunes.' The father answered, 'At thy age, my son, it cannot but be wrong to despair; many years of life are before thee; even I have not laid aside all hope of some help from heaven.' As he was speaking, there came up a train of female slaves, who brought costly dresses and all manner of rich ornaments, which the Lydian women had sent to adorn the funeral-pyre of their king. Then Croesus embraced his son and the Lydians who stood near, and mounted the pile. The youth, with hands outstretched towards heaven, prayed thus:—'O! King Apollo, and all ye gods whom my father was wont to honour, descend now to our aid, lest all religion perish from the earth together with Croesus.' With this he sought to cast himself also upon the pyre, but his friends laid hold of him and prevented him. In the mean time, just as Croesus was going up, the Sibyl was observed descending from an eminence and coming towards the place to see what was happening. Straightway a murmur ran through the crowd that the prophetess was approaching, and they were all agape to hear if she would deliver any divine message about Croesus. She did not disappoint them, but after a brief space thus exclaimed, in an earnest and impassioned tone:—

'Wretches, wherefore so hot upon mischief that will not be suffered?  
Jove the supreme, and Phoebus forbid it, and  
Amphiaras.  
Hark to the truth-speaking voice of the seer,  
and beware of offending  
Heaven by your folly, for so ye will bring  
you swift destruction.'

Cyrus heard what she said, and immediately sent heralds to spread the oracle among the Persians; but they suspected that the Sibyl had been practised upon, and came for the express purpose of saving Croesus. He the while sat upon the pyre, and with him the twice-seven Lydians, and the Persians with burning torches stood around and set the pyre alight. Then there was a silence, in the midst of which Croesus was heard to groan deeply and thrice utter the name of Solon. Cyrus wept at the sound, bethinking himself how greatly he was angering the gods by yielding to the will of the Persians, and burning a prince his equal in rank, and, once, in fortune. And now some of the Persians left Croesus and gathered around their king, and, seeing how sorrowful he was, entreated him to have the flames extinguished. So Cyrus sent his orders to put out the fire; but the pile was by this time in a blaze, and burnt so fiercely that no one could venture to approach near to it. Then it is said that Croesus looked up to heaven and besought Apollo to come to his aid, since his very enemies were now willing to save him, but lacked the power. It was a gusty day, with a strong east wind blowing, but as yet there had been no rain. As Croesus prayed, the air grew suddenly dark, and clouds collected together from all quarters, with much thunder and lightning, and such a storm of rain burst forth that, while it completely extinguished the blazing pyre, it almost drowned those who were seated thereupon; so the Persians speedily stretched a purple awning over Croesus, and great fear fell upon them all. Terrified by the darkness and the violent wind, and still more by the thunder, and struck by the bolts of the horses, which were rendered restiff by the storm, they trembled.

with affright: and as they thought of the warning of the Sibyl and of the oracles of Zoroaster, they called yet more loudly upon Cyrus to spare Cræsus, and, prostrating themselves upon the ground, besought the gods to pardon them. Some say that Thales had foreseen, from certain signs which he had observed, that there would be a storm, and expected it exactly at the time it happened. Thenceforth the Persians began to observe the law of Zoroaster, which forbade the burning of dead bodies, or any other pollution of the element of fire; and so the ancient ordinance, which had been neglected, was established among them. Cyrus after this took Cræsus with him to his palace, and comforted him, and spake friendly words to him, for he thought that he was the most religious of men; he also exhorted him, if he had any request to make, not to be afraid to speak out boldly and tell

it. Then said Cræsus, 'Oh! my lord, since thou art so gracious to thy servant, permit me, I beseech thee, to send these gyves to Delphi, and to ask the god what I ever did to him that he should entice me by deceiving oracles to make war on thee in the confident hope of victory, only to gain such first-fruits as these' (here he pointed to his fetters), 'and wherefore there is such forgetfulness of benefits on the part of the Grecian gods?' Cyrus granted his request with a smile, and promised him equal success when he should ask greater favours. In a little time the two princes became close friends, and Cyrus gave Cræsus back his wives and children, and took him with him when he went away from Sardis. Some say he would have made him governor of the place if he had not been fearful of his rebelling.

## LYDIAN EMPIRE.

	B.C.*	Kings, according to Herodotus.	Kings, according to other Authors.	EVENTS.
MYTHIC PERIOD— Dynasty of the Attyade.		1. Manes. 2. Atys (his son). 3. Lydus (his son).  Meles. * *	1. Manes. 2. Cotys. 3. Atys. 4. Lydus.  Meles. Moxus. Cambises of Xanthus?	Colonisation of Tyrhænia. (Herod.) Division of Lydia into Lydia Proper and Torrhebia. (Xanth.)  The wife of Meles gives birth to a lion, which, according to the advice of the Telmessians, is carried round Sardis, to make the town impregnable. (Herod.)
SEMI-MYTHIC PERIOD— Dynasty of the Heraclidæ, 605 years.	1229 ab. 1205 — 1183 — 1159 — 1136 — 1113 — 1090 — 1067 — 1044 — 1021 — 998 — 975 — 952 — 929 — 906 — 883 — 860 — 837 — 814 — 791 — 768 — 745	1. Agron. 2. — (his son). 3. — (his son). 4. — (his son). 5. — (his son). 6. — (his son). 7. — (his son). 8. — (his son). 9. — (his son). 10. — (his son). 11. — (his son). 12. — (his son). 13. — (his son). 14. — (his son). 15. — (his son). 16. — (his son). 17. — (his son). 18. — (his son). 19. — (his son). 20. Myrsus (his son). 21. Myrsus (his son). 22. Candaules (his son).	Alcimus, Alcimus, and Arimus.  of Xanthus?	Expedition of Alcimus into Syria, and founding of Ascalon by his general, Ascalus. (Xanthus.)  Feud for five generations between the Heraclidæ and the Merminadæ. (Nic. Damasc.)

LYDIAN EMPIRE—continued.

	B.C.*	Kings, according to Herodotus.	Kings, according to other Authors.	EVENTS.
Historic Person— Dynasty of the Mermanadae, 170 years.	724	1. Gyges.	.	Commencement of aggressions upon the Greeks. Capture of Colophon. Sieges of Miletus and Smyrna. War with Miletus renewed. Fall of Priene. Irruption of the Cimmerians.  B.C. 631. } War with Miletus resumed. } War continued. — 620. } Peace concluded with Miletus. — 615. } Cyaxares invades Lydia. } War continued. — 610. } Alliance made with Cyaxares. Year of the great eclipse. Asyages married to Aryenis, daughter of Alyattes.  — 603. Birth of Croesus. Expulsion of the Cimmerians? Fall of Smyrna? Attack on Clazomenae? ab. 576. War with Persia. (Xanthus.) — 564. Sieges of Ephesus. — 567. } Reduction of the Asiatic Greeks, and other conquests of Croesus. — 562. } — 561. Visit to Solon. — 560. Marriage and death of Alyta. 554. Defeat of Asyages by Cyrus. 557. } Croesus consults the oracles. 556. } 555. Alliance made with Sparta, Egypt, and Babylon. 554. Croesus invades Cappadocia. Fall of Sardis.
	646	2. Ardys (his son).	.	
	637	3. Nadyattes (his son).	.	
	625	4. Alyattes (his son).	.	
	543	5. Croesus (his son).	.	

\* The dates in this column must be understood, not as ascertained, but as those most consonant with the ideas of Herodotus. The Assyrian inscriptions seem to bring down the reign of Gyges at least as low as B.C. 666.

## ESSAY II.

## ON THE PHYSICAL AND POLITICAL GEOGRAPHY OF ASIA MINOR.

1. Physical Geography of Asia Minor—Shape, dimensions, and boundaries.
2. Great central Plateau. 3. Division of Plateau—Lake region—Northern flat—Rivers which drain the latter—(i.) The *Yechil-Irmak*, or *Iris*—(ii.) The *Kizil-Irmak*, or *Halys*—(iii.) The *Sakkariyeh*, or *Sangarius*.
4. Coast tracts outside the Plateau: (i.) Southern—(ii.) Northern—(iii.) Western.
5. Its rivers.
6. Its general character.
7. Political Geography.
8. Fifteen nations: (i.) Phrygians—(ii.) *Matieni*—(iii.) Cilicians—(iv.) Pamphylians—(v.) Lycians—(vi.) Caunians—(vii.) Carians—(viii.) Lydians—(ix.) Greeks—(x.) Mysians—(xi.) Thracians—(xii.) Mariandynians—(xiii.) Paphlagonians—(xiv.) Chalybes—(xv.) Cappadocians.
9. Comparison of Herodotus with Ephorus.

1. ASIA MINOR, or the Peninsula of *Anatolia*, is in form an irregular parallelogram, facing the four cardinal points, in length from west to east about 650 miles, in average breadth from north to south 350 miles. It is bounded on the north by the Euxine (*Black Sea*) and Propontis (Sea of *Marmora*); on the west by the *Ægean*; on the south by the Mediterranean; on the east by an imaginary line, bearing N.N.E. from the north-eastern angle of the gulf of *Issus* (*Iskenderun*) to *Ordou* (long.  $37^{\circ} 52'$ , lat.  $40^{\circ} 57'$ ) on the Euxine.<sup>1</sup> Its size is somewhat more than half that of France.

2. The greater part of the peninsula consists of a high plateau or table-land, enclosed by the range of *Taurus* on the south, and on the north by another line of mountains of less elevation, which branches from the Georgian Caucasus, and under various names runs across the peninsula from east to west, at an average distance of 50 or 60 miles from the shore, joining the Mysian Olympus, between *Nicæ* (*Ienik*) and *Dorylæum* (*Eski Shaker*), in lat.  $40^{\circ}$ , long.  $30^{\circ}$ . A lateral ridge, rising but slightly above the level of the plateau, connects Mount *Taurus* with the Mysian Olympus, and

<sup>1</sup> It has been customary to reckon the isthmus as lying between the gulfs of *Issus* and *Amisus* (*Samsoun*); but recent observations have shown that the shortest line from sea to sea is from the north-east angle of the gulf of *Issus* to some point between *Fatsa*

and *Kerasunt*, in the ancient country of the eastern Chalybians. According to the maps, *Ordou* seems to be about the nearest point. (See Rennell's *Geography of Western Asia*, vol. i. p. 387, and the Maps of Mr. Hamilton.)

forms the western boundary of the elevated tract in question. This ridge may be regarded as commencing near *Buldúr* (lat.  $38^{\circ}$ , long.  $30^{\circ} 20'$ ), and running in a direction a little west of north to *Kudshalak*, a small village about half-way between Prusa (*Brussa*) and *Cotyæum* (*Kutahiyeh*). On the east the plateau stretches up to the roots of Anti-Taurus, Paryadres, and other divergent branches from the great mountain-cluster of Armenia.

The length of this plateau may be estimated at 500, its average breadth at 250 miles. Thus it occupies above one-half of the peninsula.

3. It must not be supposed that the whole of this region forms a single plain. On the south-east and south, numerous high ridges, with a direction for the most part from south-east to north-west, isolate from the more northern portion of the plateau tracts of considerable size, the waters of which do not flow to the sea, but, like those of Thibet, Candahar, and central Persia, form rivers which end in lakes that have no outlet.<sup>2</sup> Such are the plains of *Egerdir*, *Ak-Shehr*, *Ilghún*, *Kóniyeh*, *Bey-Shehr*, *Erkle*, *Karahissar*, &c.<sup>3</sup> Such again is the great central plain, wherein is situated the vast salt lake of *Touz-Ghieul*, the ancient *Palus Tattæa*. The breadth of this

<sup>2</sup> Colonel Leake thus describes one of these tracts, the plain of Iconium (*Kóniyeh*): "Soon after we had quitted this spot, we entered upon a ridge branching eastward from the great mountains on our right, and forming the northern boundary of the plain of *Kónia*. On the descent from this ridge we came in sight of the vast plain around that city, and of the lake which occupies the middle of it; and we saw the city with its mosques and ancient walls, still at a distance of 12 or 14 miles from us. To the north-east nothing appeared to interrupt the vast expanse but two very lofty summits, covered with snow, at a great distance. They can be no other than the summits of Mount Argæus above *Kesaria*, and are consequently a *hundred and fifty miles* distant from us, in a direct line. To the south-east the same plains extend as far as the mountains of *Karaman* (Taurus). . . We were much struck with the appearance of a remarkable insulated mountain called *Karadagh*. . . It is about 60 miles distant,

and beyond it are seen some of the summits of the *Karaman* range, which cannot be less than *ninety miles* from us."—*Journal of a Tour in Asia Minor*, p. 45.

Afterwards he observes: "A characteristic of these Asiatic plains is the exactness of the level, and the peculiarity of their extending, without any previous slope, to the foot of the mountains, which rise from them like lofty islands out of the surface of the ocean" (p. 95).

<sup>3</sup> Colonel Leake travelled along this lake country from *Bulwudún* to *Karamán*, a distance of above 150 miles, through the plains *Ak-Shehr*, *Ilghún*, *Kóniyeh*, and *Kassabá*, to the northern foot of Taurus, near *Karamán*. He found reason to believe that the same sort of country extended to the north-east as far as Mount Argæus (*Erdjish*), and to the west as far as *Buldúr*. (See his map, prefixed to the *Travels in Asia Minor*.) His opinions have been confirmed by more recent travellers. (See *Fellow's Asia Minor*, p. 160; *Hamilton's Travels*, vol. ii. pp. 284-313.)

Above it the land is more elevated to a range of moderate height, and occasionally broken by low mountains that particularly towards the centre of the plateau. The top of the plateau above the lake is level, and the whole tract is drained by three great rivers, which descend in deep narrow gorges in the northern direction, and discharge their waters into the Euxine. These are the *Araks*, the *Arax*, the *Kizil-Irmak* (or *Halys*), and the *Arghis*.

of the three, and drains  
more than either of the others. It is formed  
by the union of the Lyons, and does not belong pro-  
perly to the Lyons. The other two, the central  
and the western, drain from a tract which  
is a part of the Lyons, being a portion  
of the Lyons, very little is known  
of the Lyons of the plateau, it

[illegible][illegible]

These tracks are similar to those of the North on the road from Jirard to Kansas (Travels in New Mexico, 45, 96, 97, &c.).

Journal of the Asiatic Society of Japan, vol. 1, pp. 314

<sup>1</sup> Called also the Aho, or Aho-Su. Kool-break is merely "Red River."



miles in its greatest width, and 175 miles from north to south, between *Mount Argæus* and the gorge at *Osmanjik*.

(iii.) The third river, the *Sakkariyeh*, or *Sangarius*, like the *Iris*, has three principal branches. The easternmost, called at present the *Enguri Su*, rises beyond *Ancyra (Enguri)*, but a few leagues from the banks of the *Halys*. After running about 70 miles with a course nearly due west, it joins the central stream, which is regarded by the Turks as the main river, and called the *Sakkariyeh*. This branch springs from the flanks of the great mountain, *Emir Dagh*, near *Bulwudûn*, and flows north-east to the point of junction. From thence, until its union with the third stream, the *Pursek*, or ancient *Thymbrias*, the course of the *Sakkariyeh* is very imperfectly known. Its general direction is still westward, but after receiving the *Pursek*, or river of *Kutahiyeh*, from the west, it turns northward, making (like the *Kizil-Irmak*) a bold westerly sweep, and pierces the northern mountain-chain near *Shughut*, after which it runs with almost a straight course into the *Euxine*. The tract of country which it drains is an oblong, about 200 miles across from the hills east of *Ancyra* to the mountains west of *Cotyæum*, and 100 miles from north to south, between the range of *Emir-Dagh* and the *Bithynian Olympus*.

4. Outside the high central plateau, which has been described, on three sides, southward, westward, and northward, lie strips of territory. These tracts require separate consideration.

(i.) The range of *Taurus*, which bounds the central plateau on the side of the *Mediterranean*, like the *European mountain-ranges* whose direction is the same, presents its steep side to the south. From the summit of the chain, distant in general about 60 or 70 miles from the coast, the descent into the valleys of *Lycia*, *Pamphylia*, and *Cilicia*, is rapid and precipitous. These valleys, which are narrow and numerous, and have a general direction from north to south, are separated from each other by lateral spurs from the great chain, of an elevation very little inferior to that of *Taurus* itself.<sup>7</sup> In two places only along the whole southern coast do the

<sup>7</sup> The elevation of *Mount Taurus* is not very great. The highest peaks are said to be about nine or ten thousand feet above the level of the sea. Leake even (p. 104) calls a summit between six and seven thousand feet high "one of the highest in the range

of *Taurus*." Many peaks in the lateral ranges have been found by observation to be nearly 5000 feet. *Mount Taktalu*, a continuation of *Climax*, on the eastern coast of *Lycia*, is 7800 feet. (See *Beaufort's Karamania*, p. 57).

valleys expand into plains—at *Adalia* (the ancient *Attalia*) in Pamphylia, and near *Tersoos* (or *Tarsus*), where the vast alluvium, formed by the three streams of the *Cydnus* (*Tersoos Chai*), the *Sarns* (*Sihún*), and the *Pyramus* (*Jyhún*), has created the extensive flat which gave to the eastern portion of Cilicia the name of *Cilicia Campestris*.<sup>8</sup> Elsewhere, along the whole line of coast, the mountains descend abruptly into the Mediterranean, except where the small streams, which carry off the waters from the south side of Taurus, reach the sea.

The principal of these streams is the *Calycadnus*, or *Ghiuk-Sooyou*, which has formed at its mouth a delta of considerable extent. Unlike the other streams of Cilicia and Pamphylia, this river flows from west to east, or more strictly from N.W. by W., to S.E. by E. A spur from Taurus,<sup>9</sup> which leaves the main ridge in long.  $32^{\circ} 15'$ , and projects towards the coast in a direction at first south, then south-east, and finally east, leaves between Taurus and itself a large tract which can only be drained by a water-course with this bearing. The whole region is mountainous in the extreme, forming a portion of the ancient Cilicia *Trachéa*. Numerous valleys from the flanks of Taurus, and others from the spur itself, the ancient *Imbarus* (?), converge, and their several streams uniting above *Selejke* (*Selencia*) form the *Calycadnus*, which at present reaches the sea about ten miles below that city. No other river along the entire south coast, except perhaps the *Pyramus*, is to be compared with this either for size or volume.

Such are the principal features of the southern tract, a narrow and somewhat winding strip of territory, extending from the Gulf of Issus on the east, to that of *Mandelyeh* (*Iassus*) on the west, a distance of nearly 500 miles, and varying in breadth from 20 to 70 miles.

(ii.) Opposite to this tract, upon the north, lies a strip of terri-

<sup>8</sup> The *Jyhún* (*Pyramus*) falls now into the Gulf of Issus, and may seem therefore to have had nothing to do with the formation of the great alluvial plain of *Adana* (the ancient *Campus Aleius*). But the fact is that the river has, in comparatively modern times, changed its course. Anciently it ran through the middle of the *Campus Aleius*, and reached the sea to the west of the promontory of *Karadash* (*Megarsus*), as Kiepert rightly shows

upon his map. (Pamphylia, Kilikia und Kypros. Compare Beaufort's *Karamania*, pp. 285-8.)

<sup>9</sup> Called incorrectly by Major Rennell a second ridge, parallel to Taurus (*Geography of Western Asia*, vol. ii. pp. 78-9). Kiepert's map exhibits the true nature of the ridge, which breaks away from the main chain in long.  $30^{\circ}$  (East from *Paris*), or  $32^{\circ} 15'$  (East from *Greenwich*).

tory, somewhat broader and far less mountainous, 650 miles from east to west, and from 40 to 100 miles across. Of this district, with the exception of its western portion, the ancient Mysia and Bithynia, modern Europeans have but a very scanty knowledge. It appears, from such notices as are procurable, to be, in its central parts, between the Iris and Sangarius, a level and fertile country, well-watered and well-wooded, but not possessing any very marked or striking features. Eastward of the Iris, and westward of the Sangarius, the character of the region is somewhat different. The rivers run in narrow valleys, or ravines, and the intermediate country is wild and rocky, scarcely admitting of cultivation. Westward of the Sangarius, there are a few alluvial plains, on the borders of the great lakes, which now only occupy a portion of their original beds.

(iii.) The third tract, which lies westward of the plateau, intervening between it and the Ægean, is in form nearly a triangle, of which the coast-line forms the base, while its apex is near *Sandukli*, above the head-streams of the Mæander. The base extends about 160 miles, from the Gulf of Adramyttium to that of *Mandelyeh*, and the apex is distant about 190 miles from the coast. The upper part of the triangle, near the apex, partakes of the character of the central plateau. It contains extensive plains at a high elevation above the sea, as those of *Ushak*, *Göbek*, *Deenair*, *Menzil*, &c. These great flats are barren, and are traversed by streams, which for the most part form for themselves in the soft soil deep gullies, at the bottom of which they run, often 500 feet below the surface of the plain. About half-way between the apex and the coast, the general level of the country sinks, and several important mountain-ranges break away from the elevated table-land, dividing the lower portion of the triangle into the four great valleys of the Caïcus, the Hermus, the Caÿster, and the Mæander. These mountain-ranges are the *Kestaneh-Dagh*, or Messogis, which separates between the Mæander and the Caÿster; the *Kisilja-musa-Dagh*, or Tmolus, which divides the basin of the Caÿster from that of the Hermus; and the extension of the Demirji range, known to the ancients as Pitnæus and Sardéné, which intervenes between the basins of the Hermus and the Caïcus. The general direction of these mountain-ranges, and also of the four great streams which they separate, is from east to west. To the north and south the triangle is enclosed by the *Demirji-Dagh*, or Temnus, and the *Baba-Dagh*, or Cadmus, both

branches from the transverse ridge which connects Taurus with the northern mountain-chain.

5. Of the four streams which have been mentioned, two, the Mæander and the Hermus, are of a size far exceeding that of the others. Both have their sources on the flanks of the great plateau, and each is formed by the confluence of a large number of streams of nearly equal magnitude. Four rivers, the *Kopli Su*, the *Banas Chai*, the *Sandukli Chai*, and the *Deenair* river, unite to form the Mæander (*Mendere*), which then receives on its way to the sea the waters of three considerable<sup>1</sup> and numerous smaller tributaries. The Hermus (*Kodus* or *Ghiediz Chai*) is formed by the confluence of three rivers, the *Demirji Chai*, the *Aineh Chai*, and the *Ghiediz Chai*, and is afterward augmented by the two great streams of the Cogamus, and the Hyllus or Phrygius.<sup>2</sup> The Caÿster and the Caïcus, the latter above the Hermus, the former between it and the Mæander, are minor streams, and receive no tributaries of consequence.

6. This portion of Asia Minor is famous for its rich and fertile plains.<sup>3</sup> These are almost entirely along the courses of the principal rivers, especially where they receive a tributary, or disembogue into the sea. At the mouths of the Mæander and the Hermus are vast alluviums, which have grown immensely since the time of Herodotus, and which every year augments.<sup>4</sup> The Caÿster and the Caïcus have large though less extensive deltas. The valleys, too, in which the rivers run are broad and noble, and contain many plains of great note, as that called by the ancients the plain of the Hermus, which is at the junction of that stream with the Phrygius; that of Sardis, where the Cogamus joins the Hermus; that of Pergamus, where the Ceteius unites with the Caïcus; and that of the Caÿster, where that river receives the Phyrtes, near Ephesus. Modern travellers remark the peculiar beauty and flatness of these plains, from which the mountains rise suddenly, like islands from

<sup>1</sup> These are the *Tchoruk Su* or Lycus, the *Kara Su* or Harpasus, and the *Cheena Chai* or Marsyas.

<sup>2</sup> Sometimes a larger stream than the Hermus before the junction. (See Fellows's *Asia Minor*, p. 20.)

<sup>3</sup> Strabo, xiii. 901-2.

<sup>4</sup> Herodotus notices the increase of land at the mouth of the Mæander (ii.

10). Pliny mentions the growth at the mouth of the Hermus (H. N. v. 29). Chandler remarks the further accumulation of soil in both places (vol. i. pp. 86 and 201-206), and speculates on future changes of a still more extraordinary character (ib. p. 88 and p. 207). Sir C. Fellows follows in the same track (*Asia Minor*, p. 16).

the surface of the ocean.<sup>5</sup> Still, the greater portion, even of the lower region, is barren and unfruitful, being occupied by the mountain-ranges already spoken of; and the upper country, towards the apex of the triangle, is even less adapted for cultivation. The middle region, which abounds in traces of volcanic action (the ancient Catakecaumené), is a more fertile and productive territory.

7. Such are the chief features in the physical geography of Asia Minor. An outline of its political geography, according to the showing of Herodotus, has now to be given.

8. Asia Minor contained anciently, according to Herodotus, fifteen races or nations. Of these four occupied the southern region; namely, the Cilicians, the Pamphylians, the Lycians, and the Caunians;<sup>6</sup> four lay to the west of the great table-land, either upon or very near the coast, the Carians, the Lydians, the Mysians, and the Greeks; four bordered on the Euxine, the Thracians, Mariandynians, Paphlagonians, and Cappadocians; three, finally, dwelt in the interior, the Phrygians, the Chalybes, and the Matiëni.

(i.) The boundaries of these several tribes cannot be settled with exact accuracy. The high table-land, westward of the Halys, seems to have constituted the country of the Phrygians, but their limits did not exactly coincide with its natural barriers. The Halys was their eastern boundary, as Herodotus expressly testifies;<sup>7</sup> and there is no reason to doubt that their limits northwards and southwards coincided nearly with the chain of Taurus and the continuation of the Olympian mountain range; but towards the west it would seem that they extended beyond the transverse ridge so often alluded to, occupying a considerable portion of the tract which lies westward of that watershed, and is drained by the head-streams of the Hermus and the Mæander. Colossæ, on the Lycus before its junction with the Mæander, is reckoned to Phrygia;<sup>8</sup> and Strabo even places the boundary yet further to the west.<sup>9</sup> The Catakecaumené is, however, always regarded as beyond the Phrygian territory.<sup>1</sup>

(ii.) The table-land, immediately east of the Halys, appears to

<sup>5</sup> Fellows's *Asia Minor*, p. 26.

<sup>6</sup> The Caunians are mentioned as a distinct people in ch. 172. In the enumeration (ch. 28) they are omitted, being considered (perhaps) as included in the Lycians, to whom they in fact belonged. (See note <sup>9</sup> to book i. ch. 172.) Scylax, however, reckons Canus o Caria. (Periplus, p. 92.)

<sup>7</sup> Herod. i. 72.

<sup>8</sup> Xenoph. *Anab.* i. ii. 6.

<sup>9</sup> At Carura, below the junction of the Lycus with the Mæander (xii. p. 827).

<sup>1</sup> The doubt was whether it belonged to Mysia or Lydia. (See Strabo, xiii. p. 900.)

be assigned by Herodotus to the Matiëni, a people not mentioned among the inhabitants of the peninsula by the geographers, but occasionally alluded to by writers of the age of Herodotus.<sup>2</sup> The Halys has the Matiëni on the right, while it has the Phrygians on the left, and does not reach Cappadocia until it touches the country of the Paphlagonians.<sup>3</sup>

(iii.) The strip of territory south of the table-land belonged to the Cilicians, the Pamphylians, and the Lycians, or Termilæ. Cilicia extended indeed considerably to the north of Taurus, unless we regard Herodotus as altogether mistaken with respect to the course of the upper Halys.<sup>4</sup> It occupied the eastern portion of the south coast, *opposite Egypt*.<sup>5</sup> Its western boundary is not fixed by Herodotus, but we know that in after times it was placed at Coracesium<sup>6</sup> (*Alaya*). On the east the Euphrates divided Cilicia from Armenia.<sup>7</sup>

(iv.) Pamphylia lay west of Cilicia. Herodotus does not fix any of its boundaries; but the geographers<sup>8</sup> agree with respect to the coast-line, that it extended from Coracesium to Phasëlis (*Tekrota*), at the foot of Mount Climax. Herodotus appears to have regarded Pamphylia as bounded on the east by Cilicia, on the west by Lycia, and on the north by Phrygia. He is not acquainted with the Pisidia of more recent writers,<sup>9</sup> which was a mountain tract lying inland, and separating Pamphylia from Phrygia, thus bounding

<sup>2</sup> As Hecataeus, Fr. 188, 189; Xanthus, Fr. 3. Ephorus did not mention them in his enumeration of the inhabitants of the peninsula (Fr. 80).

<sup>3</sup> Herod. i. 72. Elsewhere, however, Cappadocia appears to *include* the Matiëni. The road from Sardis to Susa passed through Lydia, Phrygia, Cappadocia, and Cilicia. No Matiëni are mentioned upon this part of the route (v. 52).

<sup>4</sup> The upper Halys flows δὲ Κιλικίᾳ (i. 72). If we regard Herodotus as acquainted with the real course of the river, this expression will extend Cilicia to the 39th parallel, a whole degree north of the Taurus range. Modern geographers have supposed that Herodotus was unacquainted with the main source of the Halys, and imagined the stream to flow from the northern flanks of Taurus, and to run

during its whole course nearly from south to north. To excuse this ignorance, they have maintained the existence of a great stream, easily mistaken for the real Halys, in these regions, and with this direction. (Bähr ad Herod. i. 72; Rennell's *Geography of Western Asia*, vol. i. p. 352.) Mr. Hamilton's travels have shown that there is no such river. The range of hills which extends from Caesarea (*Kesariyeh*) to the north of Lake Tatta (*Tous-Ghieul*) is nowhere above 30 miles from the Halys, and no stream from the south pierces it. (Compare note <sup>5</sup> to book i. ch. 6.)

<sup>5</sup> Herod. ii. 34.

<sup>6</sup> Strabo, xiv. p. 953. <sup>7</sup> Herod. v. 52.

<sup>8</sup> Rennell's *Western Asia*, vol. ii. p. 71.

<sup>9</sup> The Pisidians seem to be first mentioned as a distinct people by Xeno-

Pamphylia to the north. Probably he reckoned this tract partly to Phrygia, partly to Pamphylia.

(v.) Lycia lay next to Pamphylia upon the south coast. It extended from Phasêlis on the east to the valley of the Calbis on the west, where the territory of the Caunians bounded it. Inland it reached to the mountain-ranges of Taurus and Dædala. It appears to have been divided into three portions—Lycia Proper, or the country of the Troës and Termilæ, which included the whole of the coast, being the tract lying south of Dædala, Massicytus, and the range which connects Massicytus with Mount *Takhtalu*; Milyas, the high plain about Lake *Avelan*, in which stands the large town of *Almali*; and Cabalia, the central plain of *Satala*<sup>1</sup> (called now *Satala Yaila*), which is enclosed by Taurus, Massicytus, and a low range of hills separating it from the more eastern plain of *Almali*, or Milyas.

(vi.) The western coast was occupied anciently by the three native races of the Carians, the Lydians, and the Mysians. Between Lycia and Caria intervened the small state of Caunus, the coast-line of which cannot have extended further than from the Calbis (*Dol-lomon Chai*) to the Rhodian Chersonese. Inland the Caunians may have reached to the mountain-ranges of Lida and Salbacon, beyond which was certainly Caria. No writer but Herodotus speaks of the Caunians as a distinct people.

(vii.) Caria was anciently the whole country from Caunus on the south to the mouth of the Mæander on the west coast. It extended inland at least as far as Carura, near the junction of the Lycus with the Mæander. The chain of Cadmus (*Baba Dagh*) formed, apparently, its eastern boundary. In process of time the greater part of the coast was occupied by the Greeks. The peninsula of Cnidus, with the tract above it known as the Bybasian Chersonese, was colonised by Dorians, as was the southern shore of the Ceramic Gulf, from Myndus to Ceramus. More to the north the coast was seized upon by the Ionian Greeks, who seem to have possessed themselves of the entire seaboard from the Hermus to the furthest recess of the Sinus Iassius. Still the Carians retained some portions of the coast, and were able to furnish to the navy of Xerxes a fleet of seventy ships.

phon (Anab. X. ii. 1, &c.). Ephorus reckoned them an inland people (Frag. 30).

<sup>1</sup> Called *Sehdehler*, by Mr. Hamilton on his map.

(viii.) Above Caria was Lydia, bounded by the Mæander on the south, and extending northwards at least as far as the Elæitic Gulf,<sup>2</sup> where it adjoined on Mysia. Eastwards it bordered on Phrygia, but the line of demarcation between the two countries cannot be fixed. The ancients themselves regarded it as a matter of uncertainty.<sup>3</sup> There is almost equal difficulty in separating between Lydia and Mysia. The *Demirji* range, with its continuation, the low line of hills which separates the basin of the Caïcus from that of the Hermus, is conjectured rather than proved to be the boundary.<sup>4</sup>

(ix.) The coast-line of this region seems to have been almost entirely in the possession of the Greeks, the Ionians extending continuously from the Mæander to Smyrna, and again to the north of the Hermus, occupying the Phocæan peninsula, while the Æolic Greeks were settled at Smyrna itself, and thence extended due north,<sup>5</sup> as far as the Bay of Adramyttium. The Lydians furnished no ships to the navy of Xerxes.

(x.) Mysia lay north of Lydia. The Ægean washed it on the west, the Hellespont and Propontis upon the north. Its eastern boundary was probably the range of hills which forms the watershed between the Sangarius and the Rhyndacus (*Tauschanli Çhai*). Here it bordered on Bithynia. It formed the western extremity of the strip of territory lying north of the great plateau, or tableland. The Greeks occupied the entire seaboard, with the exception of a small tract near Adramyttium (*Adramyti*).

(xi.) Eastward of Mysia was Bithynia, or (according to Herodotus) Asiatic Thrace, inhabited (as he maintains) by two tribes, the Thynians and the Bithynians. These were immigrants, as he tells us,<sup>6</sup> from Europe. The Thynians are said to have possessed the peninsula which lies between the Euxine and the Gulf of

<sup>2</sup> The early Greek settlers seem to have extended Mysia as far south as the promontory of Cané, and probably this was true of the time when they made their settlements. Mysia, however, was on the decline from that period; and there is reason to think that, by the age of Croesus, Lydia had extended itself as far north as the Gulf of Adramyttium. Adramyttium is spoken of uniformly as a *Lydian* city. (Nic. Damasc. p. 54, Orelli. Aristot. ap. Steph. Byz. in voc. *Ἀδραμύττειον*.)

<sup>3</sup> Strab. xiv. p. 967.

<sup>4</sup> See Rennell's *Geography of Western Asia*, vol. i. p. 363.

<sup>5</sup> Their occupation of the coast was interrupted at the Phocæan peninsula; but they appear to have had a connected territory inland, extending from Smyrna across by Temnus to Cymé, and thence along the coast far into the Gulf of Adramyttium. See note <sup>4</sup> on Book i. ch. 149.)

<sup>6</sup> Herod. vii. 75.



*Izmid* (Nicomedia),<sup>7</sup> while the Bithynians dwelt chiefly in the interior. The limits of Bithynia to the east are variously stated. Arrian makes the Parthenius, Pliny the Billæus, Xenophon the city of Heraclea (*Eregli*), the boundary. Herodotus apparently differs from all; for as the Mariandynians lay between the Sangarius and Heraclea, the Bithynia of Herodotus must be regarded as confined on the east within the limits marked out by that river. Southward it extended to the range of Olympus, the northern limit of the central table-land.

(xii.) The Mariandynians beyond the Sangarius were an unimportant tribe, probably of Thracian origin.<sup>8</sup> They appear to have extended but a little way inland, not reaching to the mountain-chain, but separated from it by the Bithynians, who stretched across from the Propontis to the upper streams of the Billæus (or *Filyas*), intervening between the Mariandynians and Phrygia. Their eastern boundary was Cape *Baba* (Posideium) near *Eregli* (Heraclea Pontica).

(xiii.) Paphlagonia succeeded, extending from Cape *Baba* to the mouth of the Halys, a distance of 230 miles. The boundaries were the Billæus on the west, the Euxine on the north, the Halys on the east, and on the south the range of hills which bounds the central plateau, and here forms the watershed between the upper streams of the Sangarius and the *Gök Irmak* or *Costambol Chai* (the ancient *Amnias*), an important tributary of the Halys, flowing into it from the low level, with a course nearly due east.

(xiv.) It is within this district that we must seek for the country of the Chalybes. Three authors only besides Herodotus seem to be aware of the existence of Chalybes to the west of the Halys. These are Pomponius Mela, Scymnus Chius, and Ephorus. Mela mentions Chalybes as dwelling in the vicinity of Sinope,<sup>9</sup> while Ephorus and Scymnus speak of them, in an enumeration of the nations of the peninsula (*τῆς Χερσονήσου*), as situated in the interior.<sup>1</sup> Hence they seem rightly placed by Kiepert and Ritter

<sup>7</sup> So Rennell (*Geography of Western Asia*, vol. ii. p. 114); but I have failed to find any authority for the assertion. Pliny (*H. N.* v. 32) makes the Thynians the inhabitants of the whole sea-coast of Bithynia: "Tenent oram omnem Thyni, interiora Bithyni."

<sup>8</sup> Strab. vii. p. 427.

<sup>9</sup> Mela, i. 21.

<sup>1</sup> Scymn. Ch. 938. Ephor. ap. Strab. xiv. p. 966. Strabo blames him on this account. 'Εφόρου γὰρ τοῦτο πρῶτον ἀπατεῖν ἔχρησεν, τί δὴ τοὺς Χάλυβας τίθῃσιν ἔντος τῆς Χερσονήσου, τοσούτων ἀφεστῶτας καὶ ξινοῦ καὶ Ἀμίου πρὸς ἑω; Strabo is only aware of the eastern Chalybians.

near Sinope, between the Amnias and the coast, but not upon the coast.<sup>2</sup>

(xv.) East of the Halys, yet still within the peninsula, Herodotus places but two nations, the *Matiëni* and the *Cappadocians*. The situation of the *Matiëni* has been already determined. Above them, reaching to the coast, were the *Cappadocians*, or *Syrians*,<sup>3</sup> the *White Syrians* of Strabo.<sup>4</sup> They extended eastward to *Armenia*, southward to *Cilicia* and the country of the *Matiëni*. To the west their boundary was the *Halys*. Thus they occupied most of the eastern portion of the great plateau, and the whole of the lower level between the plateau and the sea, from beyond *Ordox* to the mouth of the great river. The country afterwards called *Pontus* was the maritime portion of this region.

9. Such were the political divisions of *Asia Minor* recognised by Herodotus. A century later Ephorus made an enumeration which differs from that of Herodotus but in two or three particulars. "*Asia Minor*," he said, "is inhabited by sixteen races, three of which are Greek, and the rest barbarian, not to mention certain mixed races which are neither the one nor the other. The barbarian races are the following:—Upon the coast, the *Cilicians*, the *Lycians*, the *Pamphylians*, the *Bithynians*, the *Paphlagonians*, the *Mariandynians*, the *Trojans*, and the *Carians*; in the interior, the *Pisidians*, the *Mysians*, the *Chalybians*, the *Phrygians*, and the *Milyans*."<sup>5</sup> This catalogue is identical with that of Herodotus, excepting that it includes the *Trojans*, *Pisidians*, and *Milyans*, while it omits the *Matiëni*, the *Cappadocians*, the *Caunians*, and the *Lydians*. The omission of the *Lydians*, well objected to by Strabo, can be nothing but an oversight; that of the *Cappadocians*, and (possibly) of the *Matiëni*, arises from the fact that Ephorus regards the peninsula as equivalent to *Asia* within the *Halys*. A different

<sup>2</sup> See the *Atlas von Hellas*, Blatt iii. Mr. Grote (vol. iii. p. 336) somewhat fancifully connects these *Chalybes* with the *Cimmerians*, who are said by Herodotus to have settled in the *Sinopic Chersonese* (iv. 12). But Herodotus says distinctly that the *Cimmerians* were afterwards expelled from *Asia* (i. 16) by *Alyattes*. Even if it be granted that this passage may be an over-statement, there is nothing beyond the vicinity to *Sinope* connecting the *Chalybes* of Herodotus

and the *Cimmerians*. *Χαλῆες Ἰσθμίου* (Æsch. Sept. c. Theb. 729) may refer to the eastern *Chalybes*, and at any rate it connects *Chalybes* not with *Cimmerians* but with *Scythians*. The Greeks do not appear to me to have made the confusion, which Mr. Grote imagines, between these two nations.

<sup>3</sup> Herod. i. 72; vii. 72.

<sup>4</sup> Strab. xii. p. 788.

<sup>5</sup> Ap. Strab. xiv. p. 966.

<sup>6</sup> Book xiv. p. 967.

principle causes the omission of the Caunians and the mention of the Trojans, the Pisidians, and the Milyæ. Ephorus is dividing the inhabitants of Asia Minor, not politically, but *ethnically*. Herodotus himself informs us that the Milyæ were a distinct race from the Lycians (Termilæ<sup>7</sup>), and a peculiar ethnic character may have attached to the Trojans and Pisidians. By the Trojans are probably intended those inhabitants of Lycia who were neither Milyæ nor Termilæ, the Troûodes of the Lycian inscriptions, and the Trojans (Troûs) mentioned in the Iliad as brought from Lycia by Pandarus.<sup>8</sup> This race, though Lycian, had its peculiar characteristics.<sup>9</sup> The ethnic difference between the Pisidians and their neighbours may have been even greater, for there is reason to believe that they were an ancient and very pure Semitic race.<sup>1</sup> On the other hand, the Caunians were perhaps too nearly akin to the Troûs to be distinguished from them; or they may have been omitted on account of their insignificance. The subjoined table will show more distinctly the harmony of Herodotus and Ephorus.

NATIONS OF ASIA MINOR, WITHIN THE HALYS.

Herodotus.	Ephorus.
Cilicians ... ..	Cilicians.
Pamphylians ... ..	{ Pamphylians.
	{ Pisidians.
Lycians {	{ Lycians.
Caunians {	{ Trojans.
	{ Milyans.
Carians ... ..	Carians.
Lydians ... ..	Omitted accidentally.
Mysians ... ..	Mysians.
Thracians {Thynian }	
	{ Bithynian }
Mariandynians ... ..	Bithynians.
Paphlagonians ... ..	Mariandynians
Chalybes ... ..	Paphlagonians.
Phrygians ... ..	Chalybes.
	Phrygians.
Greeks {Æolians }	
	{ Ionians }
	{ Dorians }
	Greeks {Æolians.
	{ Ionians.
	{ Dorians.

<sup>7</sup> Herod. i. 173.

<sup>8</sup> Hom. II. ii. 824-827.

<sup>9</sup> See Sir C. Fellows's Coins of Ancient Lycia, pp. 5, 6.

<sup>1</sup> See the last Essay of the Appendix, 'On the Ethnic Affinities of the Nations of Western Asia,' § 6.

## ESSAY III.

ON THE CHRONOLOGY AND HISTORY OF THE GREAT  
MEDIAN EMPIRE.

1. Arian origin of the Medes. 2. Close connexion with the Persians. 3. Original migration from beyond the Indus. 4. Medes occupy the tract south of the Caspian. 5. First contact between Media and Assyria—Conquest of Sargon. 6. Media under the Assyrians. 7. Establishment of the independence: (i.) Account of Ctesias—(ii.) Account of Herodotus. 8. Cyaxares the real founder of the monarchy. 9. Events of his reign: (i.) His war with the Scyths—(ii.) Conquest of Assyria—(iii.) Conquest of the tract between Media and the river Halys—(iv.) War with Alyattes—(v.) Aid given to Nebuchadnezzar. 10. Reign of Astyages—uneventful. 11. His supposed identity with "Darius the Mede." 12. Media becomes a Persian satrapy. 13. Median chronology of Herodotus—its difficulties. 14. Attempted solution.

1. THAT the Medes were a branch of the great Arian family, closely allied both in language and religion to the Persians, another Arian tribe, seems now to be generally admitted. The statement of Herodotus with regard to the original Median appellation,<sup>1</sup> combined with the native traditions of the Persians which brought their ancestors from Aria,<sup>2</sup> would, perhaps, alone suffice to establish this ethnic affinity. Other proofs, however, are not wanting. The Medes are invariably called Arians by the Armenian writers;<sup>3</sup> and Darius Hystaspis, in the inscription upon his tomb, declared himself to be "a Persian, the son of a Persian, an Arian, of Arian descent."<sup>4</sup> Thus it appears that the ethnic appellative of Arian appertains to the two nations equally; and there is every reason to believe that their language and religion were almost identical.<sup>5</sup>

<sup>1</sup> Herod. vii. 62. *Οὗ δὲ Μῆδοι ἐκαλέοντο πάλαι πρὸς πάντας Ἀριοί.*

<sup>2</sup> In the first Fargard of the Vendidad, the primeval seat of the Persians, whence their migrations commence, is called *Airyānē m vaējō*, "the source or native land of the Arians." (Cf. Prichard's *Natural History of Man*, p. 165; Müller's *Languages of the Seat of War*, p. 29, note.)

<sup>3</sup> See Mos. Chor. i. 28, and cf. Quatremère's *Histoire des Mougols*, tom. i. p. 241, note 78.

<sup>4</sup> See Sir H. Rawlinson's *Memoir on the Persian Cuneiform Inscriptions in the Journal of the Royal Asiatic Society*, vol. x. part iii. p. 292.

<sup>5</sup> It may be thought that the recent discoveries militate against the notion of an identity of language, since undoubtedly the (so-called) Median tablets are written not only in a different language from the Persian, but in a language of a completely distinct family. It is, however, now pretty generally allowed that the

2. This consideration will help us to understand many facts and expressions, both in sacred and profane writers, which would be altogether inexplicable if, as has sometimes been supposed,<sup>6</sup> the Medes had been of an ethnical family entirely distinct from the Persians, a Semitic, for instance, or a Scythic race. The facility with which the two nations coalesced, the high positions held by Medes under the Persian sway,<sup>7</sup> the identity of dress remarked by Herodotus,<sup>8</sup> the precedency of the Medes over all the other conquered nations, indicated by their position in the lists,<sup>9</sup> the common use of the terms "the Mede," "Medism," "the Median war," in connexion with the Persian attacks upon Greece,<sup>1</sup> the oft-repeated formula in the book of Daniel "according to the law of the Medes and Persians, which altereth not,"<sup>2</sup>—these and similar expressions

term *Median*, as applied to this particular form of language, is a misnomer, retained in use at present for convenience' sake. The language in question is not *Medic* but *Scythic*, and inscriptions were set up in it, not for the benefit of the Medes, but of the Scythic or Tatar tribes scattered over the Persian empire. (See Sir H. Rawlinson's *Commentary on the Inscriptions of Assyria and Babylonia*, p. 75.)

It may be added that the Median names of men and places admit almost universally of being referred by etymological analysis to Zend roots, while the original language of the Persians is closely akin to the Zend.

Among the ancients, Nearcho and Strabo (xv. p. 1080, Oxf. ed.) maintained that the Median and Persian tongues only differed as two dialects of the same language.

<sup>6</sup> Bochart (Phaleg. iii. 14) and Scaliger, by proposing Hebrew or Arabic derivations of the word *Ecbatana*, seem to imply that they look on the Medes as a Semitic race.

<sup>7</sup> Harpagus, the conqueror of the Asiatic Greeks, of Caria, Cannus, and Lycia, is a Mede (Herod. i. 162). So is Datis, the joint leader with Artaphernes of the army which fought at Marathon (ib. vi. 94). So are Harmathres and Tithæus, sons of Datis,

the commanders of Xerxes's cavalry (ib. vii. 88). In the inscriptions we find Intaphres, a Mede, mentioned as reducing Babylon on its second revolt from Darius (Beh. Ins. col. iii. par. 14). And Tachmaspates, another Mede, is employed to bring Sagartia into subjection (ibid. col. ii. par. 14). No foreigners except Medes are so employed.

<sup>8</sup> Herod. i. 135, and vii. 62.

<sup>9</sup> See Herod. vii. 62-80, and the inscriptions, *passim*. "Persia, Media, and the other provinces," is the usual formula. (See Behistun Inscription, par. 10, 11, 12, 14.) When there is a complete enumeration, Media either heads the entire list, as in the inscription on the tomb of Darius (Sir H. Rawlinson's *Pers. Cun. Inscr.* vol. i. p. 292), or at least one portion of it, as in that at Behistun. The only case in which any other province takes positive precedence of Media is in the list at Persepolis, where Susiana, whose chief city had become the capital, is placed first, Media second (ib. p. 280).

<sup>1</sup> Herod. i. 163; iv. 165, 197; vi. 64, &c. Thucyd. i. 14, 18, 23, &c. Æschyl. *Pers.* 787 (ed. Scholefield). Aristoph. *Lysistr.* 615. *Theesm.* 316. Pax, 108, &c.

<sup>2</sup> Dan. vi. 8, 12, 15. The precedency of the Medes over the Persians, which is found not only in this formula, but

and facts become instinct with meaning, and are no longer strange but quite intelligible when once we recognise the ethnical identity of Medes and Persians, the two pre-eminent branches of the Arian stock. We see how natural it was that there should be an intimate union, if not an absolute fusion, of two peoples so nearly allied: how it was likely that the name of either should apply to both: how they would have one law and one dress as well as one religion and one language, and would stand almost, if not quite upon a par, at the head of the other nations, who in language, religion, and descent were aliens.

3. The great migration of the Arian race westward from the upper Oxus, simultaneous probably with the movement of a kindred people, the progenitors of the modern Hindoos, eastward and southward to the Ganges and the Vindhya mountain-range, is an event of which the most sceptical criticism need not doubt, remote though it be, and obscurely seen through the long vista of intervening centuries. Where two entirely distinct lines of national tradition converge to a single point, and that convergence is exactly what philological research, in the absence of any tradition, would have indicated,<sup>3</sup> it seems impossible to suppose either coincidence or collusion among the witnesses. In such a case we may feel sure that here at length, among the bewildering mazes of that mythic or semi-mythic literature in which the first origin of nations almost invariably descends to later ages, we have come upon an historic fact; the tradition has for once been faithful, and has conveyed to us along the stream of time a precious fragment of truth. What the date of the movement was we can only conjecture. The Babylonian story of a Median dynasty at Babylon above 2000 years before the Christian era,<sup>4</sup> although referring beyond a doubt to some real event, will yet aid us little in determining the time of the Arian emigration. For it is not unlikely that Berosus, in using the term "Mede," is guilty of a *prolepsis*, applying the name to a race, which in the early times inhabited the region known in his own days as Media—

also in the prophetic announcement, "Thy kingdom is divided and given to the Medes and Persians" (Dan. v. 28), is peculiar to the book of Daniel, and is no doubt to be connected with the statement of the same book, that Darius the Mede reigned in Babylon before Cyrus the Persian.

<sup>3</sup> See Prichard's *Natural History of Man*, p. 165. The Indian tradition is found in the *Institutes of Menu* (book ii. chaps. 17, 18), the Persian in the first Fargard of the *Vendidad*.

<sup>4</sup> Berosus ap. Polyhistor. (Euseb. Chron. Can. para. i. c. iv. p. 17, ed. Mai).

just as if a modern writer were to call the ancient Britons *English*, or say that in the age of Camillus the *French* took and burnt Rome. Certainly the earliest distinct notice of the Arian race which is contained in the inscriptions hitherto discovered appears to indicate a far later date for this great movement of nations. When the Assyrians, in the progress of their conquests, first fall in with the Medes (about B.C. 840), he seems to find the emigration still in progress, and not yet complete.<sup>5</sup>

4. The Medes (*Mada*) occupy the region south of the Caspian, between the Kurdish mountains, which are in possession of the *Zimri* (Scyths), and the country called *Bikni* or *Bikrat*,<sup>6</sup> which appears to be the modern Khorassan. Here, in the position to which the Arian race is brought in the first Fargard of the Vendidad,<sup>7</sup> the Medes are first found by authentic history, and here they continue, apparently, unmoved to a late period of the Assyrian empire. There is every reason to believe that the Medes of history had not reached Media Magna fifteen hundred years after the time when the Medes of Berosus, probably a different race, conquered Babylon.

5. All that can be said, therefore, of the emigration is, that, at whatever time it commenced,<sup>8</sup> it was not completed much before B.C. 640. Probably there was a long pause in the movement, marked by the termination of the list of names in the Vendidad, during which the main seat of Median power was the country south of the Caspian. In the first portion of this period the Medes were free and unassailed; but from towards the middle of the 9th century B.C. they became exposed to the aggressions of the growing Assyrian empire. The first king<sup>9</sup> who menaced their independence was the monarch

<sup>5</sup> See Sir H. Rawlinson's Commentary on the Inscriptions of Assyria and Babylonia, pp. 42-3. Although the emplacements there suggested are not regarded by Sir H. Rawlinson as certain, yet he justly remarks, "It would be difficult, according to any other explanation, to bring the tribes and countries indicated into geographical relation" (note, p. 43). The passage certainly furnishes very strong grounds for thinking that the Arian migration was only in progress at the time of the conquests recorded on the black obelisk.

<sup>6</sup> Perhaps the *Vakeret* of the Ven-

didat. (Notes on Early History of Babylonia, p. 29, note<sup>5</sup>).

<sup>7</sup> In the list of the Vendidad no position west of Rhages (*Rhaga*) can be clearly identified. *Varens* may be the capital of Media Atropatene, which was called Vera, or Baris, by the Greeks; but this is very uncertain. (Ibid. p. 34, note<sup>4</sup>.)

<sup>8</sup> As the Medes are not mentioned in the annals of Tiglath-Pileser I., who reigned about B.C. 1130, and warred in the countries east of Zagros, it is probable that they had not then reached Media Magna.

<sup>9</sup> As this king does not tax the

whose victories are recorded upon the black obelisk in the British Museum. This king, who was a great conqueror, having reduced to subjection the Scythic races which occupied Zagros, in the twenty-fourth year of his reign (B.C. 835) entered the territory of the Medes. He met apparently with little opposition; but it may be doubted whether his invasion was anything more than a predatory raid, or left any permanent impression upon the Median nation. At any rate his successors were for a long course of years continually engaged in hostilities with the same people;<sup>1</sup> and it was not till the time of Sargon, the third monarch of the Lower Empire, that something like a conquest of the Medes was effected. Sargon led two great expeditions into the Median territory, overran the country, and, to complete its subjection, in the seventh year of his reign (B.C. 716), planted throughout it a number of cities, to which a special interest attaches from the circumstance that among the colonists wherewith he peopled them were at least a portion of the Israelites, whom six years before he had carried into captivity from Samaria.<sup>2</sup> In the great palace which he built at Khorsabad, Media was reckoned by him among the countries which formed a portion of his dominions,<sup>3</sup> being represented as the extreme east, while Judæa was regarded as forming the extreme west of the empire. Media, however, does not seem to have ever been incorporated into Assyria, for both Sennacherib and Esarhaddon speak of it as "a country which had never been brought into subjection by the kings their fathers."<sup>4</sup>

6. The condition of Media during this period, like that of the

Medes with rebellion, it is probable that he was the first Assyrian monarch who received their submission.

<sup>1</sup> *Shamas-Vul*, the successor of *Shalmaneser* (the black obelisk king), made an invasion of Media, and exacted a large tribute. Tiglath-Pileser II., the founder of the Lower Assyrian dynasty, was frequently engaged in wars with them.

<sup>2</sup> The king of Assyria who led Samaria into captivity (2 Kings xvii. 6, xviii. 11) appears from the cuneiform inscriptions to have been Sargon, not, as had generally been supposed, *Shalmaneser*. (Scripture does not give the name of Sargon in this connexion, but says simply "the king of

Assyria:" Sargon, however, is mentioned elsewhere in a way which shows him to have warred in these parts about this time, Isa. xx. 1.) He is said in his annals to have conquered Samaria in his first, and reduced the Medes in his seventh year. The Israelites were perhaps first planted in Halah and Habor, but afterwards transferred to the new towns which Sargon built in the Median country.

<sup>3</sup> See Sir H. Rawlinson's *Commentary*, p. 61.

<sup>4</sup> For Sennacherib, see *Grotefend's Cylinder*, line 34. For Esarhaddon, see *British Museum Series*, p. 24, l. 10, and p. 25, l. 22. Compare *Records of the Past*, vol. iii. p. 118.



other countries upon the borders of the great Assyrian kingdom,<sup>5</sup> seems one which cannot properly be termed either subjection or independence. The Assyrian monarchs claimed a species of sovereignty, and regarded a tribute as due to them; but the Medes, whenever they dared, withheld the tribute, and it was probably seldom paid unless enforced by the presence of an army. Media was throughout governed by her own princes, no single chief exercising any paramount rule, but each tribe or district acknowledging its own prince or chieftain.<sup>6</sup>

7. The duration of this period of semi-dependence is a matter of some doubt and difficulty. It is certain that the Medes after a while entirely shook off the Assyrian yoke, and became for a time the dominant power in Western Asia. But on the date of this revolution in their fortunes the most esteemed authorities are widely at variance.

(i.) According to Ctesias, the Median monarchy commenced 282 years before the accession of Astyages, or about the year B.C. 875.<sup>7</sup> According to Herodotus it began 167 years later, in B.C. 708.<sup>8</sup> Each writer goes into details, presenting us with a list of kings, amounting in the one case to nine, in the other to four,<sup>9</sup> the length of whose reigns and the events of whose history they profess to know with accuracy. It has generally been supposed either that the two accounts are reconcilable and alike true, or at least that in one or the other we must possess the real Median history.

It is scarcely necessary to enter into an examination of the various attempts which have been made to reconcile the two Greek authors.<sup>1</sup>

<sup>5</sup> Compare the condition of Judaea, from the reign of Hezekiah to the captivity, in its dependence, first on Assyria, and then on Babylon. See especially 2 Kings xviii. 13-21, xxiv. 1; 2 Chron. xxxi. 13.

<sup>6</sup> Several of the chieftains are mentioned as giving tribute to Easraddon. (Records of the Past, l. s. c.)

<sup>7</sup> Ctesias ap. Diocl. Sic. ii. 32. 4. The number 282 is the sum of the years assigned by Ctesias to the reigns of his several kings.

<sup>8</sup> Herod. i. 95. 106.

<sup>9</sup> The list of Ctesias is as follows:—

	Years
1. Arbaces . . . . .	21
2. Mandaces . . . . .	50
3. Sumares . . . . .	30

	Years
4. Artias . . . . .	50
5. Arbanes . . . . .	22
6. Artacus . . . . .	40
7. Artynes . . . . .	22
8. Astibanes . . . . .	40

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9. Arpadas or Astyages  
Herodotus gives:—

1. Deioes . . . . .	53
2. Phraortes . . . . .	22
3. Cyaxares . . . . .	40
4. Astyages . . . . .	30

<sup>1</sup> Some writers, as Dr. Hales (Analysis of Chronology, vol. iii. p. 81.6), and Mr. Clinton (F. H. i. p. 261), have supposed that the latter part of Ctesias' list is identical with the list of Herodotus, and the former part an

The statements of both are alike invalidated by the evidence of the monuments, and there is reason to believe that of Ctesias to have been a mere fabrication of the writer.<sup>2</sup> The account of Herodotus was derived no doubt from native sources; but Median vanity seems to have palmed upon him a fictitious narrative.

(ii.) Herodotus was informed that after the whole of Upper Asia had been for 520 years subject to the Assyrian kings, the Medes set the example of revolt. After a fierce struggle they established their independence, and, having experienced for some time the evils of anarchy, set up their first native king Deioces, 179 years before the

interpolation, or a list of tributary Median monarchs. Others, as Heeren (*Manual of Ancient History*, p. 27, E. T.), and Mr. Dickenson (*Journal of Asiatic Society*, vol. viii. art. 16), have argued that it is a distinct contemporary dynasty. The monuments lend no support to either view.

<sup>2</sup> The list of Ctesias bears fraud upon its face. The recurrence of numbers, and the predominance of round numbers would alone make it suspicious. Out of the eight numbers given, five are decimal; and, with a single slight exception, each number is repeated, so that the eight reigns present, as it were, but the four sums, 22, 30, 40, and 50. These sums moreover are, all but one, derived from Herodotus. Their arrangement, too, is altogether artificial and unnatural. The following seems to have been the mode in which the dynasty was fabricated. First, the years of the reigns of Cyaxares and Phraortes were taken, and assigned to two fictitious personages, Astibaras and Artynes. Then, to carry out the system of chronological exaggeration which is one of the points that specially distinguishes Ctesias from Herodotus, these reigns were repeated,

and two new names, Artæus and Arbaces, were invented, who represent Cyaxares and Phraortes over again. In confirmation of this view, let it be noticed that the war with the Sacæ (Scyths) of Astibaras is a repetition of the Cadusian war of Artæus, and that both alike represent the Scythian war of Cyaxares. Next the reign of Deioces, stated in round numbers at 50 years instead of 51, was assigned to a king Artias or Artycas, who was made to precede Arbaces; and the period of the interregnum, estimated at a generation (30 years), was given to another imaginary monarch, Sosarmus. This done, the process of iteration was again brought into play, and in Arbaces and Mandaucas we were given the duplicates of Sosarmus and his successor, Artycas. The number 28 was substituted for 30, as the length of the reign of Arbaces, to give somewhat more of an historical air to the catalogue, the fact of its occurrence in the Median history of Herodotus determining the variation in that direction and to that extent. The list of Ctesias is therefore formed from that of Herodotus, and is to be connected with it thus:—

HERODOTUS.			CTESIAS.		
Interregnum	...	30 years...	Arbaces	...	30 (28) years.
Deioces	...	53 years...	Mandaucas	...	50 years.
			Sosarmus	...	50 years.
			Artycas	...	
			Arbaces	...	
Phraortes	...	22 years...	Artæus	...	22 years.
Cyaxares	...	40 years...	Artynes	...	40 years.
			Astibaras	...	
Astiyages	...	36 years...	Aspadia	...	36 years.

death of Cyrus.<sup>3</sup> This would make their revolt a little anterior to B.C. 708.<sup>4</sup> But it has been shown already from the monuments that this was the very time when the subjection of the Medes to the Assyrians first began, and it cannot therefore possibly be the time when they recovered their independence. It would seem as if the Median informant of Herodotus, desirous of hiding the shame of his native land, purposely took the very date of its subjection, and represented it as that of the foundation of the monarchy.

There are strong grounds for suspecting that the establishment of the Median monarchy did not precede by any long interval the ruin of Assyria. The monumental annals of the Assyrian kings are tolerably complete down to the time of the son of Esarhaddon, and they contain no trace of any great Median insurrection, or of any serious diminution of the Assyrian influence. The movement by which a Median monarchy was established can therefore scarcely have been earlier than the latter half of the 7th century B.C.,<sup>5</sup> which is the time fixed by history for the accession of Cyaxares. According to this view, the Deioces and Phraortes of Herodotus must share the fate of the kings in the catalogue of Ctesias, and sink into fictitious personages, indicating perhaps certain facts or periods, but improperly introduced into a dynastic series among kings who are strictly historical.

The improbability of the circumstances related to us of Deioces, their thoroughly Greek character, and inconsistency with Oriental ideas, has been pointed out by a recent writer.<sup>6</sup> Another has noticed that the very name is suspicious, being a mere repetition of the term Astyages, and being moreover a mythic title under which the Median nation is likely to have been personified.<sup>7</sup> These objections do not

<sup>3</sup> The number is obtained by adding together the years assigned by Herodotus to the kings in question:—

	Years.
Deioces ... ..	63
Phraortes ... ..	22
Cyaxares ... ..	46
Astyages ... ..	36
Cyrus ... ..	29

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<sup>4</sup> The first year of Cambyses, according to the Astronomical Canon, and the general consent of the Greek writers, was A.C. 529. The calculations of Herodotus would thus place the accession of Deioces in A.C. 708. (529 + 179 = 708.)

<sup>5</sup> *Asshur-bani-pal*, the son of Esarhaddon, reigned from about A.C. 668 to A.C. 626. His annals, which are copious, make no mention of any great king of the Medes.

<sup>6</sup> See Mr. Grote's *Greece*, vol. iii. pp. 307-8.

<sup>7</sup> See Sir H. Rawlinson's *Notes on the Early History of Babylonia*, p. 30, note 2. *Astyages* is *Aj-dahák*, "the biting snake;" *Deioces* is *Dahák*, the "biting." See *Mos. Chor.* i. 29. "Quippe vox Astyages in nostra lingua draconem significat." It must be admitted, however, that a name not unlike that of Deioces, one which

apply to Phraortes, whose name is one that Medes certainly bore, and the events of whose life have nothing in them intrinsically improbable. But other suspicions attach to him. If Phraortes had really lived and established, as Herodotus represents,<sup>2</sup> a vast Median empire, Cyaxares would never have come to be regarded so universally<sup>1</sup> as the founder of the greatness of his family. Again, although Phraortes is a real Median name (appearing in the inscriptions under the form *Fravartish*), and not mythic or representative, yet there are circumstances connected with the name which confirm the view here taken of its unhistoric character in this place, since they account for its introduction. *Fravartish* was a Mede who raised the standard of revolt against Darius, and succeeded in maintaining himself for several months upon the throne of Media. Herodotus appears to have confused the account which he heard of this event with the early history of the Medes as an independent nation. *Fravartish* did gain great advantages over the Persians at first, and this appears in Herodotus as the conquest of Persia by Media.<sup>3</sup> He also did fail at last, and come to an untimely end, though not in contending against the Assyrians but against the Persians. These coincidences can scarcely be accidental, and they render the very existence of the supposed king suspicious.

8. Upon the whole there are strong grounds for believing that the great Median kingdom was first established by Cyaxares, about the year B.C. 633. The earliest Greek tradition agrees with the general feeling of the East, and traces to this prince the origin of the Median-Persian empire.<sup>4</sup> There is thus something more than a mere mistake of name in the misstatement of Diodorus,<sup>5</sup> "that, according to Herodotus, Cyaxares founded the dynasty of Median kings." Cyaxares was regarded as the first king of the Medes, not by Herodotus, but by the Greeks generally, till his time; and the Orientals seem never to have entertained any other notion. When pretenders sought to

is read as *Dayaukku*, occurs among the Manni (Armenians) about the time at which Herodotus places Deioces. Some critics see in this Mannian chief, who was placed in Hamath by Sargon, B.C. 715, the founder of the Median kingdom in B.C. 708.

<sup>1</sup> Herod. i. 102.

<sup>2</sup> He was so regarded in Media, in Sagartia, and in Greece before the time of Herodotus. (See below, § 8.)

<sup>3</sup> Cf. Behistun Inscript., col. ii. par. 5-13.

<sup>4</sup> Herod. i. 102.

<sup>5</sup> The earliest Greek tradition is found in the famous lines of *Æschylus* (Persæ, 761-764):

Μῆδός γάρ ἦν ὁ πρῶτος ἡγεμὼν στρατῶν·  
ἕλλας δ' ἔκτεινον καὶ τὸ δ' ἔργον ἦναι  
πρῶτος δ' αὐτοῦ Κύρος, κ.τ.λ.

<sup>6</sup> Diod. Sic., ii. 32.

disturb the Achæmenian monarchs in their rights of sovereignty, they rested their claim upon an assertion that they were descended from Cyaxares. Not only was this the case in Media,<sup>6</sup> but even in the distant Sagartia,<sup>7</sup> which lay east of the Caspian, towards Sogdiana and Bactria. No other king disputes with Cyaxares this pre-eminence.

The conclusion thus established brings the Median kingdom into much closer analogy with other Oriental empires than is presented by the ordinary story. Instead of the gradual growth and increase which Herodotus describes, the Median power springs forth suddenly in its full strength, and the empire speedily attains its culminating point, from which it almost as speedily declines. Cyaxares, like Cyrus, Attila, Genghis Khan, Timour, and other eastern conquerors, emerges from obscurity at the head of his irresistible hordes, and sweeping all before him, rapidly builds up an enormous power, which, resting on no stable foundation, almost immediately falls away. Whether the great Median prince began his career from the country about Rhages and the Caspian gates, where the Medes had been settled for at least two centuries, or led a fresh immigration from the regions further to the eastward, is a point that cannot be absolutely determined. The claim, however, set up by the Sagartian rebel *Chitratakhma*, is an argument in favour of the latter view, and goes far to justify the conjecture that Cyaxares and his followers issued from Khorassan,<sup>8</sup> and, passing along the mountain line south of the Caspian, proceeded due west into Media, where, after a fierce struggle, they established their supremacy over the Scythic races, who had hitherto been predominant in Zagros, and in the tract known afterwards as Media Magna. This was probably the origin of that Scythian disturbance in Western Asia which Herodotus erroneously connects with the Cimmerian invasion of Asia Minor.

From the time of Cyaxares authentic Median history may be considered to commence, and from this period Herodotus may be accepted as a tolerably trustworthy guide. We must not indeed

<sup>6</sup> The claim of *Fravartish* to the Median throne was expressed in these words: "I am Xathrites, of the race of Cyaxares—I am king of Media." (Beh. Ins. col. ii. par. 5.)

<sup>7</sup> *Chitratakhma*, the Sagartian rebel,

whom Darius chastised about the same time, put forward a similar plea. (Ibid. col. ii. par. 14.)

<sup>8</sup> See the Notes on the Early History of Babylonia, p. 30, note <sup>2</sup>. Compare p. 38, *sub fin.*

even here defer too implicitly to his unsupported authority; but where the events which he relates are probable, or where they have a sanction from independent writers, we may fairly regard them as in the main correctly stated. The general outline of facts, at any rate, could not but have been notorious, and from the time that the Medes came into contact with the Assyrians a contemporary literature would check the licence of mere oral tradition.

9. That Cyaxares, then, was engaged in a long contest with Scyths—that he besieged and took Nineveh, and destroyed the empire of the Assyrians—and that he penetrated as far west as Lydia, and warred there with Alyattes, the father of Croesus—may be regarded as almost certain. The nature and duration of the struggle with the Scythians, the circumstances of the various wars, and even the order of their occurrence, are points to which no little doubt attaches. It is not altogether clear what order Herodotus himself intends to assign to the several events<sup>1</sup>—whether, for instance, he means to place the war with Alyattes before or after the taking of Nineveh; nor can we positively determine the order from other sources.<sup>2</sup> Probability is our best guide in the present, as in so many other instances; and this is the guide which will be followed in the sketch here attempted.

(i.) If Cyaxares was, as we have supposed, the successful leader who, at the head of a great emigration from the East, first established an Arian supremacy over the country known in history as Media, he must have been engaged during the early part of his reign in a struggle with Scyths. Scythic races occupied Media and the whole chain of Zagros until this period, and it was only by their being subdued or expelled that the Arians could obtain possession.

<sup>1</sup> Mr. Grote regards the language of Herodotus as marking his intention to place the war with Alyattes before even the first siege of Nineveh. (*Hist. of Greece*, vol. iii. p. 312, and note.) But this is certainly not correct. The notice of the Median war in book i. ch. 103, is parenthetic, and nothing can be gathered from it with regard to the time when the war occurred.

<sup>2</sup> The date of the capture of Nineveh, placed by Niebuhr and others in the year B.C. 625, is now thought to be more probably B.C. 609-7. That of the great battle with Alyattes has

been considered fixed on astronomical grounds to the year B.C. 610. But all astronomical calculations are uncertain, since they assume the uniformity of the moon's motion, which is a very doubtful point. The latest lunar tables, calculated by Professor Airy, have been held to indicate B.C. 585 for the probable year of this eclipse. (See Boscquet's *Profane and Sacred Chronology*, pp. 14, 15.) [I am informed that certain irregularities in the moon's movements have been discovered since Professor Airy made his calculations for Mr. Boscquet.—1861.]

It is just possible that the Scythic war of Herodotus represents nothing but this struggle. It is more probable, on the other hand, that the Scyths of Media received assistance from kindred tribes dwelling further north, in the valleys of the Caucasus, or even in the regions beyond. A doubt, however, rests upon the (so-called) Scythic domination in Western Asia from the absence of any trace of such an event in the records of contemporary nations. Neither the chronicles of the Jews nor the Egyptian monuments, which ought, if the account of Herodotus were true, to contain some notice of an incursion which threatened them in an especial way,<sup>3</sup> have any allusion to its occurrence; nor has the industry of commentators succeeded in discovering any confirmation, even apparent, of the events related, beyond the fact that in later times there was a city of Syria called Scythopolis, which it is supposed may have been settled on this occasion. But the connexion which has been assumed between this city and the Scythic troubles of the time of Cyaxares rests purely on conjecture, and has not even a single ancient authority in its favour.<sup>4</sup> It is not certain that Scythopolis was really inhabited by Scyths;<sup>5</sup> and if it was, as this part of Asia swarmed with Scythic tribes,<sup>6</sup> they may have come in at any time and from any quarter. Thus this supposed confirmation fails, and the story of Herodotus must be regarded as resting entirely on his authority.

At any rate it is clear that Herodotus must have exaggerated the importance of the Scythic troubles. They were either of comparatively short duration, or of so mild a character as not to hinder the nations exposed to them from carrying on, during their continuance, important wars with one another.<sup>7</sup> Cyaxares, within twenty years of their commencement, laid siege to Nineveh, and, after a sharp struggle,<sup>8</sup> made himself master of the city.

<sup>3</sup> See Herod. i. 105.

<sup>4</sup> Pliny, who alone professes to give the origin of Scythopolis, ascribes its foundation to Bacchus! (H. N. v. 18.)

<sup>5</sup> Beland suggests that *Σκυθόπολις* is a corruption of *Συκοθόπολις*, and that the first element of the word is merely the Hebrew *רִיחַ* (Succoth) in disguise.

<sup>6</sup> See below, Essay xi. 'On the Ethnic Affinities of the Nations of Western Asia,' § 5.

<sup>7</sup> If we allowed the period of twenty-

eight years for the duration of the Scythic troubles, we should have to suppose that they interfered very little with the regular course of affairs among the more settled nations. In that case, analogies to the state of circumstances at the time might be found in the contemporary condition of Asia Minor under the Cimmerians, and in that of Italy from B.C. 385 to B.C. 325 under the Gauls.

<sup>8</sup> See the next page.

(ii.) This event, the second of importance in his reign, cannot be determinately dated, but probably took place about the year B.C. 610. The attack commenced some two years earlier. Cyaxares was assisted in his operations by the whole force of the Babylonians, who, under the chief known in history as Nabopolassar, took an active part in the siege, and mainly contributed to its successful issue. Nabopolassar, tributary king of Babylon from A.C. 626, received from the Assyrian monarch the command of a body of troops, which he sent to oppose the progress of the enemy.<sup>1</sup> Unluckily, he proved false, rebelled against his royal master, and went over to the side of the Median monarch, who gladly received his overtures and consented to an alliance between his daughter Amyitis (or Amyhia) and Nebuchadnezzar, the son of the rebel general.<sup>2</sup> The combined armies then invested the town, which after a prolonged resistance, was taken and razed to the ground.

The details of the siege are nowhere authentically preserved to us. Beyond the brief notice of Abydenus already quoted, we have absolutely no mention by any ancient writer of repute of anything more than the bare fact that Nineveh was taken by the forces of the combined nations. That notice, however, brief as it is, by informing us positively of one circumstance—that the last king of Assyria burnt himself in his palace<sup>3</sup>—raises a suspicion that perhaps we may have in the perverted account of Ctesias no incor-

<sup>1</sup> It has been observed that Herodotus makes no mention of this alliance, and concluded from his silence that he conceived of the capture of Nineveh as accomplished by the Medes alone. (Grote's Greece, vol. iii. p. 304, note.) But the slight and sketchy way in which Herodotus treats the Assyrian history, which he designed to make the subject of a separate work, makes it rash to presume much from his mere silence. With respect to the positive argument founded on book i. ch. 185, it may be observed that Herodotus is there speaking of the feelings of the Babylonians more than 60 years later.

The authorities for the statement in the text are Abydenus (ap. Euseb. Chron. p. i. c. ix.), Josephus (Antiq. X. v. § 1), and the book of Tobit (xiv. 15). The last is not really what it professes

to be—a document of the time—but still it is a work of interest, probably of the Alexandrian age. It is not surprising that it should substitute the celebrated Nebuchadnezzar in the place of his more obscure father.

<sup>2</sup> Abyden. l. a. c.

<sup>3</sup> This contract of marriage is mentioned also by Polyhistor (Euseb. Chron. p. i. c. v. § 3), who followed Berosus. (See Müller's *Fragm. Hist. Gr.* iii. p. 209.) Amyitis is evidently the "Median princess" for whom Nebuchadnezzar is said to have created his hanging gardens. (Berosus, Fr. 14.) Her being called the daughter of Astyages (*Asdahages*) is of no consequence, for Astyages (*Asdahak*) is a title, not a name.

<sup>4</sup> "Re omni cognita, rex Sarrac-regiam Evoritam (?) inflammabat." (Abyd. l. a. c.)



siderable admixture of truth. As we find embodied in the narrative of Ctesias the single event connected with the capture which we learn from an independent and unsuspected source, it becomes probable that, with regard to the other events of the siege, the Cnidian physician has not drawn entirely upon his imagination, but has merely amplified and adorned the real facts, which could scarcely have been unknown to him. Arbaces, according to this view, will represent the Cyaxares of history, Belesis will be Nabopolassar,<sup>4</sup> Sardanapalus will be Abydenus' Saracus. The main facts of the history will then have been correctly stated—the relative position of the two attacking powers, Media superior and Babylonia subordinate—the despair and death of the Assyrian king—the conflagration, and the after-effect of the conquest in establishing the independence of Babylonia,<sup>5</sup> and causing the complete destruction of the great city, so long the glory of Asia.<sup>6</sup> Possibly also the minor features in the story of Ctesias may be true. It is not unlikely that the Medes and Babylonians were at first repulsed with much loss by the Assyrian king; that after several defeats they were driven to the mountains, that is, to the great chain of Zagros;<sup>7</sup> that here they received an important reinforcement from Bactria, which enabled them to resume the offensive; that they attacked and routed the Assyrian army, which took shelter within the walls of the town; and that upon this they sat down before the place and endeavoured to reduce it by blockade. The siege may then have continued two years;<sup>8</sup> and it is even possible that the ultimate success of the besiegers may have been owing to an extraordinary rise of the Tigris,<sup>9</sup> which washed away a great portion of the

<sup>4</sup> The only writer, so far as I am aware, who has in some degree anticipated this view, is Jackson. He, however, does not carry it out to any extent. (See his Chronological Antiquities, vol. i. p. 307.)

<sup>5</sup> Belesis indeed is represented as receiving the *satrapy* of Babylonia at the hands of Arbaces; but, as it is admitted that he was to pay no tribute, it is clear that he would really be an independent sovereign. (Diod. Sic. ii. 27.)

<sup>6</sup> Diod. Sic. ii. 7. τῆς Νίνου κατε-  
ρκαμμένης ὑπὸ Μήδων ὅτε κατέλυσαν  
τὴν Ἀσσυρίαν βασιλείαν. And again (ii.  
28): τὴν πόλιν [δ' Ἀρβάκης] εἰς ἔδαφος  
ἀνέσκαψεν.

<sup>7</sup> Diodorus makes them fly to these mountains after their second defeat, but sends them, after their third, "to the mountains of Babylonia." The junction of the Bactrians contradicts this—and, besides, Babylonia has no mountains.

<sup>8</sup> Diod. Sic. ii. 27.

<sup>9</sup> That Diodorus says "the *Euphrates*" is, perhaps, the result of his own ignorance. His authority, Ctesias, probably said "the river." This remarkable circumstance in the siege seems to be obscurely hinted at in the prophecies of Nahum (see ch. ii. ver. 6, and ch. iii. ver. 13).

wall, and laid the city open to the enemy. Upon this the Assyrian monarch, seeing further resistance to be vain, may have burnt himself in his palace rather than fall into the hands of the enemy. Cyaxares may have then completed the destruction of the city by ruining the walls and public buildings.<sup>1</sup> These circumstances are all sufficiently probable, and chime in with known facts. It seems, therefore, far from unlikely that Ctesias, while distorting names and dates, may have preserved in his account of the fall of Nineveh a tolerably correct statement of the general outline of the event.

(iii.) The fall of Nineveh produced a complete revolution in the condition of Western Asia. Babylon became independent under a line of native kings, who in a short time raised their country to the highest pitch of prosperity. The Medes rapidly overran and conquered the entire region between Azerbaijan and the Halys,<sup>2</sup> whence they proceeded to threaten Asia Minor. An intimate alliance was maintained between the two great powers, who each bore part in the expeditions undertaken for the aggrandisement of the other.<sup>3</sup> These were for the most part successful; but in one instance, that of Lydia, the assailants were baffled and forced to conclude a peace which secured the independence of the menaced territory.

(iv.) The circumstances of the Lydian war of Cyaxares have been already described in the chapter upon the history of Lydia.<sup>4</sup> There can be little doubt that it was commenced subsequently to the conquest of Assyria;<sup>5</sup> for with that country unsubdued, and

<sup>1</sup> The complete destruction and desolation of Nineveh is confirmed by the description of Ezekiel (ch. xxxi.). That it had ceased to exist in the time of Herodotus is indicated by an expression which he uses (*ολιγω*, i. 193. See note *ad loc.*). When Xenophon passed its site, the very memory of the name was gone (Anab. iii. iv. 10.12).

<sup>2</sup> Herod. i. 103. Οὐτός [ὁ Κυαξάρης] ἐστὶν ὁ τὴν Ἄλυν ποταμὸν ἀπὸ Ἀσίης πᾶσαν συντήσας ἑαυτοῦ. These conquests would naturally precede the attack on Lydia.

<sup>3</sup> Nebuchadnezzar is said to have been assisted by the Medes in his expedition against Jehoiachin (Polyhist. Fr. 24).

<sup>4</sup> Essay i. § 17.

<sup>5</sup> The authority of Herodotus cannot be urged with justice against this view; for the parenthetic passage in Book i. ch. 103 determines nothing as to his notion of the order of events. Herodotus, I think, really conceived their order as I have stated it: since (1) The circumstances to which he ascribes the breaking out of the Lydian war indicate a period later than the Scythic troubles, which were over before the fall of Nineveh; (2) The contract of marriage between the son of Cyaxares and the daughter of Alyattes marks a tolerably advanced period in the reigns of those kings; and (3) Herodotus cannot have con-

pressing as a thorn into the side of Media, it is impossible that she should have adventured on so distant and hazardous a struggle. Further, till then Babylon was subject to Nineveh, and at any rate could not have joined with Media in an expedition to the north-west when Assyria lay directly across her path. How many years intervened between the fall of Assyria and the commencement of the Lydian contest it is impossible to determine, but all the synchronisms are satisfied if the great battle be placed in or about the year B.C. 603. Without intending any special deference to the astronomical considerations which have been regarded as fixing that date with exactness,<sup>6</sup> or viewing it as more than an approximation to the truth, we may assume it here for convenience' sake as certainly not involving any important error.

The war between the two great kingdoms of Media and Lydia lasted, according to Herodotus, for six years.<sup>7</sup> It was carried on with various success, and signalised by a night engagement, an unusual occurrence in ancient times. At length, in the sixth year, neither party having gained any decided advantage, the great battle took place which was terminated by an eclipse; and two subordinate princes, whom we must suppose present, Syennesis of Cilicia on the one part, and Labynetus<sup>8</sup> of Babylon on the other, took advantage of the occurrence to bring the long struggle to an amicable conclusion. Peace was made between the contending powers, and cemented by a marriage which united the Dragon race of Median monarchs with the ancient and wealthy Mermnadæ.

(v.) The only other event of importance that can be ascribed to the reign of Cyaxares is the assistance which, in a spirit of reciprocity, he lent to the Babylonians in their wars with their neighbours. Medes probably fought on the Babylonian side at the great battle of Carchemish against Necho,<sup>9</sup> and perhaps accompanied

ceived of Babylon as under an independent prince and in alliance with Cyaxares until after Nineveh had fallen (see i. 106, 178).

<sup>6</sup> By Dr. Hincks and others. Volney (*Recherches*, vol. i. p. 342); Heeren (*Manual of Ancient History*, p. 478, E. T.); Grote (*History of Greece*, vol. iii. p. 312, note); Brandis (*Reserua Assyriarum Tempora Emendata*, p. 35) prefer the year B.C., 610.

<sup>7</sup> Herod. i. 74.

<sup>8</sup> By Labynetus, in this place, Hero-

dotus is thought to intend the *father* of the king conquered by Cyrus. That father and son bore the same name he states elsewhere (i. 188). This was not really the case, nor was the father of that Labynetus a king or personage of distinction. The real leader of the Babylonian division in the army of Cyaxares would be likely to be either Nabopolassar or Nebuchadnezzar.

<sup>9</sup> Josephus says, "Necho, the Egyptian king, collected an army and

Nebuchadnezzar in his invasion of Egypt. At any rate it is distinctly stated by a writer of good repute,<sup>1</sup> that Nebuchadnezzar was aided by a Median contingent in his expedition against Jehoiachim, which took place in the eighth year of his reign,<sup>2</sup> or B.C. 597. A few years after this Cyaxares seems to have died, leaving his extensive dominions to his son Aspadas or Astyages.

10. With Cyaxares the history of Media as a great empire, or even as an independent nation, may be said both to begin and end. Of Astyages there is absolutely nothing known but his defeat by Cyrus, so completely have the authentic records of the time been superseded by the poetic legends, which, in all that even remotely concerns the great Persian conqueror, have taken the place of history. We are perhaps justified in concluding, from the all but universal silence of antiquity,<sup>3</sup> that the reign of Astyages, until the attack of Cyrus, was especially quiet and uneventful.<sup>4</sup> The nations of the Asiatic continent, about to suffer cruelly from one of those fearful convulsions which periodically shake the East, seem to have been allowed, before the time of suffering came, an interval of profound repose. The three great monarchies of the East, the Lydian, the Median, and the Babylonian, connected together by treaties and royal intermarriages, respected each other's independence, and levied war only against the lesser powers in their neighbourhood, which were absorbed without much difficulty. For a space of nearly half a century, from the conclusion of the peace with Lydia to the Persian outbreak, this tranquillity prevailed,—as in the natural, so in the political world, a calm preceding the storm.

11. One circumstance alone attaches interest to the name and person of Astyages. It is thought that he may possibly be the monarch spoken of as Darius the Mede by the prophet Daniel. This was the opinion of Syncellus;<sup>5</sup> and it has the authority of the

marched towards the Euphrates, to make war upon the Medes and the Babylonians, who had destroyed the empire of the Assyrians. (*Antiq. X. v. § 1.*)

<sup>1</sup> Polyhistor, ap. Euseb. *Præf. Ev. c.* (See Müller's *Fragmenta Hist. Gr. iii. p. 229.*) Cyaxares is called Astibaras, as by Ctesias (ap. Diod. *Sic. ii. 84*).

<sup>2</sup> 2 Kings xxiv. 12. Or the seventh year, B.C. 598, according to Jeremiah (lii. 28).

<sup>3</sup> See Note A at the end of the Essay.

<sup>4</sup> Hence the assertion of Aristotle, that Cyrus despised Astyages, because his troops had seen no service, and he himself was sunk in luxury. (*Pol. v. 8.*)

<sup>5</sup> Syncellus, p. 427. Syncellus indeed adds to this identification a further one, which is quite impossible. He considers Darius Astyages, as he calls him, to be identical with the Nabonadius of the *Astronomical Canon*, who is the

Septuagint in its favour.<sup>6</sup> It is confirmed also, in some degree, by the passage in the book of Daniel, which calls him the son of Ahasuerus;<sup>7</sup> for that name in the book of Tobit<sup>8</sup> unquestionably stands for Cyaxares. If this identification be regarded as sufficiently established, we must believe that Cyrus, when he conquered Astyages, did not deprive him of the name or state of king, but left him during his life the royal title, contenting himself with the real possession of the chief power. This would be the more likely if Astyages were, as Herodotus maintains, his grandfather. When the combined armies of Persia and Media captured Babylon, Astyages, whose real name may possibly have been Darius,<sup>9</sup> might appear to the Jews to be the actual king of Babylon—more especially if he was left there to exercise the kingly office, while Cyrus pursued his career of conquest. At his death Cyrus may have taken openly the royal title and honours, and so have come to be recognised as king by the Jews. The Babylonians, however, would understand from the first that Cyrus possessed the substance and Astyages only the semblance of power, and would therefore abstain from entering the name of Astyages (or Darius) upon their list of kings.<sup>1</sup> The most important objections that lie against this theory are, first, the silence of Herodotus, and indeed of all other ancient writers;<sup>2</sup> and, secondly, the age of Darius the Mede at his accession, according to the book of Daniel. As the fall of Babylon is fixed with much certainty to the year B.C. 538, and Darius Medus

Labyrinth II. of Herodotus. But the two identifications are completely independent of one another.

<sup>6</sup> The passage is in the apocryphal portion of the book of Daniel. In the Vulgate it concludes the thirteenth chapter (the story of Susannah), but in the Greek copies, which our own version follows, it is attached to the narrative of Bel and the Dragon. There can be no doubt, I think, that the name Astyages represents the Darius Medus of the former part of the book.

<sup>7</sup> Dan. ix. 1.

<sup>8</sup> Tobit xiv. 15.

<sup>9</sup> It is pretty nearly certain that Astyages could not have been his name. *A-dahak*, "the biting snake," was a title which had been borne by all the old Scythic kings of the country, and

from them it seems to have been adopted by the Median monarchs (see *Mos. Chor.* i. 25 and 29). But it would be a phrase of honour, and not a name. According to Ctesias, the king's real name was Aspadas; but the authority of Ctesias is very weak.

<sup>1</sup> On this view, the reign of Darius the Mede falls within the nine years assigned by the *Astronomical Canon* to Cyrus.

<sup>2</sup> Besides Herodotus, Xenophon (*Cyropæd.* vii. 5), Berosus (ap. Joseph. *contr.* Ap. i. 21), Polyhistor (ap. Euseb. *Chron. Can.* i. 5), Abydenus (ap. Euseb. *Chron. Can.* i. 10), and Megasthenes (ap. Euseb. *Præp. Ev.* ix. 41), spoke of the capture of Babylon by Cyrus without any mention of a Median king.

was then in his 62nd year,<sup>3</sup> he must have been born B.C. 600, which is only seven years before the latest date that can well be allowed for the accession of Astyages. If therefore Astyages be Darius Medus, he must have ascended the throne at the tender age of seven, which is in any case unlikely, while it is contradicted by the fact recorded in Herodotus, that he was married during his father's lifetime.<sup>4</sup> Even the supposition that he was only betrothed would not altogether remove the difficulty, for the espousals, whatever their nature, took place at the close of the Lydian war, which various considerations determine to about the year B.C. 603, three years, that is, before the birth of Darius the Mede. These chronological difficulties seem to have led to the conjecture of Josephus, that Darius the Mede was, not Astyages himself, but his son, uncle to Cyrus.<sup>5</sup> For the existence of such a person, the only authority besides Josephus is Xenophon,<sup>6</sup> in that historical romance of which we cannot tell how much may not be fabulous. Upon the whole, it must be acknowledged that there are scarcely sufficient grounds for determining whether the Darius Medus of Daniel is identical with any monarch known to us in profane history, or is a personage of whose existence there remains no other record.

12. In any case, with Darius the Mede, whoever he was, perished the last semblance of Median independence. Media became a satrapy of the Persian empire, retaining, however, as was before observed, a certain pre-eminence among the conquered provinces, and admitted far more than any other to a share in the high dignities and offices of trust, which were, as a general rule, engrossed by the citizens of the dominant race. She was not, however, content with her position, and on two occasions made an effort to recover her nationality. In the reign of Darius Hystaspis Media seems to have stirred up the most important of all those revolts which occupied him during the earlier portion of his reign. A pretender to the crown arose, who asserted his descent from Cyaxares, and headed a rebellion, in which Armenia and Assyria both participated. After a protracted contest Darius prevailed, crucified the pretender, and forced the Medes to submit to him. Again, in the reign of Darius Nothus the experiment was tried with

<sup>3</sup> Dan. v. 31; Joseph. Antiq. Jud. x. 11.

<sup>4</sup> Herod. i. 74. <sup>5</sup> Antiq. Jud. i. s. c.

<sup>6</sup> Herodotus, it must be remembered, denies positively that Astyages had

any male issue. He was *ἄνθρωπος ἄρσενος*, i. 109.

<sup>7</sup> See Sir H. Rawlinson's Memoir on the Behistun Inscription, vol. i. pp. xxx.-xxxii.

the same ill success. A single battle decided the struggle, and dispelled the hopes which had been once more excited by the evident decline of the Persian power.<sup>8</sup> After this Media made no further effort until the dismemberment of the empire of Alexander enabled the satrap Atropates to become the founder of a new Median kingdom.

13. In conclusion, it will be necessary to consider briefly the Median chronology of Herodotus, which has always been a subject of extreme perplexity to critics and commentators.

Herodotus gives the reigns of his four Median kings as follows:—Deioces, 53 years; Phraortes, 22 years; Cyaxares, 40 years; and Astyages, 35 years, making a grand total of exactly 150 years.<sup>9</sup> He also states that the Median empire over upper Asia lasted for 128 years, including in that time the period of the Scythic troubles.<sup>1</sup> If therefore we assume the year B.C. 558 as, according to him,<sup>2</sup> the first of Cyrus in Persia, we shall have B.C. 686 for the first year of the empire, B.C. 708 for the accession of the first king Deioces, and B.C. 655 for that of his son and successor, Phraortes. The first year of the empire will therefore fall into the reign of Deioces, coinciding, in fact, with his twenty-third year. But this is in direct contradiction to a very plain and clear statement, that "Deioces was ruler of the Medes only," and that it was "Phraortes who first brought other nations under subjection."<sup>3</sup>

Various modes of explaining this difficulty have been attempted. The most popular is that adopted by Heeren, which commences with a mistranslation of the text of Herodotus, and ends with leaving the contradiction untouched and unaccounted for. Heeren, following Conringius<sup>4</sup> and Bouhier,<sup>5</sup> regards the 28 years of the Scythic troubles as not included in the 128 years assigned by Herodotus to the empire of the Medes, but additional to them, and thus obtains a Median empire of 156 years, from which he concludes that Herodotus intended to fix the time of the Median revolt to the sixth year previous to the accession of Deioces.<sup>6</sup> With regard to this ex-

<sup>8</sup> Xen. Hell. i. ii. § 19.

<sup>9</sup> See Herod. i. chaps. 102, 106, 130.

<sup>1</sup> Herod. i. 130. Μῆδαι ἐνέκωσαν Πέρσας διὰ τῆς τοῦτον κυριότητος, ἀρξάντες τῆς ἀπὸ Ἀλυσὸς ποταμοῦ Ἀσίης δι' ἑσὶν τρεῖς μῶντα καὶ ἑκατὸν δεῖκα ἔτη, κατὰ τὴν ἡλικίαν τοῦ Κυροῦ.

<sup>2</sup> Cyrus died B.C. 529 (see the Astro-

nomical Canon). According to Herodotus, he reigned 29 years (i. 214). This would place his accession in B.C. 558.

<sup>3</sup> Herod. i. 101, 102.

<sup>4</sup> See Conringii Adversaria, p. 148.

<sup>5</sup> Bouhier, Recherches sur Hérodote, p. 39.

<sup>6</sup> Manual of Ancient History, p. 27, and Appendix, p. 476, E. T. Besides

planation, it is sufficient to say, first, that the passage in question will not bear the translation,<sup>7</sup> and secondly, that Herodotus is distinctly speaking of the establishment of the Median empire, not of the era of the independence.

The other attempts which have been made to remove the difficulty have all turned upon an alteration of the existing text. Jackson long ago proposed the omission of the words *τρίηκοντα καί*.<sup>8</sup> Niebuhr suggested the substitution of *πεντήκοντα* for *τρίηκοντα*, in the first instance, and the transference of the words *τρίηκοντα δεῦν δέοντα* to the end of the sentence.<sup>9</sup> Recently Dr. Brandis has urged the entire omission of the latter clause, which crept in, he thinks, from the margin.<sup>1</sup> But to change the text of an author where there is no internal evidence of corruption,<sup>2</sup> merely on account of a chronological or historical difficulty, is contrary to all the principles of sound criticism. In such a case no emendation deserves attention, unless it is of the very happiest description—a merit which certainly cannot be said to belong to any of the proposed readings.

14. Without an alteration of the existing text, it must be admitted that it is impossible to remove the contradiction which is found in our author. It is, however, quite possible to account for it. A single mistake or misconception on his part, and that too one of a kind very likely to be made, would have led to the result which we witness. If his informant intended to assign 22 years to Deioeces, and 53 to Phraortes, and Herodotus simply misplaced the numbers, the contradiction which exists would follow. That Herodotus did not discover the contradiction is no more surprising

Conringius, Bouhier, and Heeren, this view numbers among its advocates Volney (*Recherches*, tom. i. p. 418), and Hupfeld (*Exercitat. Herodot. Spec.* ii. p. 56, et seq.).

<sup>7</sup> Dr. Brandis (*Rerum Assyriarum Tempora Emendata*, pp. 6-8) has shown this with great clearness. The same view of the meaning of the passage is taken by Schweighæuser (*Lex. Herod. ad voc. περί*), and by Scott and Liddell (*Lexicon ad voc. περί*).

<sup>8</sup> *Chronolog. Antiq.* vol. i. p. 422.

<sup>9</sup> In the *Denkschrift d. Berl. Ac. d. Wissenschaft für 1820.1* (pp. 49, 50). See the footnote on the passage in question.

<sup>1</sup> *Rerum Assyriarum Tempora Emendata*, p. 8. Dr. Brandis supposes the words to have been placed in the margin by a reader who intended to note the period of the Scythic occupation.

<sup>2</sup> Dr. Brandis brings forward two signs of corruption—the use of *καί* before an exact number, and the position of the words *δεῦν δέοντα*, after, and not before, the main number. But *καί* is often used before exact numbers by Herodotus (i. 7, 94; iv. 163, &c.); and the qualifying clause (*δεῦν δέοντα*) not even always prefixed to a simple, is (I think) most naturally suffixed to a compound number.



than that he did not see how impossible it was that Anysis should live more than 700 years before Amyrtæus,<sup>3</sup> and Mœris less than 900.<sup>4</sup> It may be doubted whether Herodotus ever tabulated his dates, or in any way compared them together; whether, in fact, he did more than report to the best of his ability, simply as he received them, the accounts which were given him. Occasionally he became confused, or his memory failed; and he committed a mistake which we are sometimes able to rectify.

If we make the transposition proposed, we shall find that the Median empire dates exactly from the first year of Phraortes, the prince who, according to Herodotus, began the Median conquests. That the empire *ought* to date from an early part of this prince's reign has been seen very generally, and the alterations made in the text have not unfrequently had it for their object to bring out this result.<sup>5</sup> The subjoined table will show this point clearly.

In conclusion, it must be noticed, that no dependence at all can be placed upon the chronological scheme in question, for historical purposes. Its opposition to facts in the earlier portion has been already noted. Even in the latter portion, where, in default of any better guide, its statements may fairly be adopted, they must not be regarded as authoritative, or as anything more than approximations. The whole scheme, from beginning to end, is artificial.<sup>6</sup> It is the composition of a chronologer who either possessed no facts, or thought himself at liberty to disregard them. Choosing to represent the Medes as ruled by their own kings for 150 years, and lords of Asia for 100, and being bound to allow a certain period during the reign of Cyaxares, for a Scythic supremacy, his scheme naturally took the shape given below. Herodotus, by misplacing two of the numbers, threw the scheme into con-

<sup>3</sup> Herod. ii. 140.

<sup>4</sup> Ibid. ii. 13.

<sup>5</sup> See the Essay of Dr. Brandis, p. 9.

<sup>6</sup> Its main numbers are a century and a half for the entire duration of the Median kingdom, and a century for the period of empire. The longer term is divided *exactly* into two portions of 75 years each by the accession of Cyaxares. These portions are again in each case subdivided *sys-*

*tematically*. The later period of 75 years is divided between Cyaxares and Asytages in the *simplest possible way*: the former is divided so as to produce, deducting the 28 years of Scythic rule, a Median empire of a century. This period of 28 years is the only number in the whole scheme which cannot be distinctly accounted for.

150 years of the kingdom ...	{ 75 years	22 years ...	Deioces.	} 125 - 28 = 100 years of empire.
		53 years ...	Phraortes ... ..	
	{ 75 years	40 years ...	Cyaxares ... Scythic	
		35 years ...	rule for 28 years. Asytages ... ..	

fusion, leaving, however, in his inconsistent statements, the means of his own correction. In the table subjoined, the statements of Herodotus, the scheme of his informant, and the real chronology, as far as it can be laid down with any approach to accuracy, are exhibited in parallel columns.

MEDIAN CHRONOLOGER.		HERODOTUS.		TRUE CHRONOLOGY.	
B.C.		B.C.		B.C.	
Revolt of the Medes ...		Revolt of the Medes ...		Medes at war with Assyria ...	
150 years 128 years (128 - 28 = 100.)	Deloces (22 yrs.) ... 708	Deloces (53 yrs.) ... 708	Deloces (53 yrs.) ... 708	Media conquered by Assyria ...	710
	Phraortes (53 yrs.) 686	Phraortes (22 yrs.) ... 685	Phraortes (22 yrs.) ... 685	Media generally subject to Assyria, but often in revolt ...	
	Conquers Persia, &c. ...	Conquers Persia, &c. ...	Conquers Persia, &c. ...	Cyaxares begins his conquests ...	633 (?)
	Cyaxares (40 yrs.) ... 633	Cyaxares (40 yrs.) ... 633	Cyaxares (40 yrs.) ... 633	Wars with Scythas ...	
	28 { Attacks Nineveh ... 632	Attacks Nineveh ... 632	Attacks Nineveh ... 632	Takes Nineveh ...	610
	yrs. { Drives out the Scythas ... 604	Drives out the Scythas 604	Drives out the Scythas 604	Wars with Lydia ...	602-3
	Takes Nineveh ... 603	Takes Nineveh ... 603	Takes Nineveh ... 603	Aids Nebuchadnezzar ...	597
	Astyages (35 yrs.) ... 593	Astyages (35 yrs.) ... 593	Astyages (35 yrs.) ... 593	Astyages or Aspadas ...	593
	Conquered by Cyrus ...	Conquered by Cyrus 558	Conquered by Cyrus 558	Conquered by Cyrus ...	558
	... 558	... 558	... 558	... 558	... 558

#### Note A (referred to at p. 404).

The only ancient writer who assigns important and stirring events to the reign of Astyages is the Armenian historian, Moses of Choréné. According to the authorities which this writer followed, Cyrus, who is represented as an independent sovereign, had contracted an alliance with Tigranes, king of Armenia, also an independent prince, which caused great disquietude to Astyages, owing to the amount of the forces which the two allied powers were able to bring into the field. His fears were increased by a dream in which he thought he saw the Armenian monarch riding upon a dragon and coming through the air to attack him in his own palace, where he was quietly worshipping his gods. Regarding this vision as certainly portending an invasion of his empire by the Armenian prince, he resolved to anti-

cipate his designs by subtlety, and, as the first step, demanded the sister of Tigranes, who bore the name of Tigrania, in marriage. Tigranes consented, and the wedding was celebrated, Tigrania becoming the chief or favourite wife of the Median king, in lieu of a certain Anusis, who had previously held that honourable position. At first attempts were made to induce Tigrania to lend herself to a conspiracy by which her brother was to be entrapped and his person secured; but this plan failing through her sagacity, the mask was thrown off, and preparations for war made. The Armenian prince, anticipating his enemy, collected a vast army and invaded Media, where he was met by Astyages in person. For some months the war languished, since Tigranes feared his pressing it would endanger the life of his sister, but at last abo-

succeeded in effecting her escape, and he found himself free to act. Hereupon he brought about a decisive engagement, and after a conflict which for a long time was doubtful, the Median army was completely defeated, and Astyages fell by the hand of his brother-in-law. Cyrus is not represented as taking any part in this war, though afterwards he is mentioned as aiding Tigranes in the conquest of Media and Persia, which are regarded as forming a part of the dominions of the Armenian king. (See Mos. Chor. i. 23-30.) It is need-

less to observe that this narrative is utterly incompatible with the Herodotean story. It rests on the authority of a certain Maribas (Mar.Ibas or Mar.Abas) of Catina, a Syrian writer of the second century before our era, who professed to have found it in the royal library of Nineveh, where it was contained in a Greek book purporting to be a translation made by order of Alexander from a Chaldee original. (*Ibid.* ch. 8.) Possibly it may contain an exaggerated account of some actual war between Astyages and an Armenian prince.

## ESSAY IV.

## ON THE TEN TRIBES OF THE PERSIANS.—[H. C. R.]

1. Eminence of the Pasargadæ—modern parallel. 2. The Maraphians and Maspians. 3. The Panthialæans, Derusians, and Germanians. 4. The nomade tribes—the Dahi mentioned in Scripture—the Mardi or “Heroes”—the Dropici or Derbices—the Sagartii.

1. THE Pasargadæ seem to have been the direct descendants of the original Persian tribe which emigrated from the far East fifteen centuries, perhaps, before the Christian era, and which, as it rose to power, imposed its name on the province adjoining the Erythræan sea. The Pasargadæ, among the other tribes of Persia, were like the Durranees among the Afghans: they enjoyed especial advantages, and kept themselves quite distinct from the hordes by whom they were surrounded. Their chief settlement seems to have been about forty miles north of Persepolis,<sup>1</sup> and here, in the midst of his kinsmen, Cyrus the Great established his capital.

2. The Maraphii and Maspii, classed with the Pasargadæ, were probably cognate races, who accompanied them in their original immigration. Possibly the old name of the former<sup>2</sup> is to be recognized in the title of *Máfes*, which is borne by a Persian tribe at the present day, acknowledged to be one of the most ancient tribes in the country. Of the Maspii we know nothing, but their appellation probably includes the word *aspa*, “a horse.”

3. The name of Panthialæan resembles a Greek rather than a Persian title;<sup>3</sup> at any rate, neither of this tribe, nor of their asso-

<sup>1</sup> On the site of Pasargadæ, see note <sup>5</sup> on book i. ch. 125. Niebuhr, following Sir W. Onseley and others, decides that it was the same place as Persepolis (Lecture on Ancient History, vol. i. p. 115, E. T.). But the ruins of the two are forty miles apart, and ancient writers carefully distinguish them. (See below, Essay x. § 10, iii. note.) The Pasargadæ are not often distinguished as a tribe by ancient authors: but they appear to have been mentioned as such by Apollodorus (cf. Steph. Byz. ad voc.)

<sup>2</sup> The fancy which derived the Maraphians from a certain Maraphius, the son of Menelaus and Helen (cf. Steph. Byz. ad voc. *Μαράφιος*; Eustath. ad Hom. 11. iii. 175; Porphy. *Quest. Hom.* 13), is as little felicitous as the general run of such speculations in the grammarians. The city *Marthesium* in Ptolemy (Geograph. vi. 4) may with more reason be connected with the name.

<sup>3</sup> It must be noticed that Stephen of Byzantium read “Penthiadæ” for “Panthialæi.” There is, however, no

ciates, the Derusians, does our modern ethnographical knowledge afford any illustration. The Germanians were in all likelihood colonists from Carmania (*Kermán*).<sup>4</sup>

4. With the nomade tribes we are more familiar. The Dahi, whose name is equivalent to the Latin "Rustici," were spread over the whole country, from the Caspian to the Persian Gulf and the Tigris. They are even mentioned in Scripture, among the Samaritan colonists, being classed with the men of Archoe (Erech or *Ὀρχόη*), of Babylon, of Susa, and of Elam.<sup>5</sup> The Mardi—the heroes, as the name may be interpreted—were also established in most of the mountain-chains which intersected the empire. Their particular seats in Persia Proper, where indeed they were attacked and brought under subjection by Alexander,<sup>6</sup> were in the range which divides Persepolis from the Persian Gulf. The Dropici of Herodotus are probably the same as the Derbicci of other authors,<sup>7</sup> whose principal establishments seem to have been to the south-east of the Caspian Sea. The Sagartians, at any rate, who are here mentioned with the Dropici, were in their proper northern settlements immediate neighbours of the Derbicci, and colonies of the two tribes may thus be very well understood to have emigrated to the southward simultaneously. The Sagartians are expressly stated by Herodotus to be of cognate origin with the Persians,<sup>8</sup> and the name of Chitratakhma, a Sagartian chief, who revolted against Darius,<sup>9</sup> is undoubtedly of Persian etymology, signifying "the strong leopard."—[H. C. R.]

explanation of either term. (Cf. Steph. Byz. sub voc. *Ἀρσενάριοι*.)

<sup>4</sup> Stephen (l. s. c.) substitutes the word *Καρμανίοι* for the *Γερμανίοι* of our author, where he is professedly quoting from him. The position of Carmania on the eastern borders of Persia Proper is marked in Strabo (iv. p. 1029, &c.), Pliny (H. N. vi. 23), Ptolemy (Geograph. vi. 6), and others.

<sup>5</sup> Ezra iv. 9.

<sup>6</sup> Arrian Exp. Alex. iii. 24. The Mardi were mentioned by Apollodorus

(cf. Steph. Byz. ad voc. *Μάρδοι*). They were thieves and archers. Their expertness in climbing has been already indicated (*supra*, ch. 84). Probably they are the Amardi of Strabo (xi. p. 761). According to Nicolas of Damascus, Cyrus was by birth a Mardian. (Fr. 66.)

<sup>7</sup> Cf. Ctes. Pers. Exc. § 6-8; Steph. Byz. ad voc., &c.

<sup>8</sup> *Infra*, vii. 85.

<sup>9</sup> See the Behistun Inscription, col. ii. par 14.

## ESSAY V.

## ON THE RELIGION OF THE ANCIENT PERSIANS.

1. Difficulties of the common view. 2. Dualism and elemental worship two different systems. 3. Worship of the elements not the original Persian religion. 4. Their most ancient belief pure Dualism. 5. Elemental worship the religion of the Magi, who were Scythians. 6. Gradual amalgamation of the two religions.

1. It has long been felt as a difficulty of no ordinary magnitude to reconcile the account which Herodotus, Diodorus,<sup>1</sup> and others, give of the ancient Persian religion, with the primitive traditions of the Persian race embodied in the first Fargard of the Vendidad, which are now found to agree remarkably with the authentic historical notices contained in the Achaemenian monuments. In the one case we have a religion, the special characteristic of which is the worship of all the elements, and of fire in particular; in the other, one, the essence of which is Dualism, the belief in two first Principles, the authors respectively of good and evil, Ormazd and Ahriman. Attempts have been made from time to time to represent these two conflicting systems as in reality harmonious, and as constituting together the most ancient religion of Persia;<sup>2</sup> but it is impossible, on such a theory, to account on the one hand, for the omission by the early Greek writers of all mention of the two great antagonistic principles of light and darkness, and on the other, for the absence from the monuments, and from the more ancient portions of the Vendidad, of any distinct notice of the fire-worship. It cannot indeed be denied, that in later times a mongrel religion did exist, the result of the contact of the two systems, to which the accounts of modern writers would very fairly apply. But the further we go back the fewer traces do we find of any such intermixture—the more manifestly does the religion described, or otherwise indicated, belong unmistakably to one or other of the two types. Throughout Herodotus we have not a single trace of

<sup>1</sup> For a collection of the fragments of Diodorus, see Müller's *Fragmenta Historicorum Graecorum*, vol. ii. pp. 90-1.

<sup>2</sup> By Brissot (*De Regio Persarum*

*Principatu*, book ii. pp. 203-238), Hyde (*De Religione Veterum Persarum*), Heeren (*Asiatic Nations*, vol. i. pp. 374-392), and others.

Dualism ; we have not even any mention of Ormazd ; the religion depicted is purely and entirely elemental, the worship of the sun and moon, of fire, earth, water, and the winds or air.<sup>3</sup> Conversely, in the inscriptions there is nothing elemental ; but the worship of one Supreme God, under the name of Ormazd, with perhaps an occasional mention of an Evil Principle.<sup>4</sup>

2. If then these two systems are in their origin so distinct, it becomes necessary to consider, first of all, which of them in reality constituted the ancient Persian religion, and which was intruded upon it afterwards. Did the Arian nations bring with them Dualism from the East, or was the religion which accompanied them from beyond the Oxus, that mere elemental worship which Herodotus and Dino describe,<sup>5</sup> and which in the later times of Greece and Rome, was especially regarded as Magism ?<sup>6</sup>

3. In favour of the latter supposition it may be urged, that the religion of the Eastern or Indo-Arians, appears from the Vedas to have been entirely free from any Dualistic leaven, while it possessed to some extent the character of a worship of the powers of nature. It may therefore seem to be improbable that a branch of the Arian nation, which separated from the main body at a comparatively recent period, should have brought with them into their new settlement a religion opposed entirely to that of their brethren whom they left behind, and far more likely that they should have merely modified their religion into the peculiar form of elemental worship which has been ascribed to them. But the elementary worship in question is not really a modification of the Vedic creed, but a distinct and independent religion. The religion of the Vedas is spiritual and personal ; that which Herodotus describes is material and pantheistic. Again, it is clear that some special reason must have caused the division of the Arian nation, and the conjecture is plausible, that "it was in fact the Dualistic heresy which separated the Zend, or Persian branch of the Arians, from their Vedic brethren, and compelled them to migrate to the westward."<sup>7</sup>

<sup>3</sup> Herod. i. 131. Compare iii. 16.

<sup>4</sup> See the Behistun Inscription, col. 4, par. 4, § 3, where, in the Scythic version, the false religion which Darius displaced is said to have been established by the "god of lies." It need surprise no one that notices are not more frequent, or that the name of

Ahriman does not occur. The public documents of modern countries make no mention of Satan.

<sup>5</sup> Frs. 5, 8, and 9.

<sup>6</sup> Cf. Strabo, xv. pp. 1069-41; Agathias, ii. pp. 62-3; Amm. Marc. xliii. 6.

<sup>7</sup> See Sir H. Rawlinson's Notes on the Early History of Babylonia, p. 37.

4. Certainly, if we throw ourselves upon the ancient monuments of the Arian people, we must believe that Dualism was not a religion which they adopted after their migration was accomplished, but the faith which they brought with them from beyond the Oxus. In that most ancient account of the Arian Exodus which is contained in the first chapter of the Vendidad, the whole series of Arian triumphs and reverses is depicted as the effect of the struggle between Ormazd and Ahriman. Elemental worship nowhere appears; and there is not even any trace of that reverential regard of the sun and moon, which was undoubtedly a part, though a subordinate one, of the ancient religion. Similarly, in the Achæmenian monuments, while the name of Ormazd is continually invoked, and a mention of "the god of lies" is perhaps made in one passage,<sup>8</sup> the elements receive no respect. Even Mithras is unmentioned until the time of Artaxerxes Mnemon, when his name occurs in a single inscription in conjunction with *Tanat*, or *Anaitis*.<sup>9</sup> Nothing is more plain than that the faith of the early Achæmenian kings was mere Dualism, without the slightest admixture of fire-worship or elemental religion.

5. If then it be asked, how Herodotus came to describe the Persian religious system as he did, and whence that elemental worship originated which undoubtedly formed a part of the later Persian religion, it must be answered that that worship is Magism, and that it was from a remote antiquity the religion of the Scythic tribes, who were thickly spread in early times over the whole extent of Western Asia.<sup>1</sup> That the Magian religion was distinct from that of the early Persians, is clear from the Behistun Inscription, where we find that a complete religious revolution was accomplished by the Magian Pseudo-Smerdis,<sup>2</sup> and that Darius, on his accession, had to rebuild temples which had been demolished, and re-establish a worship which had been put down. That the religion which Hero-

<sup>8</sup> Behist. Ins. col. iv. par. 4. The Persian transcript seems to speak only of Ormazd; but the Scythic is thought to mention "the god of lies." (See note ad loc.)

<sup>9</sup> In the inscription of Artaxerxes Mnemon, discovered at Susa. (See Mr. Norris's paper in the Journal of the Asiatic Society, vol. xv. part i. p. 159; and Mr. Loftus's Chaldaea and Susiana, p. 372).

<sup>1</sup> See Appendix, ch. xi., 'On the Ethnic Affinities of the Nations of Western Asia.'

<sup>2</sup> The words of Darius are as follows: "The temples which Gomates the Magian had destroyed I rebuilt. I re-instituted for the state, both the religious chants and the worship, and gave them to the families which Gomates the Magian had deprived of them" (col. i. par. 14).



dotus intended to describe was Magism, is manifest from his own account.<sup>3</sup> It remains to show on what grounds that religion is ascribed to the Scyths.

Now, in the first place, if we are right in assuming<sup>4</sup> that there were in Western Asia, from the earliest times, three, and three only, great races—the Semitic, the Indo-European, and the Scythic, or Turanian—it will follow that the religion in question was that of the Scyths, since it certainly did not belong to either of the two other families. The religion of the Semites is well known to us. It was first the pure Theism of Melchizedek and Abraham, whence it degenerated into the gross idolatry of the Phœnicians and Assyro-Babylonians. That of the Indo-European, or Japhetic tribes, is also sufficiently ascertained. It was everywhere the worship of personal gods, under distinct names; it allowed of temples, represented the gods under sculptured figures or emblems, and in all respects differed widely in its character from the element-worship of the Magians.<sup>5</sup> Magism, therefore, which crept into the religion of the Persians some time after their great migration to the west, cannot have been introduced among them either by Japhetic races, with whom they did not even come into contact, or by the Semitic people of the great plain at the foot of Zagros, whose worship was an idolatry of the grossest and most palpable character. Further, it may be noticed that Zoroaster, whose name is closely associated with primitive Magism, is represented by various writers as an early Bactrian or Scythic king;<sup>6</sup> while a multitude of ancient traditions identify him with the patriarch Ham,<sup>7</sup> the great progenitor of the Turanians, or Allophylians. Scythic tribes too seem clearly to have intermixed in great numbers with the Arians on their arrival in Western Asia, and to have formed a large, if not the preponderating element in the population of the Achæmenian empire.<sup>8</sup> Corruption, therefore, would naturally spread from this

<sup>3</sup> Herod. i. 131-2. Note the mention of the Magi as necessarily bearing a part in every sacrifice offered to the elements.

<sup>4</sup> See Appendix, Essay xi., 'On the Ethnic Affinities of the Nations of Western Asia.'

<sup>5</sup> In the element-worship there were no temples, images, or emblems, but only fire-altars on the high mountains for sacrifice. See Herod. i. s. c.;

Strab. xv. p. 1039; Diog. Laert. Proem. § 6-9.

<sup>6</sup> Cephalion ap. Euseb. Chron. Can. i. c. xv. Berosus ap. Mos. Chor. Hist. Arm. i. c. 5. Justin i. i. Arnobius, i. c. 5 and 52.

<sup>7</sup> See Bochart's Phaleg, book iv. ch. 1, where a collection of these traditions is made.

<sup>8</sup> The Scythic appears as the vernacular in the Behistun Inscription.

quarter, and it would have been strange indeed if the Persian-flexible and impressible people as they are known to have been—had not had their religion affected by that of a race with whom their connexion was so intimate.

6. It would seem that the Arians, when they came in contact with the Scyths in the west, were a simple and unlettered people. They possessed no hierarchy, no sacred books, no learning or science, no occult lore, no fixed ceremonial of religion. Besides their belief in Ormazd and Ahriman, which was the pith and marrow of their religion, they worshipped the sun and moon, under the names of Mithra and Homa,<sup>1</sup> and acknowledged the existence of a number of lesser deities, good and evil genii, the creation respectively of the great powers of light and darkness.<sup>2</sup> Their worship consisted chiefly in religious chaunts, analogous to the Vedic hymns of their Indian brethren, wherewith they hoped to gain the favour and protection of Ormazd and the good spirits under his governance. In this condition they fell under the influence of Magism, an ancient and venerable system, possessing all the religious adjuncts in which they were deficient, and claiming a mysterious and miraculous power, which, to the credulity of a simple people, is always attractive and imposing.<sup>3</sup> The first to be exposed and to yield to this influence were the Medes, who had settled in *Azerbaijan*, the country where the fire-worship seems to have originated, and which was always regarded in early times as the chief seat of the Zoroastrian religion.<sup>4</sup> The Medes not only adopted the religion of their subjects, but to a great extent blended with them, admitting whole Scythic tribes into their nation.<sup>5</sup>

The sculptor takes greater pains with it than with the others. In one instance he has scored out a passage in the Scythic, which did not satisfy him, and has carved it again. He also gives explanations in the Scythic which he does not repeat in the transcripts, as for instance—that Ormazd is "the god of the Arians."

<sup>1</sup> See Herod. i. 135. *Ἐπειὶ δὲ νόμον Πέρσαι προσέειπαι ἄνδρῶν μάλα πολλὰ.* Compare 181, ad fin., where this plastic character is shown to extend to the subject of religion.

<sup>2</sup> Mithra is invoked in an inscription of Artaxerxes Mnemon, as well as in one of Artaxerxes Ochus. Hymns to

Homa and Mithra are among the earliest portions of the *Zendavesta*. The worship of them was common to the Arians with their Indian brethren.

<sup>3</sup> Compare Behist. Ins., col. iv. par. 4.

<sup>4</sup> The term "magic" has not without reason attained its present sense; for the Magi were from very early times pretenders to miraculous powers. See Herod. i. 103, 120; vii. 19. *Din.* Fr. 8.

<sup>5</sup> See Sir H. Rawlinson's *Notes on the Early History of Babylonia*, p. 34.

<sup>6</sup> Besides the Magi themselves, who formed a distinct Median tribe, the Budii may be recognised as Scythic. They are the *Butiyd* of the Persian, and the *Budu* of the Babylonian in-

Magism entirely superseded among the Medes the former Arian faith,<sup>6</sup> and it was only in the Persian branch of the nation that Dualism maintained itself. In the struggle that shortly arose between the two great Arian powers, the success of Persia under Cyrus made Dualism again triumphant. The religion of Ormazd and Ahriman became the national and dominant faith, but Magism and all other beliefs were tolerated. After a single unsuccessful effort to recover the supremacy,<sup>7</sup> resulting in a fierce persecution, and the establishment of the annual *Μαγοφόνια*, Magism submitted, but proceeded almost immediately to corrupt the faith with which it could not openly contend. A mongrel religion grew up, wherein the Magian and Arian creeds were blended together,<sup>8</sup> the latter predominating at the court and the former in the provinces. It is the provincial form of the Persian religion which Herodotus describes, the real Arian or Achæmenian creed being to all appearance unknown to him.

scriptions, and may very probably be identified with the *Phut* of Scripture. (Cf. Gen. x. 6, and Ezek. xxxviii. 5.)

<sup>6</sup> Hence in Persian romance Astyages, king of the Medes, becomes *Afrasiab*, king of *Turán*, who is conquered and taken prisoner by *Kai Khusru*.

<sup>7</sup> Under the Pseudo-Smerdis. (Cf. Herod. iii. 61-79.)

<sup>8</sup> Sir H. Rawlinson says: "To discriminate the respective elements of this new faith is difficult but not impossible. The worship of *Mithra* and *Homa*, or of the sun and moon, had been cherished by the Arian colonists since their departure from *Kurukshetra*; their religious chaunts corresponded with the Vedic hymns of their brethren beyond the *Sutlej*. The antagonism of Oromasdes and Arimanes, or of light and darkness, was their own peculiar and independent institution. On the other hand the origin of all things from *Zerwan* was essentially

a Magian doctrine; the veneration paid to fire and water came from the same source; and the *barsam* of the *Zendavesta* is the Magian divining-rod. The most important Magian modification, however, was the personification of the old heresonym of the Scythic race, and its immediate association with Oromasdes. Under the disguise of *Zara-thushtra*, which was; he nearest practicable Arian form, *Ziru-ishtar* (or the seed of Venus) became a prophet and lawgiver, receiving inspiration from *Ahuramaeda*, and reforming the national religion. The pretended synchronism of this *Zara-thushtra* with Vishtaspa clearly marks the epoch from which it was designed that reformed Magism should date, an epoch selected doubtless out of deference to the later Achæmenian kings, who derived their royalty from Darius." (Notes on the Early History of Babylonia, pp. 40, 41.)

## ESSAY VI.

## ON THE EARLY HISTORY OF BABYLONIA.—[H. C. R.]

1. Obscurity of the subject till a recent date—contradictory accounts of Berosus and Ctesias. 2. The progress of cuneiform discovery confirms Berosus. 3. The Babylonian date for the great Chaldean Empire which preceded the Assyrian, viz. B.C. 2234, is probably historic. 4. The earliest known kings *Uruk* and *Ilgi*. 5. *Kudur-mabuk* connected with the Chedor-laomer of Scripture. 6. *Ismi-dagon* extended the Chaldean power over Assyria. 7. Son and grandson of *Ismi-dagon*. 8. Uncertainty of the order of succession among the later names—*Naram-Sin*—*Sin-Shada*. 9. *Rim-Sin* and *Zur-Sin*. 10. *Durri-galas*. 11. *Purna-puriyas*. 12. *Khammurabi* and *Samshu-iluna*. 13. Table of kings. Incompleteness of the list. 14. *Uruk* and *Ilgi* belong probably to the second historical dynasty of Berosus—the other kings to the third. 15. General sketch. Rise of the first Cushite dynasty. 16. Cuneiform writing. 17. Nimrod—*Uruk*—*Ilgi*. 18. Babylon conquered by immigrants from Susiana. 19. Second dynasty established by *Kudur-mabuk*, B.C. 1976. 20. Activity of Semitic colonisation at this time. Phenicians—Hebrews—settlements in Arabia, Assyria and Syria. 21. Kings of the second dynasty—variety in their titles. Condition of Assyria at this period. 22. Condition of Susiana. 23. Arabian dynasty of Berosus, B.C. 1518-1273—possible trace in the inscriptions. Large Arabian element in the population of Mesopotamia.

1. UNTIL quite recently, the most obscure chapter in the world's history was that which related to ancient Babylonia. With the exception of the Scriptural notices regarding the kingdom of Nimrod and the confederates of Chedor-laomer, there was nothing authentic to satisfy, or even to guide, research. So little, indeed, of positive information could be gathered from profane sources, that it depended on mere critical judgment—on an estimate, that is, of the comparative credibility of certain Greek writers—whether we believed in the existence from the earliest times of a continuous Assyrian empire, to which the Babylonians and all the other great nations of Western Asia were subordinate, or whether, rejecting Assyrian supremacy as a fable, we were content to fill up the interval from the first dawn of history to the commencement of the Greek Olympiads, with a series of dynasties which reigned successively in the countries watered by the Tigris and Euphrates, but of whose respective duration and nationality we had no certain or definite conception.

2. The materials accumulated during the last few years, in con-

sequence of the excavations which have been made upon the sites of the ruined cities of Babylonia and Chaldæa, have gone far to clear up doubts upon the general question. Each succeeding discovery has tended to authenticate the chronology of Berosus, and to throw discredit upon the tales of Ctesias and his followers. It is now certain, whatever may have been the condition of Babylonia in the pre-historic ages, that at the first establishment of an empire in that part of Asia, the seat of government was fixed in Lower Chaldæa, and that Nineveh did not rise to metropolitan consequence till long afterwards. The chronology, which we obtain from the cuneiform inscriptions for this early empire, harmonises perfectly with the numbers given in the scheme of Berosus. We have direct evidence resulting from a remarkable sequence of numbers in the inscriptions of Assyria,<sup>1</sup> which enables us to assign a certain Chaldæan king, whose name occurs on the brick legends of Lower Babylonia, to the first half of the nineteenth century B.C. We are further authorised by an identity of nomenclature, and by the juxtaposition of the monuments, to connect in one common dynastic list with this king, whose name is *Ismi-dagon*, all the other early kings whose brick legends have been discovered in Chaldæa; and as we thereby obtain a list of about twenty royal names, ranging over a large interval of time both before and after the fixed date of B.C. 1861, it is evident that the chronological scheme of Berosus (which assigns to the primitive Chaldæan empire a space extending from about the middle of the twenty-third to the end of the sixteenth centuries B.C.) is in a general way remarkably supported and confirmed.

<sup>1</sup> The sequence in question is the following. First, an inscription of Sennacherib at Bavian commemorates the recovery in his 10th year of certain gods which had been carried to Babylon by *Merodach-iddin-akhi* after his defeat of Tiglath-Pileser, king of Assyria, 418 years previously. And, secondly, a record of this same King Tiglath-Pileser, inscribed on the

famous Shergat cylinders, declares him to have rebuilt a temple in the city of Aashur, which had been taken down 60 years previously, after it had lasted for 641 years from the date of its first foundation by *Shamas-Vul*, son of *Ismi-dagon*. The calculation, then, by which we obtain the date of *Ismi-dagon's* accession to the throne may be thus exhibited:—

	B.C.
Date of Bavian inscription (10th year of Sennacherib) ... ..	692
Defeat of Tiglath-Pileser by Merodach-iddin-akhi ... ..	418 years previously.
Interval between the defeat and the rebuilding of the temple (say) ...	10 years.
Demolition of the temple ... ..	60 years previously
Period during which the temple had stood ... ..	641 years.
Allow for two generations ( <i>Shamas-Phul</i> and <i>Ismi-dagon</i> ) ... ..	40 years.
Date of <i>Ismi-dagon's</i> accession ... ..	B.C. 1861

3. This scheme, divested of its fabulous element, and completed according to a most ingenious suggestion of German criticism,<sup>2</sup> is as follows:—

			B.C.	A.C.
Median dynasty ...	8 kings.	324 years.	2458 to 2234	
Chaldæan (?) do. ...	11 do.	(258) do.	2234 to 1976	
Chaldæan do. ...	49 do.	458 do.	1976 to 1518	
Arab do. ...	9 do.	245 do.	1518 to 1273	
Assyrian do. ...	45 do.	536 do.	1273 to 747	
Lower Assyrian do. ...	8 do.	122 do.	747 to 625	
Babylonian do. ...	6 do.	87 do.	625 to 538	

Now leaving out of consideration the first or Median dynasty which probably represents the sovereignty of the Scythic race from the Eastward, who ruled in Babylonia before the Hamites,<sup>3</sup> we have here a fixed date of B.C. 2234 for the commencement of that great Chaldæan empire, which was the first paramount power in Western Asia. And this, it must be remembered, is the same date as that obtained by Callisthenes from the Chaldæans at Babylon for the commencement of their stellar observations, which would naturally be coeval with the empire; and the same also which was computed for their commencement by Pliny, adapting the numbers of Berosus to the conventional chronology of the Greeks. It is likewise, probably, the same which was indicated by Philo-Byblius, when he assigned to Babylon an antiquity of 1002 years before Semiramis, who was contemporary with the siege of Troy, and which furnished Otesias with his authority for carrying up the institution of the Assyrian Empire to nearly fifteen centuries above the first Olympiad.<sup>4</sup> In the cuneiform inscriptions we have not lighted as yet on any chronological table or other calculation, by which we might deter-

<sup>2</sup> See a pamphlet by Dr. Brandis, entitled *Rerum Assyriarum Tempora Emendata* (Bonn, 1858), p. 17. The *ingenuity* of the restoration consists in the discovery of a number for the second historical dynasty of Berosus (defective in the MS.), which not only coincides with the Babylonian date of Callisthenes, but which also makes up the cyclic aggregate of 86,000 years for the entire chronological scheme of the Chaldæans, this scheme embracing one mythical and seven historical dynasties—five of the latter being preserved by Berosus, and two ob-

tained from the Canon of Ptolemy and other sources. See the tabular scheme subjoined.

Dynasty.	Kings.	Years.	
Chaldæan ...	86 ...	34,600	Berosus.
Median ...	8 ...	324	
(Chaldæan) ...	11 ...	(258)	
Chaldæan ...	49 ...	458	
Arabian ...	9 ...	245	
Assyrian ...	45 ...	536	Ptolemy, &c.
Assyrian ...	8 ...	122	
Chaldæan ...	6 ...	87	
		34,600	

<sup>3</sup> See the last Essay in this volume.  
<sup>4</sup> On the Ethnic Affinities of the Nations of Western Asia.

minately fix the first year of the Chaldean empire, but as among the numerous brick legends recently discovered there are several which contain notices of kings who were certainly anterior to *Ismi-dagon*, the traditional date which assigned its establishment to the twenty-third century B.C. is not improbable.

4. Among the earliest, if not actually the earliest, of the royal line of Chaldæa are two kings, father and son, whose names are doubtfully read upon their monuments as *Uruk* and *Ilgi*.<sup>5</sup> The former would seem to have been the founder of several of the great Chaldean capitals; for the basement platforms of all the most ancient buildings at *Mugheir*, at *Warka*, at *Senkereh*, and at *Niffer*, are composed of bricks stamped with his name,<sup>6</sup> while the upper

<sup>4</sup> The primitive Babylonian era, as obtained from these various authorities, may be thus expressed in figures :—

Date of the visit of Callisthenes to Babylon	...	...	...	...	B.C.	331
Antiquity of stellar observations	...	...	...	...	...	1903 years.
—(See Simplicius ad Arist. de Cœlo, lib. II. p. 123.)						
Greek era of Phoroneus (See Clinton's F. H. vol. I. p. 139)	...	...	...	...	B.C.	2234
Observations at Babylon before that time, according to Berosus	...	...	...	...	B.C.	1753
					...	480 years.
—(See Plin. H. N. vii. 56.)						
Age of Semiramis, or date of siege of Troy (according to Hellanicus).	...	...	...	...	B.C.	2233
Babylon built before that time	...	...	...	...	B.C.	1229
					...	1002 years
—(See Steph. Byz. ad voc. Βαβυλών.)						
Era of Arifon at Athens	...	...	...	...	B.C.	2231
Duration of Assyrian monarchy	...	...	...	...	B.C.	826
					...	1460 years.
					...	2286
Deduct reign of Belus	...	...	...	...	...	55 years.
Era of Ninus, according to Ctesias	...	...	...	...	B.C.	2281

See for details of these calculations the writer's Notes on the Early History of Babylonia, in the Journal of the Asiatic Society, vol. xv. p. 7 et seqq.

<sup>5</sup> In the absence of all assistance from Greek or Hebrew orthography, the least possible dependance can be placed on the reading of these two names, which, indeed, are merely given for the convenience of reference, and according to the ordinary phonetic value of the characters employed. The characters are, however, in all probability *ideographs*. Still it is very possible that the name of the first known king (*Uruk*) survives in the lines of Ovid :—

“Rexit Achæmenias urbes pater Orchæmus,  
leque  
Septimus a prisci numeratur origine Belli.”  
Metamorph. iv. 212, 213.

<sup>6</sup> The legends on the bricks of *Uruk* and *Ilgi* are in rude but very bold characters, and contrast most remarkably, in the simplicity of the style of writing and the general archaic type, with the elaborate and often complicated symbols of the later monarchs. A most interesting relic of *Uruk*'s was obtained by Sir R. K. Porter in Babylonia, being the monarch's own signet cylinder. The figures and inscription on this cylinder are represented in ‘Porter's Travels,’ (vol. ii. Pl. 79. 6,) and have been often copied

storeys, built or repaired in later times, exhibit for the most part legends of other monarchs. The territorial titles assumed by *Uruk* are king of *Hur* and *Kingi Akkad*, the first of these names referring to the primeval capital whose site is marked by the ruins of *Mugheir* and the second being apparently an ethnic designation peculiar to the nomade population of Babylonia.<sup>7</sup> The gods to whom *Uruk* dedicates his temples, are Belus and Beltis, and the Sun and Moon. The relics of *Ilgi* are less numerous than those of his father, but he is known from the later inscriptions of Nabonidus to have completed some of the unfinished buildings at *Mugheir*, and he has also left memorials of having built or repaired two of the chief temples at Warka or Erech.

5. The only king who can have any claim, from the position in which the bricks bearing his legends are found, in the ruins of *Mugheir*, to contest the palm of antiquity with *Uruk* and *Ilgi*, is one whose name appears to have been *Kudur-mabuk*, and who, being further distinguished by a title which may be translated "Ravager of the West,"<sup>8</sup> has been compared with the Chedor-laomer of Scrip-

in other works, but it is not known what has become of the original relic. Plate 1 of the 'Historical Inscriptions' recently published under the authority of the Trustees of the British Museum, exhibits nine different inscriptions of *Uruk*, and in Plate 2 there are four inscriptions of his son *Ilgi*.

<sup>7</sup> *Kingi* is stated in the bilingual vocabularies to be equivalent to the Semitic *mat*, signifying "a country" or "people." The proper name, therefore, is that which was known to the Assyrians and other Semitic nations as *Akkad* (אכד of Gen. x. 10), but of which the vernacular rendering was probably *Burbur* or *Berber*. The people were certainly of the Turanian race, and came from the Armenian mountains, the geographical names of *Ararat* and *Burbur* (or *Akkad*) being used indifferently in the later inscriptions.

<sup>8</sup> The ancient cities of Babylonia and Chaldaea were each dedicated to a particular god, or sometimes to a god and goddess together. Thus *Hur* or *Mugheir* was sacred to "the Moon;" *Larsa* or *Senkereh* to "the Sun;"

*Huruk* or *Warka* to "Anu" and "Beltis;" *Niffer* to "Belus;" *Babylon itself* to "Merodach;" *Borsippa* to "Nebo;" *Sippara* to "the Sun" and "Anunniti" (Apollo and Diana of the Greeks); *Cutha* to "Nergal," &c.

<sup>9</sup> This epithet is probably to be read as "*apda Martu*," the first word being perhaps derived from a root corresponding to the Hebrew מרח and the second being the Hamite term which designated "the West." Whatever doubt, indeed, may attach to the explanation of *apda*, there can be no question about *Martu*. It usually occurs in the inscriptions as the last of the four cardinal points, and is translated in the vocabularies by the Semitic term *akkarru* (compare אחר "behind" or "the West"). It was also applied by the primitive Hamite Chaldeans to Phœnicia, from the geographical position of that country in regard to Babylonia, and has been preserved in the Greek forms of *Βαβυλὼν* and *Μεσσηνία*. Under the Semitic empire of Assyria the old name of *Martu* was still sometimes used for Phœnicia.



ture. It is difficult to form a decided opinion on this interesting point. On the one hand, the general resemblance of *Kudur-mabuk's* legends to those of the ordinary Chaldean monarchs is unquestionable; on the other hand, it is remarkable that there are peculiarities in the forms of the letters, and even in the elements composing the names upon his bricks, which favour his connexion with Elam.<sup>1</sup> As, however, one type alone of his legends has been discovered, it is impossible to pronounce at present on the identification in question.<sup>2</sup> A son of *Kudur-mabuk's*, whose name may be

but the title was more usually translated into its synonym of *Akharru*.—See the Assyrian Inscriptions, passim.

<sup>1</sup> An element, *khak*, occurs in the name of *Sinti-shil-khak*, *Kudur-mabuk's* father, which is otherwise unknown in the Babylonian nomenclature, but which appears in another royal name (*Tirkhak*) found on the bricks of Susa. This latter name has a singular resemblance to that of the Ethiopian king, *Tirhakah*, mentioned in Scripture (2 Kings xix. 9); but the recent discovery of the cuneiform orthography of the Ethiopian name shows that there is no etymological connexion between them. It may be further noticed that this title of *khak*, common to the Susian and Babylonian kings, is not improbably the same term, *ḫk* or *ḫx*, which Josephus states on the authority of Manetho to signify "a king" in the sacred language of Egypt (contra Apionem, lib. i.). It can hardly be doubted also that the *ḫayaw* or *Khakan* of the Turkish nations is derived from the same root.

<sup>2</sup> The second element in the name "Chedor-laomer" is of course distinct from that in "Kudur-mabuk." Its substitution may be thus accounted for. In the names of Babylonian kings the latter portion is often dropped. Thus *Pul-lush* becomes *Pul* or *Pul*; *Merodach-bal-adan* becomes *Mardacempad*, &c. *Kudur-mabuk* might therefore become known as *Kudur* simply. The epithet "el Ahmar," which means "the Red," may afterwards have been added to the name, and may have been corrupted into *Laomer*, which, as the

orthography now stands, has no apparent meaning. *Kedar-el-Ahmar*, or "Kedar the Red," is in fact a famous hero in Arabian tradition, and his history bears no inconsiderable resemblance to the Scripture narrative of Chedor-laomer.

[The progress of cuneiform discovery has not been favourable to this proposed identification of Chedor-laomer with *Kudur-mabuk*, though it has increased the probability that the two kings were of cognate races and nearly contemporaneous. *Lagamer* is now ascertained from the inscriptions of *Asshur-bani-pal* to be the name of one of the chief national divinities of Susiana, and the title Chedor-laomer (or *Kudur-Lagamer*, compare the *Χεδωλ-λογουμ* of the LXX, the Hebrew *y* standing for *g* as well as for a guttural vowel) is thus shown to signify "the minister" or "the servant of *Lagamer*," precisely as another Royal Susian name *Kudur-Nakhunta* signifies "the servant of *Nakhunta*." *Kudur* is a word probably of Susian origin, signifying "servitude" or the "tax" which was paid in token of servitude, and prefixed to the name of a god it may usually be rendered by "servant." The Babylonian equivalent was *Sadu*, which is thus often used in writing the name Nabokodrossor (*Nabu-kudurri-uzur*, or "Nebo is the protector of (his) servants"), and that we find the orthography of *Kudur* instead of *Sadu* in the name of this early Babylonian king, would thus seem to be a proof of an immediate connexion with Susiana. The signification of *Mabuk* is unknown, but it

provisionally read as *Arid-Sin*, or "the Servant of Sin," seems to have been placed in the government of Senkereh whilst his father reigned at Hur. On *Kudur-mabuk's* death, however, he ruled over both cities, and further styles himself king of the people of Akkad.<sup>3</sup>

6. In succession to *Kudur-mabuk* and his son, but probably after a considerable interval of time, we must place *Ismi-dagon*, whose approximate age is ascertained from the inscriptions of Assyria to be B.C. 1861.<sup>4</sup> In the titles of this king, although Babylon is so unnoticed, there is mention of the neighbouring city of *Nifer*, showing that, while during the earlier period the seats of Chaldean empire were exclusively confined to the southern portion of the province, in his age at least the cities of Babylonia proper had risen to metropolitan consequence. Indeed, from the memorials which has been preserved of the foundation of a temple at *Assur* or *Kileh Shergat* by *Shamas-Vul*, a son of *Ismi-dagon*, it seems probable that the latter king extended his power very considerably to the northward, and was in fact the first Chaldean monarch who established a subordinate government in Assyria.

7. The names of the son and grandson of *Ismi-dagon* are also found among the Chaldean ruins. The son, whose name is very doubtfully read as *Ibil-anu-duma*, does not take the title of "king," but merely styles himself "governor of Hur." He is remarkable in

certainly is not the name of a god, as the word is written without the divine determinative sign. It may be added that neither *Sinti-shil-khak* nor *Kudur-mabuk* take the title of "king," though the latter must apparently have reigned in the lower country from the temples which he built in the city of *Hur*, and also from his son being named "king of *Larsa*."—H. C. R. 1861.]

<sup>3</sup> *Arid-Sin* is mentioned as "king of *Larsa*" on the bricks of *Kudur-mabuk*. See Hist. Ins. Plate 2, No. II., ls. 14 and 15, and a long independent inscription of the same king is given in Plate 5, No. XVI.

<sup>4</sup> In the Hist. Ins. a king whose name is unfrequent, but whom we may provisionally call *Nur-phul*, is placed before *Ismi-dagon*. (See Hist. Ins. Plate 2, No. IV.) Such an arrange-

ment, however, has in reality very little to support it.

<sup>5</sup> This city had originally the same name as the god Belus, and is perhaps the Βελῆ of Ptolemy. There are grounds for believing that it was the first northern capital, and that the Greek traditions of the foundation of a great city on the Euphrates by Belus may refer to this place rather than to Babylon. The later Semites gave to the city the name of *Nipw*, which under the corrupted form of *Nifer*, the ruins retain to the present day. The old name of Belus, however, probably long survived the period of Semitic supremacy; and it may therefore be conjectured that the Belidian gates of Nebuchadnezzar's city (Herod. iii. 155-8), were so named because through them passed the road from Babylon to the city of Belus.

Babylonian history as the builder of the great public cemeteries, which now form the most conspicuous object among the ruins of *Mugheir*. The grandson appears to have been called *Gurguna*, but no particulars are known of him, and the name itself is uncertain.<sup>6</sup>

8. The relative position of the later kings in the series it is impossible absolutely to determine. A supposed clue to their comparative antiquity has failed,<sup>7</sup> and only grounds of the very slightest nature remain upon which to base even a conjecture on the subject. As, however, the names must be presented according to some arrangement, they will still be given in that which is thought upon the whole to be the most probable order of succession.

*Naram-sin*,<sup>8</sup> and his father, whose name is unfortunately lost in the only inscription which speaks of him, were perhaps not much later than the time of *Isi-dagon* and his descendants. *Naram-sin*,

<sup>6</sup> See Hist. Ins., Plate 2, No. VI. 1 and 2. In the arrangement of these inscriptions it is doubted whether *Ibil-anu-duma* be an independent name at all, or whether it is not rather a mere epithet of *Gunguna* or *Gurguna*. *Gunguna* in fact is given in the general series as the son rather than the grandson of *Isi-dagon*. On further consideration, however, and especially in reference to Plate 2, No. VI., 2, where there is absolutely no other group but that which is doubtfully read as *Ibil-anu-duma*, to represent the name of the son of *Isi-dagon*, the triple distinction appears preferable. At the same time the relationship of *Ibil-anu-duma* to *Gunguna* remains obscure, as the sign which indicates filiation is wanting.

<sup>7</sup> It was at one time thought that as the Babylonian legends contain two modes of writing the name of the Moon-god—one more archaic and proper to Babylonia, the other identical with one of the modes current in Assyria to a recent date—the more archaic mode might be assumed universally as a mark of superior antiquity. But this view is disproved by an inscription of Nabonidus at *Mugheir*, where the priority of *Naram-sin*—in whose name, on the alabaster vase, the Moon-god (*Sin*) is written

with the Assyrian group—to *Durri-galasu*, in whose legends the more archaic form occurs, is clearly established.

<sup>8</sup> The student must be warned against trusting implicitly to these readings. In many cases where variant orthographies occur (as in the first element of this very name, *Naram-sin*), the pronunciation can be ascertained positively; but it is, on the other hand, impossible to determine at present if the Hamite Chaldees used the same names for the gods as their Semitic successors, and the reading, therefore, of all the royal names in which the title of the Moon-god occurs is subject to doubt. Judging from analogy, as the Chaldees usually employed a special group to represent the Moon-god, it might be inferred that they had also a special name for the deity in question, distinct from the Assyrian *Sin*, which forms the first element in the name of Sennacherib; and, in that case, the nomenclature here employed would be throughout erroneous. Pending, however, the discovery of some evidence to show what this special name for the Moon-god may have been, it would be a mere waste of time to suggest other readings for the titles of the Chaldean monarchs.

though he only takes the general title of king of *Kiprat*,<sup>9</sup> ~~which~~ reigned in Babylon, since not only has an alabaster vase, ~~inscribed~~ with his name, been discovered in the ruins of that city, ~~but~~ notice has been elsewhere preserved of his erection of a temple = the neighbouring city of Sippara.<sup>1</sup>

From the archaic form of the character employed, a king of the name of *Sin-shada*, whose bricks are found in the great ruin termed *Bowarieh*<sup>2</sup> at *Warka*, must be placed high in the list of kings, ~~perhaps~~ even before *Naram-sin*. In his time, and in that of his father, ~~whose~~ name cannot be phonetically rendered, *Warka*<sup>3</sup> seems to have been the capital of the empire, no other geographical title being found in some of the royal legends of the period.

9. Two other monarchs must be mentioned in connexion with the *Sin* series—*Rim-sin*, of whom a very fine inscription has been found on a small black tablet in the lesser temple at *Mugheir*, as *Zur-sin*, whose bricks are also found at *Mugheir*,<sup>4</sup> but who is better

<sup>9</sup> *Kiprat* or *Kiprat-arbat* is a name which seems to be applied in a general way to the great Mesopotamian valley. It may be suspected to mean "the four races" or "tongues," and to refer to some very early ethnic classification.

<sup>1</sup> For the legend of *Naram-sin* on the alabaster vase, see *Hist. Ins.*, No. VII., and for the notice of his work at Sippara, see the *Ins. of Nabonidus*, *Hist. Ins.*, Plate 69, col. 2, line 30. From a comparison of this last passage with col. 3 of the same inscription it seems highly probable that the name of the father of *Naram-sin* was *Saga-saltiyas* (see col. 3, lines 20 and 41), for the temple of *Ulmas* in *Agana*, dedicated to the goddess of *Agana* of the one passage, is evidently the same as the temple of *Ulmas* of Sippara, dedicated to the goddess *Anunit* of the other, and the image of the goddess in that temple which was originally set up by the father of *Naram-sin* is distinctly said to have borne the name on it of *Saga-saltiyas*. The termination of these Babylonian names in *as*, or rather *ats* (compare *Saga-saltiyas*, *Purna-puriyas*, *Kara-duniyas*), is identical with the Armenian termination in *Astevats* for God, *Ashkenas*, &c., thus

adding another link to the chain connexion between ancient Babylon and ancient Armenia.

<sup>2</sup> The *Bowarieh* mound, which is the principal ruin at *Warka*, marks the site of two ancient Chaldean temples—~~one~~ dedicated to *Anu*, and the other to *Beltis*.

<sup>3</sup> *Warka* was probably the Erech of Genesis (x. 10), and the 'Ορχός of the Greeks. The Scythic monograms which represented the name of *Warka* probably merely signified "the city" ~~or~~ *ἡ πόλις*, the same group being used for the names of *Larsa* or *Senkereh*, as *Hur* or *Mugheir*, preceded respectively by the signs for the sun and moon, ~~the~~ the guardian deities of those cities. In the bilingual tablets, however, the phonetic reading of *Huruk* is given as the Semitic equivalent of the Scythic monogram for the city in question, and it is the more important to be thus able to distinguish positively between *Hur* and *Huruk*, as the early Arabs in repeating the traditions regarding the birth of Abraham confounded *Ur* with *Warka*, and left a doubtful which of the two represented the 'Ορχός of the Greeks and the אורית *Uritut* of the Talmud.

<sup>4</sup> See *Hist. Ins.*, Nos. X., XII., and

known as the founder of the Chaldean city, whose ruins bear at the present day the title of *Abu Sharrin*.<sup>5</sup>

10. Passing over some imperfect names, which likewise contain the element *Sin*,<sup>6</sup> we may next notice a monarch called *Durri-galazu*,<sup>7</sup> relics of whom are found in many different quarters. Some ruins to the east of the river Hye, near the point of its confluence with the Euphrates, still bear the name of *Zergul*, and may therefore be probably regarded as marking the site of a city of his foundation. Another of his foundations was the important town, whose ruins are to be seen near Baghdad, bearing at present the name of *Akkerkuf*, and ascribed in the popular tradition to Nimrud. *Durri-galazu* also paired temples both at *Mugheir* or *Hur*, and at Sippara.<sup>8</sup>

11. From the near resemblance of the legends of *Purna-puriyas* to those of the king last mentioned, we are authorised in connecting very closely the two monarchs. There is no evidence, however, to show whether one was a descendant of the other, or which of the two was the more ancient.<sup>9</sup> The bricks of *Purna-puriyas* are found in the ruins of the Temple of the Sun at *Senkereh*,<sup>1</sup> which

IX. In Nos. XII. and XIX. it is not quite certain that the groups which are provisionally read as *Zur-sin* represent the proper name of the king, at the identification is given as highly probable.

<sup>5</sup> The cuneiform name of this city has not yet been identified, and it is therefore in vain to search for its representative in Greek geography.—For a description of the ruins see Journal of the Royal Asiatic Society, xl. xv. p. 404.

<sup>6</sup> The legends of these monarchs are given in Nos. IX., XI., and XX. of the list. Inscr. There is a general resemblance in the geographical titles of all the kings of the *Sin* series, but the identity is not so complete as to connect them in one family chain.

<sup>7</sup> The name of this king may reasonably be compared with the *Δέρκυλος* of Ctesias's Assyrian list; not that the Greek writer can be supposed to have been directly acquainted with the title of the old Chaldean monarch, but that in framing his catalogue of the earlier dynasty of Nineveh, he seems to have drawn his names principally from the geographical nomenclature

of the country, and he may thus have perpetuated the title of the king *Durri-galazu* through the city which was called after him. At any rate, it can hardly be accidental that Ctesias, towards the close of his list, should have at least five geographical names, viz., 'Αραβήλος, Χάλαος, Δέρκυλος, 'Οφφαταίος, and 'Ακραγάνης.

<sup>8</sup> For *Durri-galazu*'s inscriptions, see No. XIV., 1, 2 and 3, and No. XXI. of the Hist. Ins. and also Plate 69, col. 2, line 32.

<sup>9</sup> The signet-ring of King *Durri-galazu* has been since found at Baghdad, and a copy of the legend engraved on it has been sent to England, from which it appears that *Purna-puriyas* was the father and *Durri-galazu* the son. The legend is printed in the table of contents of the new volume of Historical Inscriptions.—[H. C. R. 1861].

<sup>1</sup> The Chaldean name of *Senkereh* is phonetically given in the inscriptions as *Larsa*, which may be supposed to be the true form both of the אַלֶּסַר (*El-lasar*) of Genesis (xiv. 1) and of the Λαρσών of Berosus. The old Greek tradition that Teutamius of Assyria, who sent Memnon to the siege of Troy,

in an inscription of Nabonidus is said to have been repaired by his orders.<sup>2</sup>

12. The only other ancient Chaldean kings whose names are all legible on the monuments hitherto discovered,<sup>3</sup> are *Khammurabi* and *Samsu-iluna*. The former has left memorials in many places at *Senkereh*, where he repaired the Temple of the Sun; at *Khabri* near Baghdad, where he erected a palace; at *Tel Sifr*, where many clay tablets have been found dated from the reigns of *Khammurabi* and his son, and at Babylon itself, where a stone tablet is said to have been obtained, on which are his name and titles.<sup>4</sup> *Samsu-iluna*, the son of *Khammurabi*, is only known from the *Tel Sifr* tablets.<sup>5</sup>

held his court at *Larissa* (Apollod. II. iv. § 64), may have had a similar origin. The Arabian geographers corrupted the name to *Narsa*.

<sup>2</sup> There is a mutilated passage in the inscription of Nabonidus (Hist. Ins., Plate 69, end of 1st and beginning of 2nd column) which undoubtedly contains chronological numbers, and which if it were complete might thus enable us to fix the exact date of the reign of *Purnapuriyas*. It seems to say that the image of the Sun-god which *Purnapuriyas* set up in the famous temple at *Larsa* or *Senkereh*, remained undisturbed for 700 years, when *Khammurabi* undertook its restoration. Now *Khammurabi* is of course the *Xisuthros* of the Canon, who ascended the throne of Babylonia in a.c. 721, and if the numbers, given in the fragment, are rightly applied, *Purnapuriyas* would be thus shown to have lived in the 15th century b.c. The conjectural scheme heretofore adopted for Babylonian chronology has placed him about two centuries earlier.

<sup>3</sup> Several other names, however, more or less imperfect, will be found in the series of Chaldean kings, given in the recently published Historical Inscriptions. No. XVIII. commemorates a king whose name begins with *Libi*, and who must have belonged to the family of *Ismi-dagon*, as they are both styled "king of *Nisinkina*," a geographical title otherwise unknown. In No. XXIII., 1 and 2, it is doubtful whether we have the name of a king

or merely of a governor, as the latter employed is merely that of *Purnapuriyas*, which does not usually indicate royalty. The groups also which appear to represent the proper name in the legend, are used in conjunction with the name of the god *Anu* as a royal honorary title by king *Khammurabi* (Hist. Ins., No. XV., col. 1, line 1). There is still another ancient Babylonian king named *Tribir*, who is mentioned in the Annals of Sardanapal (Plate 22, line 84, but no independent memorials of this monarch have been yet discovered, and it is useless therefore to speculate on his probable date.

<sup>4</sup> *Khalwadha* was traditionally the city of Hermes (Abul-Faraj, Ed. Dyn. p. 7), and was supposed to have originated the name of Chaldea (Massoudi in Not. des Man. tom. i. p. 158). It was also believed to be the spot where the ark of the covenant was buried during the captivity of the Jews at Babylon (Yacut in not.).

<sup>5</sup> This tablet, which has been known for many years almost unnoticed in the British Museum, is believed to have been brought from Babylon. No authentic account of the circumstances of its discovery has been preserved. For the legends of *Khammurabi* see Hist. Ins., No. XV., l. 2-3. A mutilated inscription of *Khammurabi* was also found by M. Fresnel on a tablet from Babylon which is now in the collection of the Louvre.

<sup>6</sup> The *Tel Sifr* tablets have been

13. The following table exhibits these kings in their proposed order of succession, with the approximate dates of their respective reigns:—

	B.C.
1. Urakh ... ..	} ab. 2200.
2. Ilgi (his son) ... ..	
3. Sinti-shil-khak ... ..	
4. Kudur-mabuk (his son) ... ..	} ab. 1976.
5. Arid-sin (his son) ... ..	
6. Ismi-dagon ... ..	1861.
7. Ibil-anu-duma (his son) ... ..	} ab. 1800.
8. Gurguna (his son) ... ..	
9. Naram-sin ... ..	ab. 1750.
10. Sin-shada ... ..	ab. 1700.
11. Rim-sin ... ..	ab. 1650.
12. Zur-sin ... ..	ab. 1625.
13. Purna-puriyas ... ..	ab. 1600.
14. Durri-galazu (his son) ... ..	ab. 1575.
15. Khammurabi ... ..	} ab. 1550.
16. Samahu-ilana ... ..	

In the foregoing sketch, sixteen kings have been enumerated, whose names have been read with greater or less certainty. The monuments present perhaps ten other names, the orthography of which is too imperfect, or too difficult to admit of their being phonetically rendered in the present state of our knowledge. To his fragmentary list then of twenty-six monarchs, our present information is confined, although, as the interval to be filled up is something more than seven centuries (exclusive of the doubtful Arabian dynasty), we can scarcely allow fewer than forty reigns for the entire period.<sup>7</sup>

14. In the fragment of Berosus, which relates to this period of Babylonian history, it must be remembered that two separate dynasties are noticed; the first, which is nameless, comprising eleven kings, and the second, which is called Chaldean, comprising forty-nine. As, however, not a single one of the royal names given by Berosus in either dynasty has been preserved,<sup>8</sup> it is impossible to

been published, nor is the evidence which they contain of the relationship of *Samshu-ilana* to *Khammurabi* altogether satisfactory.

<sup>7</sup> If the numbers which have come down to us in the Armenian Eusebius as those of Berosus are to be trusted, we must believe that he assigned to his period between B.C. 2234 and B.C. 518 no fewer than sixty kings. As, however, this would allow not quite

twelve years on an average to each king's reign, the historical correctness of the assigned number may be questioned.

<sup>8</sup> The seven names of Chaldean kings, which Syncellus (p. 169) gives from Africanus, come probably from Berosus, for two of them, Evechius and Chomasabelus, were given by Polyhistor (Euseb. Chron. part I. c. 4), undoubtedly from that author. But

say whether he intended the separation of the two dynasties to mark an ethnic difference between them, or merely to indicate the transfer of power from one Hamite family to another, such as certainly took place, in regard to the Semites, at a later date, when the seat of empire was transferred from Nineveh to Babylon. As far as can be ascertained from the inscriptions, the latter is the proper explanation. All the kings, whose monuments are found in ancient Chaldæa, used the same language and the same form of writing; they professed the same religion, inhabited the same cities, and followed the same traditions; temples built in the earliest times received the veneration of successive generations, and were repaired and adorned by a long series of monarchs even down to the time of the Semitic Nabonidus.<sup>9</sup> With this evidence of the close connection between the earlier and later kings, we are obliged either to refer the whole series exclusively to the great Chaldæan dynasty of Berosus, the third in his historical list, commencing B.C. 1976, in which case it is difficult to find room for the predecessors, of *Isidagon*, whose date is little more than a century later (B.C. 1861); or else to suppose, which is far more probable, that the two dynasties of Berosus following upon the (so called) Medes, both belonged to the Hamite family, and were equally entitled to the geographical epithet of Chaldæan, from the position of their chief cities in the plains of Southern Chaldæa.

15. If it were now required to construct an ethnological scheme which should be applicable to ancient Babylonian history, it should reconcile the monuments with Greek and Hebrew authorities; the following would be the most plausible arrangement.

About the year B.C. 2234 the Cushite inhabitants of Southern Babylonia, who were of a cognate race with the primitive colonies both of Arabia and of the African Ethiopia, may be supposed to have first risen into importance.<sup>1</sup> Delivered from the yoke of the

they belong to the mythic dynasty of the 86 kings and 34,080 years, and their cuneiform representatives therefore must rather be sought in the Pantheon.

<sup>9</sup> A passage on the Cylinder of Nabonidus discovered at *Mugheir* seems to signify that he found "in the annals of *Uruk* and *Ili*" a notice of the original building of the temple of the Moon-god at that place, which he


himself repaired and beautified. According to the chronological scheme here followed, the building of the temple must have taken place at least 1500 years previously.


<sup>1</sup> Without pretending to trace these early Babylonians to their original ethnic source, there are reasons of some weight for supposing them to have passed from Ethiopia to the valley of the



Zoroastrian Medes, who were of a strictly Turanian, or at any rate of a mixed Scytho-Arian, race, they raised a native dynasty to the throne, instituting an empire of which the capitals were at Mugheir, at Warka, at Senkereh, and at Niffer, and introducing the worship of the heavenly bodies, in contradistinction to the elemental worship of the Magian Medes. In connexion with this planetary adoration,

phrates shortly before the opening of the historic period :—

(i.) The system of writing which they brought with them has the closest affinity with that of Egypt—in many cases, indeed, there is an absolute identity between the two alphabets. Thus the Egyptians formed a rude parallelogram for a house , and called it *ḥ*; while the Hamite Babylonians used almost the same form,

, and gave the character the same phonetic power (in later times the Semites introduced the synonym of *bit*, *na*, and a third equivalent, *mal*, as in modern *Lek*, was brought in from an Arian source); and numerous other examples of this sort are to be found.

(ii.) In the Biblical genealogies, Cush and Mizraim are brothers, while from the former sprang Nimrud, the eponym of the Chaldean race; the names indeed of the other sons of Cush seem to mark the line of colonization along the southern and eastern shores of the Arabian peninsula, from the Red Sea to the mouth of the Euphrates.

(iii.) In regard to the language of the primitive Babylonians, although in its grammatical structure it resembles dialects of the Turanian family, the vocabulary is rather Cushite or Ethiopian, belonging in fact to that stock of tongues which in the sequel were everywhere more or less mixed up with the Semitic languages, but of which we have probably the purest modern specimens in the *Mahra* of southern Arabia and the *Galla* of Abyssinia.

(iv.) All the traditions of Babylonia and Assyria point to a connexion in very early times between Ethiopia, southern Arabia, and the cities on the

Lower Euphrates. In the geographical lists the names of *Mirukh* and *Makkan* (or *Mepén* and *Maklén*) are thus sometimes conjoined with those of Hur and Akkad. The building of Hur, again, is the earliest historical event of which the Babylonians seem to have had any cognizance; but the inscriptions seem to refer to a tradition of the primeval leader by whom the Cushites were first settled on the Euphrates, and one of the names of this leader is connected with Ethiopia in a way that can hardly be accidental. As we observe in fact with the Assyrians that their founder Asshur not only furnished a name to their country, but was worshipped by them as the chief god of their Pantheon, so we are led to expect that the deified hero who was revered by the Babylonians under the names of Nergal and Nimrud, and was recognized both as the God of Hunting and the God of War, should also have the same name as the country to which he belonged. The real Cushite name, then, of this deity, still applied by the Arabs to the planet Mars, with which the God of War has been always identified, is *Mirikh*; and this is the exact vernacular title in the inscriptions of the country of Ethiopia, corrupted by the Greeks into *Mepén*.

And (v.) In further proof of the connexion between Ethiopia and Chaldaea, we must remember the Greek traditions both of Cepheus and Memnon, which sometimes applied to Africa, and sometimes to the countries at the mouth of the Euphrates; and we must also consider the geographical names of Cush and Phut, which, although of African origin, are applied to races bordering on Chaldaea, both in the Bible and in the inscriptions of Darius.

whereof we see the earliest traces in the temples of the *Mugheir*, of the *Sun* at *Senkereh*, and of *Belus* and *Beltis* (or *J* and *Venus*) at *Niffer* and *Warka*, the movements of the stars to be naturally observed and registered, astronomical tables were formed, and a chronological system founded thereupon, such as we find to have continued uninterrupted to the days of *Callisthenes* and *Berosus*.

With regard to the use of letters, which *Pliny* connects with these primeval Babylonian observations, so great is the analogy between the first principles of the science, as it appears to have been pursued in *Chaldæa* and as we can actually trace its progress in *Egypt*, that we can hardly hesitate to assign the original invention to a period before the *Hamite* race had broken up and divided. A system of picture-writing, which aimed at the communication of ideas through the rude representation of natural objects, began, as it would seem, not only to the tribes who descended the *N* from *Ethiopia*, but to those also who, perhaps, diverging from the same focus, passed eastward to the valley of the *Euphrates*. In the further development, too, of the system which the progress of a society called forth, a very similar gradation may be presumed to have been followed by the two divisions of the *Hamite* race. The original pictures being reduced in process of time to characters of the convenience of sculpture, and these characters being assigned phonetic values which corresponded with the names of the objects represented. On the *Egyptian* monuments we thus sometimes find the hieroglyphs and the equivalent hieratic characters side by side in the same inscription; and although in *Chaldæa* the preliminary stage has been almost lost, the primitive pictures being already degraded to letters in the earliest materials that remain to us, still there is fortunately sufficient evidence to show that the process of alphabetic formation was nearly similar to that which prevailed in *Egypt*.<sup>2</sup>

16. In one particular it is true there is a marked difference in the respective employment of hieroglyphic and cuneiform characters. In the former alphabet each character has but one single value, while in the latter the variety of sounds which the same letter may be used to express is quite perplexing; but this discrepancy of

<sup>2</sup> On a fragment of a tablet recently discovered at *Nineveh*, and now deposited in the *British Museum*, we find several of the primitive forms of

natural objects, from which the cuneiform characters were subsequently elaborated.

phabetic employment does not argue a diversity of origin for the stem of writing; it merely indicates a difference of ethnological assification in the nations among whom the science of writing was developed. As the inhabitants of the valley of the Nile were essentially one nation, and used the same vocabulary, the objects which the hieroglyphs represented were each known to the people of the country by one single name, and each hieroglyph had thus one single phonetic value: but in the valley of the Euphrates the Hamite nation seems to have been broken up into a multitude of distinct tribes, who spoke languages identical or nearly identical in organization and grammatical structure, but varying to a very great extent in vocabulary, and the consequence of this was, that as there was but one picture-alphabet common to the whole aggregate of tribes, each character had necessarily as many phonetic values as there were distinct names for the object which it represented among the different sections of the nation.<sup>3</sup>

<sup>3</sup> One of the most remarkable results arising from an analysis of the Hamite Cuneiform alphabet, is the evidence of an Arian element in the vocabulary of the very earliest period, thus showing either that in that remote age there must have been an Arian race dwelling on the Euphrates among the Hamite tribes, or that (as I myself think more probable) the distinction between Arian, Semitic, and Turanian tongues had not been developed when picture-writing was first used in Chaldaea, but that the words then in use passed indifferently at a subsequent period, and under certain modifications, into the three great families among which the languages of the world were divided. It is at any rate certain that the Cuneiform characters have usually one Arian power—that is, one power answering to the Arian name of the object represented. Compare *pur*, "a son," *vis* and *nir*, "a man" *nar* *ḫoxur* (the primitive root being *is* or *ir*, and the *v* and *n* being Hamite preformatives, which were adopted both by Semite and Arian nations as radicals; as in Latin, *vir*, *vis*; Sans. *nri*; Assyrian, *nis*, &c.); also *mal*, "a house;" *ras*, "a road," &c. &c. To this it must be added that the *Akkad*

tribe, who, although not, as I believe, the primitive colonists of Babylonia, exercised no doubt a very great influence on the vernacular language of the country, were almost certainly of Turanian origin as distinguished from the Hamite or Cushite stock. It would seem indeed that when the *Akkad* or *Burbur* first came down from Ararat they must have found a Cushite population already in possession of Babylonia, with whom to a certain extent they amalgamated, and that it is this double origin which gives such a strange character to the early ethnography of the country. At any rate, although the great mass of the philological tablets recovered from the Royal Library at Nineveh are mere bilingual vocabularies and grammars of the languages respectively used by the Semitic inhabitants of Assyria and the Turanian *Akkad* of Babylonia, there is a not inconsiderable class of *trilingual* tablets, the third or extra column being devoted, as it would seem, to the primitive Cushite vocabulary, which was proper to the country prior to the Scythic immigration. The grammatical construction, however, of the earliest historical inscriptions is Accadian rather than Cushite.

17. To the dynasty which immediately succeeded the Medes of Berossus, and which is represented probably in the Bible by the race of Nimrod, the son of Cush and grandson of Ham, the two earliest of the monumental kings, *Uruk* and *Igi*, may be perhaps assigned. These kings at any rate were the founders, as it would seem, of those cities which in Genesis are said to have formed the kingdom of Nimrod. According to Berossus the chronological limits of the dynasty are from B.C. 2234 to 1976; and the dates obtained from the inscriptions are in agreement with this calculation. At the latter date there may be presumed to have been a break in the line, the royal family being dispossessed by the Chaldeans who seem to have emigrated from Susiana to the banks of the Euphrates. There is no doubt considerable difficulty in reconciling all the evidence, historical and ethnological, which relates to this period. Berossus, for instance, terms the paramount dynasty which began to reign in B.C. 1976 "Chaldean," while the local kings, who according to the received chronology, would fall within the period of the dynasty in question, are stated in Scripture to have been subordinate to Elam, this nation moreover being placed in the genealogy of the sons of Noah, with Asshur and Aram among the children of Shem, while the inscriptions of Susa are to all appearance Hamite,<sup>4</sup> like the early inscriptions of Chaldæa. There was not perhaps in the very earliest ages that essential linguistic difference between Hamite and Semitic nations which would enable an inquirer at the present day, from a mere examination of their monumental records, to determine positively to which family certain races respectively belonged. Although, for example, the Hamite language of Babylon, in the use of post-positions and particles, and pronominal suffixes, approaches to the character of a Scythic or Turanian rather than a Semitic tongue, yet a large portion of its vocabulary is absolutely identical with that which was afterwards continued in Assyrian, Hebrew, Arabic, and the cognate dialects, and the verbal formations, moreover, in Hamite Babylonian and in Semitic Assyrian exhibit in many respects the closest resemblance. We must be

<sup>4</sup> The inscriptions of Susa for the most part belong to the 8th century B.C., the kings named in the legends being contemporary with Sennacherib, Sargon, and their immediate predecessors. There is, however, what appears to be a date in the long

inscription of *Sutruk-Nakhunta* on the broken obelisk at Susa—two sets of numbers occurring which may be read as 2455 and 2465. If these numbers are really chronological, the era referred to will be nearly 3200 years B.C.

cautions, therefore, in drawing direct ethnological inferences from the linguistic indications of a very early age. It will be far safer, at any rate in these early times, to follow the general scheme of ethnic affiliation which is given in the tenth chapter of Genesis, and to lay as little stress as possible on presumed affinities or diversities of language.

18. Without attempting then to determine whether the Elamites of 2000 B.C., who spoke a Hamite dialect more nearly allied to the Turanian than to the Semitic tongues of after ages, were really the descendants of Elam the son of Shem, or whether the Biblical genealogy does not rather refer to some primitive race which had inhabited Susiana in the earliest post-diluvian period, but had given way to Hamite colonists before the opening of history, we must be content to know that the original Hamite tribes, who wrested Babylonia from the Median Scyths in the 23rd century B.C., were in their turn superseded in power, after 258 years' dominion, by immigrants from Susiana of a kindred race who founded the great Chaldæan empire of Berosus.

19. Of these immigrant Chaldæan Elamites, Chedor-laomer may very well have been the leader, while Amraphel and Arioch, the native kings of Shinar and Ellasar, who fought under his banner in the Syrian war as subordinate chiefs, and Tidal who led a contingent of Median Scyths belonging to the old nomade population,<sup>5</sup>

<sup>5</sup> The name which in our version of Genesis appears as *Tidal* is rendered in the Septuagint by *Θαπυδα*, the second letter having been read as γ rather than τ, and the γ being regarded as a guttural. Now *Thurgal* is pure Accadian, signifying "the great Chief," and we can hardly doubt, therefore, but that the תידי, of the Hebrew text, represent the Akkad of the inscriptions. The real difficulty then seems to be to decide at what period the Akkad immigration into Babylonia took place; if it was in very remote antiquity—and the occurrence of the name of Accad in Genesis among the cities of Nimrod is strongly in favour of such a supposition—then these Scythic immigrants may very well be held to represent the Zoroastrian Medes of Berosus, who preceded the Chaldæans. It is manifest indeed that the Akkad tribe must have been

established in Babylonia long before the age of the two earliest monumental kings *Urugh* and *Ilgi*, for these monarchs take the title of "king of *Kingi Akkad*," and they use moreover the Accadian language in their inscriptions, while the subordinate position of Tidal in the confederacy under Chedor-laomer shows that the Turanian nomades were at that period no longer the dominant race in the country. It is proposed then, pending further research, to identify the Medes who held sway in Babylonia from B.C. 2458 to 2234 with the *Burbur* or *Akkad* of the inscriptions, and to attribute to these northern colonists the first civilization of the country. They may have found picture-writing already established among the primitive Cushite inhabitants, but to the Accad immigrants from the Armenian mountains must

may have been the local governors who had submitted to his power when he invaded Chaldæa. There would be no historical improbability then in the *Kudur-mabuk* of the inscriptions being of the immediate family of the Chedor-laomer of Scripture. The bricks of the former must be considerably older than those of *Ismi-dagon*, and the date which is thus obtained is not long after that ordinarily assigned to the Exodus of Abraham. The title borne by *Kudur-mabuk* of "Ruler of the West," if this be the rightful rendering of the words *apda Martu*, may have been adopted in memory of his predecessor's conquest of Syria; and although the invocation to the Moon-god on the bricks of Mugheir, and the epithets applied to the temple of that divinity, identify *Kudur-mabuk* in point of language and religion with the Hamite monarchs of *Hur*, who both followed and preceded him, there is perhaps sufficient variation in his legends from the standard type to indicate a break in the series, such variation pointing moreover to Elymais as the country from which the interruption came. Pending further research, therefore, it is perhaps allowable to assume that in *Kudur-mabuk* we have a near descendant of the Elamite founder of the second Hamite dynasty of Babylon—termed Chaldæan by Berossus;—and we may venture to assign his date to the close of the 20th century B.C.

20. In the age to which we are now brought, Semitism as a distinct Ethnic element seems to have been first developed, the germ however in its crude state having existed long previously as an integral portion of Hamitism. This age seems to have been in a peculiar sense the active period of Semitic colonisation. The Phœnicians removing from the Persian Gulf to the shores of the Mediterranean, and the Hebrew Patriarch marching with his household from Chaldæa to Palestine, merely followed the direction of the great tide of emigration, which was at this time setting in from the east westward. Semitic tribes were, during the period in question, gradually displacing the old Cushite inhabitants of the Arabian peninsula.<sup>6</sup> Assyria was being occupied by colonists of the same Semitic race from Babylonia—while the Aramæans were ascending

no doubt be assigned the Turanian character of the language which prevailed in Babylonia, until gradually replaced by a Semitic dialect from Assyria.

<sup>6</sup> Ethnologists are now agreed that in Arabia there have been three distinct phases of colonisation—first,

the Cushite occupation, recorded in Genesis x. 7; secondly, the settlement of the Joktanides, described in verses 26-30 of the same chapter; and thirdly, the entrance of the Ishmaelites, which must have been nearly synchronous with the establishment of the Jews in Palestine.

the course of the Euphrates, and forming settlements on the eastern frontier of Syria.<sup>7</sup> Even the expedition of Chedor-laomer and his confederate kings, although the force was composed of Hamite tribes, partook probably in some degree of the same character of a migratory movement, for it is impossible to suppose that a march of 2000 miles would have been undertaken, especially in that early age, for the mere purpose of plunder.

21. The dynasty which continued to rule in the land from whence all these lines of colonisation radiated, is assigned by Berosus a duration of 458 years, from B.C. 1976 to B.C. 1518; and to this period may be assigned the entire list of the kings who have been mentioned in these pages as the successors of *Kudur-mabuk*. Little is to be learnt from the inscriptions with regard either to their foreign or their domestic history. They assume in their brick legends a great variety of territorial titles; but the nomenclature belongs almost exclusively to Chaldaea and Babylonia. Among the names used, the most common are *Kiprat arba*, or the four races (?)<sup>8</sup> 2. *Hur* (Ur of the Chaldees, or *Mugheir*). 3. *Larsa* (Ellasar, or Senkereh). 4. *Huruk* (Erech or *Warka*). 5. *Kingi Akkad* (Accad of Genesis). 6. *Babil*, or Babylon; and 7. *Nipur*, or the city of Belus (the Greek Βίλβη, and modern *Niffer*). Assyria is not mentioned in one single legend, nor are there any names of cities or districts which can be supposed to belong to that province. Except indeed for the notice preserved on the Cylinders of Tiglath-Pileser I., that the temple of *Anu* and *Vul* at *Asshur*, or *Kileh-Shergat*, had been originally founded by *Shamas-Vul*, son of *Ismi-dagon*,<sup>9</sup> we should have been without any direct evidence that the Chaldaean kings had ever extended their sway over the country which adjoined Babylonia on the north. Such an extension of power may now be

<sup>7</sup> When the Arameans are first mentioned in the cuneiform inscriptions, about B.C. 1120, they are found to be settled along the banks of the Euphrates, from Babylon to Carcenish, and this would appear to have been their true habitat throughout the entire period of the Assyrian Empire.

<sup>8</sup> The four races which thus comprised the early population of Babylonia were probably Hamite, Turanian, Arian, and Semitic, and the four kings in Genesis xiv. may thus perhaps

represent the four different nationalities, Chedor-laomer being the king of Susiana who first established Hamite or Cushite royalty in Babylonia, Amraphel and Arioch, as their names respectively denote, being the leaders of the Semites and Arians, and Tidal (or *Turgal*) being the chief of the Turanian Akkad.

<sup>9</sup> This *Shamas-Vul* may be thus presumed to have been a younger brother of *Ibil-anu-duma*, who succeeded *Ismi-dagon* on the throne of Chaldaea.

mentioned. But so far as our present information reaches it seems as if Assyria during the long period of Chaldean rule had occupied a very inferior position in the political system of the East. The country was perhaps governed generally by half-satrapa, some of whose legends seem to be still extant, but not of sufficient consequence to furnish the Chaldeans with one of their royal titles.

22. The state of Susiana on the opposite frontier of Chaldaea also be taken into the account in estimating the power of the Hamite empire on the lower Euphrates. There we have a large collection of legends, both on bricks and slabs, belonging to a series of kings, who, judging from their language, must have been also of a Hamite race. The character employed in these inscriptions is almost the same as the Hieratic Chaldean of the bricks, but the language seems to resemble the Scythic or Achaemenian trilingual tablets rather than the Babylonian or Chaldean. Perhaps, if the Hamite languages really came from Ethiopia, they bifurcated at the mouth of the Euphrates into a Western branch as it passed through Babylonia merging into Semitic, while the Eastern branch spread into Central Asia into Susiana, and became developed into the various dialects of the Turanian family. These Cushites, whose memory would seem to have survived in the Greek traditions of Memnon and his Ethiopian subjects, but who were certainly independent of the monarchs of Chaldaea Proper, have been passed over by Berosus as unworthy of a place in his historical scheme; yet, if we may judge from the works which the citadel of Susa is an example, or from the extent of country over which the Susian monuments are found,<sup>2</sup> they could hardly have been inferior, either in power or civilisation, to the Chaldeans who ruled on the Euphrates.<sup>3</sup>

<sup>1</sup> Bricks have been found at *Kileh-Akhergat*, which record the names and titles of four of these tributary satrapa. The legends, as might be expected, are of the Babylonian rather than of the Assyrian type, and the titles belong to the more humble class of dignities.

<sup>2</sup> Bricks belonging to the Susian type, and bearing Scythic legends, have been found amid the ruins of *Behshir* (near *Bushire*) and *Tauris* (North of the Arabs), and in all prob-

ability the line of mounds which may be traced along the whole extent of the eastern shores of the Persian Gulf contain similar relics.

<sup>3</sup> It is particularly worthy of remark that throughout the series of legends which remain to us of the kings of *Hur* and *Akkad*, the name of Chaldaea never once occurs in a single instance. It would be hazardous to assert, on the strength of this negative evidence, that the Chaldeans had no existence in the country during the age in ques-



On the subject of the Arabian dynasty, which, according to Berosus, succeeded the Chaldeans on the Euphrates, nothing certain has been ascertained from the monuments. The names of the Arabian kings given by Syncellus, belong in all probability to the first or mythic dynasty of Berosus,<sup>4</sup> and cannot therefore be regarded as determining the ethnic affinity of the line. If the revolution of B.C. 1518 was similar in character to that of B.C. 1976, and the introduction of a new dynasty involved no change either in the seats of government, or in the religion of the state, or even in the royal titles, then it may be conceded that some of the names already enumerated might belong to the family in question; but if the transfer of power from the hands of a Chaldean to those of an Arabian tribe was accompanied, as we should reasonably expect, by the adoption of an Arabian dialect and an Arabian religion, then we must believe the third historical dynasty of Berosus to be entirely, or almost entirely, unrepresented in the inscriptions. The only legend indeed which bears such marks of individuality, as may distinguish it from the general Chaldean series, and may thus

ion; but thus much is certain, that they could not have been the dominant race at the time, and that Berosus, therefore, in naming the dynasty Chaldean, must have used that term in a geographical rather than an ethnological sense. The name of *Kaldai* for the ruling tribes on the lower Euphrates, is first met with in the Assyrian inscriptions which date from the early part of the 9th century B.C. In deference, however, to the authority of Berosus (which is supported by the scriptural notices of "Ur of the Chaldees"), the term Chaldean is applied throughout these notes to the Cushite tribe which is supposed to have emigrated from Susiana to the banks of the Euphrates in the 20th century B.C.

[Although the name of Chaldean is never mentioned in the earlier inscriptions, it is almost certain that it was well known to the Akkad or Armenian population of Babylonia, being, in fact, their vernacular title for the inhabitants of the city of *Hur*, and simply meaning "the Moon race," so called from their special worship of the moon. *Chaldi* in the Armenian Pantheon, which was that of the Akkad prior to

their migration to the south, was the same god as *Hur* in Hamite, *Sin* in Assyrian, and *Kamar* in Arabian mythology; and all these names seem to have been indifferently applied to the great southern capital, where the Moon-god was worshipped by the various races who dwelt on the banks of the Tigris and Euphrates. Eupolemus, indeed, as he is quoted by Eusebius, appears to have been aware that *Kamarina*, *Uria*, and *Chaldæa* were synonymous terms, though he was ignorant of the lunar etymology. Compare the passage in Cory's *Frag.* p. 57.—ἐν πόλει τῆς Βαβυλωνίας, *Καμαρίνη*, ἢν τις λέγειν πόλιν Οὐρίην, εἶναι δὲ μεθερμηνευμένην Χαλδαίων πόλιν. κ.τ.λ.

See also Book vii. Essay iii., note on § 4.—H. C. R. 1861.]

<sup>4</sup> Syncellus gives these kings in immediate succession to the seven primitive Chaldeans, and they must therefore, as it would seem, be included in the 86 mythic kings of Berosus. Two of the Arabian names, moreover, seem to be simply Merodach and Nebo, the tutelary gods respectively of Babylon and Borsippa.—See Cory's *Ancient Fragments*, p. 68.

say whether he intended the separation of the two dynasties : mark an ethnic difference between them, or merely to indicate the transfer of power from one Hamite family to another, such as certainly took place, in regard to the Semites, at a later date, when the seat of empire was transferred from Nineveh to Babylon. As far as can be ascertained from the inscriptions, the latter is the proper explanation. All the kings, whose monuments are found in ancient Chaldæa, used the same language and the same form of writing; they professed the same religion, inhabited the same cities and followed the same traditions; temples built in the earliest times received the veneration of successive generations, and were repaired and adorned by a long series of monarchs even down to the time of the Semitic Nabonidus.<sup>9</sup> With this evidence of the close connexion between the earlier and later kings, we are obliged either to refer the whole series exclusively to the great Chaldæan dynasty of Berossus, the third in his historical list, commencing B.C. 1976, in which case it is difficult to find room for the predecessors, of *Isadagon*, whose date is little more than a century later (B.C. 1861); or else to suppose, which is far more probable, that the two dynasties of Berossus following upon the (so called) Medes, both belonged to the Hamite family, and were equally entitled to the geographical epithet of Chaldæan, from the position of their chief cities in the plains of Southern Chaldæa.

15. If it were now required to construct an ethnological scheme which should be applicable to ancient Babylonian history, and should reconcile the monuments with Greek and Hebrew authority, the following would be the most plausible arrangement.

About the year B.C. 2234 the Cushite inhabitants of Southern Babylonia, who were of a cognate race with the primitive colonists both of Arabia and of the African Ethiopia, may be supposed to have first risen into importance.<sup>1</sup> Delivered from the yoke of the

they belong to the mythic dynasty of the 86 kings and 34,080 years, and their cuneiform representatives therefore must rather be sought in the Pantheon.

<sup>9</sup> A passage on the Cylinder of Nabonidus discovered at *Mugheir* seems to signify that he found "in the annals of *Uruk* and *Ilgi*" a notice of the original building of the temple of the Moon-god at that place, which he

himself repaired and beautified. According to the chronological scheme here followed, the building of the temple must have taken place at least 1500 years previously.

<sup>1</sup> Without pretending to trace up these early Babylonians to their original ethnic source, there are reasons of some weight for supposing them to have passed from Ethiopia to the valley of the E-

beyond the mountain barrier into Media, where they held a considerable extent of territory, and were known as "the Arabs of the East;" but there is no evidence in the inscriptions, either direct or inferential, to show that the Arab nation ever furnished a line of kings to Babylonia, and the unsupported statement of Berosus to that effect must therefore be received with caution.

At the close then of the Chaldean period, or possibly after an interval of Arabian supremacy, the seat of empire was transferred to Assyria (ab. B.C. 1273), and the new period commenced, concerning which it is proposed to treat in a separate chapter.—[H. C. R.]

## NOTE.

### RESEARCHES OF MR. GEORGE SMITH AND OTHERS INTO EARLY BABYLONIAN HISTORY.

SINCE the year 1861, when the above essay received Sir Henry Rawlinson's last touches, Babylonian research has been actively prosecuted by a number of eminent scholars. Among these may be mentioned, as peculiarly distinguished, M. Jules Oppert, M. Menant, M. François Lenormant, and Mr. George Smith. By the labours of these persons, especially the last, a large number of entirely new documents has been discovered and deciphered; more than forty new names of kings or rulers belonging to the time and country have been added to the previously existing list; fresh sites of sovereign power have revealed themselves; and the materials of history have in this way accumulated to a surprising extent. Unfortunately this increase of material has been accompanied by increasing complication and obscurity. The chronological scheme of Berosus has appeared to the explorers less and less trustworthy. No continuous scheme of native chronology has been discovered. The kings stand in small groups, attached to this or that locality: but the groups are isolated; their contemporaneity, though postulated, is unproved; and the order of their succession is, to a large extent, mere matter of conjecture. Under these circumstances, it seems impossible at present to arrange the dynastic lists in any determinate order; and it seems idle to assume, even provisionally, any definite scheme of chronology. When the native records shall be completed by fresh

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does not argue a diversity of origin for the merely indicates a difference of ethnological nations among whom the science of writing inhabitants of the valley of the Nile were and used the same vocabulary, the objects represented were each known to the people single name, and each hieroglyph had thus due: but in the valley of the Euphrates the to have been broken up into a multitude of like languages identical or nearly identical in grammatical structure, but varying to a very great and the consequence of this was, that as there alphabet common to the whole aggregate of r had necessarily as many phonetic values as names for the object which it represented among of the nation.<sup>3</sup>

remarkable analysis of the alphabet, is the element in the earliest period, that in that have been an the Euphrates es, or that (as probable) the rian, Semitic, had not been writing was but that the indifferently and under to the three which the were divided. n that the ve usually one power me of the pare pur, nan" sar' ing is or nite pre- ed both ons as Sans. it, "a To kad

tribe, who, although not, as I believe, the primitive colonists of Babylonia, exercised no doubt a very great influence on the vernacular language of the country, were almost certainly of Turanian origin as distinguished from the Hamite or Cushite stock. It would seem indeed that when the *Akkad* or *Burbar* first came down from Ararat they must have found a Cushite population already in possession of Babylonia, with whom to a certain extent they amalgamated, and that it is this double origin which gives such a strange character to the early ethnography of the country. At any rate, although the great mass of the philological tablets recovered from the Royal Library at Nineveh are mere bilingual vocabularies and grammars of the languages respectively used by the Semitic inhabitants of Assyria and the Turanian Akkad of Babylonia, there is a not inconsiderable class of *trilingual* tablets, the third or extra column being devoted, as it would seem, to the primitive Cushite vocabulary, which was proper to the country prior to the Scythic immigration. The grammatical construction, however, of the earliest historical inscriptions is Accadian rather than Cushite.

Erech. One of them, Ismi-dagon (who is not to be confused with the Assyrian governor of the same name), made his son Gungahush viceroy of Ur. The Larsa kingdom, which arose later than the Karkar, had three monarchs, *Nur-eul*, *Gasin*\*, and *Sin-idina*. Sin-idina was the son of Sin-shada of some writers. Of the northern Babylonian kingdom the most remarkable monarch was Sargon. A curious legend with respect to his birth has caused some writers to term him the "Babylonian Moses." He is said to have been when a child laid in an ark upon the Euphrates and then abandoned. A fisherman found him, adopted him, and bred him up: and in the course of time he succeeded to the kingdom. He was a great warrior, and extended his conquests from the Mediterranean to the Persian Gulf, reducing to subjection the Syrians, Elamites, Sumerians, and many other nations. He left his power to his son, Naram-sin, who followed in his father's footsteps, completing his battles and engaging in further conquests.

But now a fresh change occurred. The kingdom of Elam, situated east of the Tigris in the same latitude with Babylon, during the entire Babylonian period maintained a separate existence and had at certain periods even exercised a sort of supremacy over its western neighbours. About B.C. 2286, an Elamitic monarch named Kudur-Nakhunta, had successfully invaded lower Mesopotamia, had taken and plundered Erech, and carried off to his capital, Susa, the images of the gods, which were regarded by the people of Erech as among the most precious of their possessions. At a period not much subsequent, another Elamitic monarch, Kudur-Lagamer (or Chedor-laomer), had, at the head of a confederacy of Mesopotamian kings, invaded Syria and Palestine, and succeeded in imposing his yoke on the latter country, and maintaining possession of it for twelve years. (See Gen. xiv. 1-12.) In the time of Naram-sin, a fresh and more violent attack came from the same quarter. Kudur-mabuk, son of Sinti-shil-khshak, of Elam, invaded Babylonia in force, and having conquered the cities of Nipur and Eridu, made them over to his son, Rim-agu, who established himself as monarch over this portion of Babylonia. Soon afterwards, Rim-agu, in conjunction with his father, fell on the kingdom of Larsa, then governed by Sin-idina, and having conquered it, made it thenceforth the chief seat of his power.

\* The *Gurguna* of Sir H. Rawlinson (Essay vi. § 7).

\* Sir H. Rawlinson's *Arid-sin* (Essay vi. § 5).

Kudur-mabuk about the same time brought the northern Babylonian kingdom under subjection, conquering its queen, Ellat-gula, who had by this time succeeded to Naram-sin. Finally, Kudur-nabuk and Rim-agu in combination attacked and overpowered the kingdom of Karrah, establishing thereby the authority of Elam over the whole of the lower Mesopotamian region. Kudur-mabuk further undertook an expedition into Syria, and having reduced it, added to his other titles that of "Lord of Syria," or "of the West."<sup>6</sup>

Kudur-mabuk and his son, Rim-agu, reigned conjointly over the whole of Babylonia for the space of about thirty years. They repaired and beautified many of the great temples, particularly those of Ur and Zerkhul, built fortifications for the defence of the towns, and excavated numerous canals to increase the productiveness of the country. The cylindrical seals of the period, many of which remain, show a high condition of the arts of design and engraving. A bronze figure in the Louvre, inscribed with the names and titles of the joint monarchs,<sup>7</sup> is not without merit.

The Elamitic sovereignty over Babylonia was not, however, maintained beyond a single generation. About thirty years after the conquest of Karrah, a fresh invader, named *Khammurabi*, made his appearance, and in a short time carried all before him. Kudur-nabuk and his son, unable to resist him, retreated into their own country. Khammurabi brought the whole of Babylonia under his dominion, and having so done fixed his capital at Babylon, which he proceeded to adorn with palaces, towers, and temples. He also beautified many of the other Babylonian cities with temples and public buildings. He continued the canalisation of Kudur-mabuk,<sup>8</sup>

<sup>6</sup> *Martu*, "the West" was the name given to Syria by the Babylonians, as the most western country of which they had any knowledge. The word appears probably in the name *Marathus*, that of a city upon the Syrian coast. (See above, p. 424, note <sup>9</sup>).

<sup>7</sup> This inscription, which is on the breast of the figure, has been translated by Mr. G. Smith in his *Notes on the Early History of Assyria and Babylonia*, pp. 19.22. It runs as follows:—  
'To the Goddess Lady of the Mountain, the warlike (?), the returner, the benefactress, daughter of the Moon-God, their lady, Kudur-mabuk, lord of

Yamutbal (Elam) son of Sinti-shilkhak, and Rim-agu, his son, glorious ruler of Nipur, nourisher of Ur, king of Larsa, king of Sumir and Akkad, have built for their preservation Beth-Miurru, the sanctuary of her delight; its summit have they raised for her like a mountain. May the Goddess Lady of heaven and earth, as they advance towards old age, bestow on them the preservation of their vigour, numerous years, strong life; giving peace before the face of the people in their country to their city, [may she bestow] on them the blessing of the Great Gods!'

<sup>8</sup> See the work of M. Ménant en-

and left memorials in various places, most of them in the Turanian or primitive Babylonian dialect, but one at any rate in very pure Semitic.<sup>9</sup> This inscription has been translated by M. Ménant in "Inscriptions de Hammourabi," and more recently by Mr. H. Talbot in the "Records of the Past,"<sup>1</sup> published under the sanction of the Society of Biblical Archaeology.

Khammurabi was succeeded by his son, *Samsu-iluna*, or *Samsu-ittibna*,<sup>2</sup> who likewise reigned at Babylon, and repaired a temple there. These kings are thought to have been followed by a line of eight others, whose names are found in succession to theirs upon a bilingual tablet, but of whose history absolutely nothing is known. The names in question are *Ammi-dikaga*, *Kurri-galzu*, *Simnias*, *Ulam-buriyas*, *Nazi-murudas*, *Mili-sihu*, *Burna-buriyas*, and *Kudur-lugal*. With them it is proposed to associate a certain *Saga-saltig*, who rebuilt a temple at Sippara, and a certain *Harbi-sihu*, who was engaged in war with an early Assyrian monarch.

Shortly after this we come to a list of eight kings whose order of succession is certain, and whose reigns may be approximately fixed by means of the Assyrian records. The last of them is conquered by Tiglath-Nin, king of Assyria, whose subjection of Babylon belongs certainly to the early part of the thirteenth century before Christ.<sup>3</sup> The names are in several instances identical with those mentioned in the preceding paragraph, and in others present the same, or very similar, elements. Altogether there is perhaps reason for regarding this list as a natural continuation of that just given, and so for assigning to a single dynasty the entire catalogue of twenty monarchs. The dynasty would seem to be that which Berosus called Arabian, whereto he assigned 245 years.<sup>4</sup> If we accept this identification and consider the numbers of Berosus to be authentic, we may allot to the dynasty the space between B.C. 1500 and B.C. 1300.

† titled "Inscriptions de Hammourabi," and compare Lenormant, *Histoire Ancienne de l'Orient*, vol. ii. p. 31, 3<sup>me</sup> edition.

<sup>9</sup> The inscription here alluded to is bilingual, Turanian and Semitic. All the other inscriptions of Khammurabi which have hitherto been discovered are Turanian. The Semitic column of this bilingual inscription is of high importance, being earlier by

some centuries than any other Semitic document that has come down to us.

<sup>1</sup> Vol. i. pp. 7, 8.

<sup>2</sup> As Mr. G. Smith prefers to call the name. See the Notes, p. 14.

<sup>3</sup> See the next Essay, § 11.

<sup>4</sup> See Euseb. Chron. Can. i. 1 (Synecellus has 215 in the place of 245. Chronograph. vol. i. pp. 200, 92, B).



The eight kings of this list are the following:—*Kari-indas*, *Burna-buriyas II.*, *Kara-khardas*, *Nazi-bugas*, *Kurri-galzu II.*, *Mili-sihu II.*, *Merodach-Baladan*, and *Nazi-murudas II.* Of these the first, *Kari-indas*, made a treaty of peace with the contemporary king of Assyria, *Asshur-bil-nisi-su*; the second, *Burna-buriyas II.*, made a similar treaty with *Buzur-Asshur*, *Asshur-bil-nisi-su*'s successor, and further married his granddaughter; the third, *Kara-khardas*, who was the issue of this marriage, succeeded his father, but was murdered by his subjects, after a short reign, upon which the throne was usurped by *Nazi-bugas*. Hereupon the Assyrians interposed. *Asshur-upallit*, the father-in-law of *Kara-khardas*, marched an army into Babylonia, defeated and slew *Nazi-bugas*, became master of the country, and placed upon the throne a brother of *Kara-khardas*, by name *Kurri-galzu*, the fifth king of the series. This monarch, who is called "the unrivalled king," left his crown to his son, *Mili-sihu*. *Mili-sihu* was succeeded by his son, *Merodach-Baladan*; and *Merodach-baladan* by his son, *Nazi-murudas*.

With *Nazi-murudas* the early Babylonian kingdom came to an end. The Assyrian power, which had been gradually increasing, while that of Babylon declined under the Arab (?) kings, found itself, about the beginning of the thirteenth century B.C., strong enough, not merely to contend with, but to conquer Babylon. *Tiglath-Nin*, the son of *Shalmaneser I.*, marched an army into southern Mesopotamia, engaged the forces of *Nazi-murudas* in a great battle near the city of *Kar-ishtar-agarsalu*, and completely defeated them. The whole country submitted to him, and for a time was ruled by Assyrian kings, who held their court at *Asshur*, *Calah*, or *Nineveh*. Assyria became the dominant power over the whole of Mesopotamia; and, though after a time Babylonia so far recovered herself as to have kings of her own, and even once more to engage in wars with Assyria, in which she was not always worsted, yet still the paramount authority had passed from the one race to the other, and for nearly 600 years (from B.C. 1300 to B.C. 625, or a little later) the Assyrians in the Upper Mesopotamian region were the chief power in Western Asia, while the Babylonians, who had held the first place for a thousand years or more, had to be content with a secondary position. The ensuing chapter will be devoted to the history of the Assyrian monarchy. It may perhaps be as well to conclude the present chapter with a tabular view of the early Babylonian kingdom, according to the authorities which have been followed in the above sketch of early Babylonian history.



# ESSAY VII.

## ON THE CHRONOLOGY AND HISTORY OF THE GREAT ASSYRIAN EMPIRE.

1. Chronology of the Empire. Views of Ctesias. 2. Opinion of Herodotus.
3. Reasons for preferring the latter. 4. Evidence of the Assyrian monuments. Probable commencement of the Empire, about B.C. 1800. 5. Probable termination of the Empire, about B.C. 610. 6. An Assyrian kingdom anterior to the Empire, from ab. B.C. 1850. 7. Origin of Assyrian independence. 8. Earliest known kings, *Bel-sumili-kapi*, *Irba-vul*, and *Asshur-iddin-akhi*. 9. Earliest continuous series of kings, *Asshur-bil-nisi-su*, *Busur-Asshur*, *Asshur-upallit*, *Bel-lush*, *Pudil*, *Vul-lush*, and *Shalmaneser I.*, the father of *Tiglath-Nin I.* 10. Period which these reigns probably occupied—B.C. 1450 to B.C. 1800. 11. Reign of *Tiglath-Nin I.*—his conquest of Babylon. 12. Second series of eight consecutive kings, viz. *Bel-kudur-usur*, *Nin-pala-sira*, *Asshur-dayan I.*, *Mutaggil-Nebo*, *Asshur-ris-ilim*, *Tiglath-Pileser I.*, *Asshur-bil-kala*, and *Shamas-Vul*. Period occupied by the reigns, probably from about B.C. 1245 to B.C. 1065. 13. Reigns of *Bel-kudur-usur* and *Nin-pala-sira*. 14. Reigns of *Asshur-dayan I.* and *Mutaggil-Nebo*. 15. Reign of *Asshur-ris-ilim*. 16. Reign of *Tiglath-Pileser I.* 17. Reign of *Asshur-bil-kala*. 18. Reign of *Shamas-Vul I.* 19. Break in the line of kings—time of depression in Assyria. 20. Third series of ten consecutive kings, viz. *Asshur-dayan II.*, *Vul-lush II.*, *Tiglath-Nin II.*, *Asshur-isir-pal*, *Shalmaneser II.*, *Shamas-Vul II.*, *Vul-lush III.*, *Shalmaneser III.*, *Asshur-dayan III.*, and *Asshur-lush*. 21. Reigns of *Asshur-dayan II.* and *Vul-lush II.* Exact Assyrian chronology commences. 22. Reign of *Tiglath-Nin II.* 23. Reign of *Asshur-isir-pal*—his conquests. 24. His palace and temples. 25. Reign of *Shalmaneser II.*, the Black Obelisk king. 26. General view of the state of Asia between B.C. 860 and B.C. 820. 27. Syrian campaigns of *Shalmaneser II.* 28. His palace at Calab. 29. *Shamas-Vul*. 30. Campaigns of *Shamas-Vul*. 31. *Vul-lush III.* married to Semiramis. 32. Reign of *Shalmaneser III.* 33. Of *Asshur-dayan III.* 34. Of *Asshur-lush*. 35. General table of the kings of the upper dynasty. 36. Lower dynasty of Assyria—B.C. 745 to B.C. 610. 37. Reign of *Tiglath-Pileser II.* 38. *Shalmaneser IV.*—his siege of Samaria. 39. Sargon—his extensive conquests. 40. His great palace at Khorsabad. 41. Reign of Sennacherib—his great palace at Koyunjik. 42. His military expeditions. 43. Length of his reign. 44. Second expedition of Sennacherib into Syria—miraculous destruction of his army. 45. Sennacherib murdered by his sons. 46. Reign of Esar-haddon. 47. His magnificent palaces. 48. *Asshur-bani-pal*—his war with Tirhakah and conquest of Egypt. 49. His expedition against the Minni. 50. His great war with Elam. 51. His Arabian and Syrian expeditions. 52. His hunting-palace. 53. Later years of *Asshur-bani-pal*. 54. Supposed reign of *Bel-zakir-iskun*. 55. Reign of *Asshur-ebi-il*, the Sarcos of Berosus, and Sardanapalus of the Greek writers (?). 56. His character. 57. Fall of Nineveh. 58. Chronological Table of the kings of the lower dynasty. 59. Duration and extent of the Empire. 60. General nature of the dominion. 61. Frequency of disorders—remedies. 62. Assyria the best specimen of a kingdom-empire. 63. Peculiar features of the dominion : (i.) Religious character of the wars. (ii.) Incipient centralization. 64. Character of the civilization—Literature—Art—Manufactures.

1. The Assyrian Empire, according to Ctesias, commenced in the twenty-second century before Christ. Its founder, Ninus, built the great city of Nineveh, and extended his dominion over almost the whole of Western Asia. After his death, Semiramis, his wife, built Babylon, and established the Assyrian dominion still more widely than had been done by Ninus. The descendants of Ninus and Semiramis held the throne for thirty generations, when the Empire came to an end, and Nineveh was destroyed by the combined armies of the Medes and the Babylonians.<sup>1</sup> The date of the revolution was (taking B.C. 558 as the first year of Cyrus) B.C. 2181, and the commencement of the Empire, which lasted 1306 years, was consequently B.C. 2181.

2. Such were the views of Ctesias. Herodotus, the only other classical authority upon the subject, differed from Ctesias, on almost every point in this scheme, very widely. According to him, Nineveh was not destroyed, nor the Assyrian power put down, until about B.C. 600.<sup>4</sup> The Empire had then lasted, not for thirty centuries, but for between six and seven.<sup>5</sup> The date of Ninus was about B.C. 1270.<sup>6</sup> He was quite unconnected with Semiramis, who was a *Babylonian* queen, and lived not more than two centuries before Cyrus<sup>7</sup> (ab. B.C. 750). Babylonia preceded Assyria as an important power in Western Asia,<sup>8</sup> but became a secondary state about B.C. 1270, and only recovered independence about B.C. 1100.

3. It was long ago observed by historical critics<sup>9</sup> that, while the scheme of Herodotus accorded well with the historical notices contained in the Hebrew Scriptures, that of Ctesias was in violent disagreement with them. More recently it has been pointed out that there is a remarkable, though not an entire, agreement between the Assyrian chronology of Herodotus and the Babylonian chronology

<sup>1</sup> Ctes. ap. Diod. Sic. ii. 1-31.

<sup>2</sup> See Clinton's *Fasti Hellenici*, vol. i. p. 263. (He makes the date B.C. 876, because he takes B.C. 559 as the first year of Cyrus.)

<sup>3</sup> The text of Diodorus, which gives 1360, must be corrected from Agathias ii. 25, and Syncellus, p. 359 C.

<sup>4</sup> He places the destruction late in the reign of Cyaxares (i. 106), who ruled from B.C. 633 to 593.

<sup>5</sup> Ibid. i. 95-106 (520 years + 2 years of anarchy + 53 years (reign of Deioces) + 22 years (reign of Phra-

ortes) + (at least) 30 years (reign of Cyaxares) = 625 + 100 = 725.

<sup>6</sup> This appears from Herod. i. 184, where Ninus is made the father of Agron, who ascends the Lydian throne about B.C. 1229. (See above, p. 34.)

<sup>7</sup> Herod. i. 184.

<sup>8</sup> This follows from the genealogy of Agron (i. 7), where Ninus is made the son of Belus.

<sup>9</sup> See particularly Scaliger, *Emend. Temp. Not. ad Fragmenta*, pp. 39-43.

ogy of Berosus,<sup>1</sup> which is fairly taken to be a strong argument in favour of our author, as against his antagonist. Finally, it has been found, by the study of the Assyrian Inscriptions, that the views of Herodotus are in accordance with those which the Assyrians entertained of their own history in the time of Sennacherib,<sup>2</sup> and which are further borne out to a considerable extent by much earlier contemporary records.

4. The evidence of the Assyrian Inscriptions is as follows. While the monarchs claim generally for their Empire a remote antiquity, and can name kings of a date long anterior to the thirteenth century B.C., they admit that during the earlier period Babylonia stood side by side with Assyria, as a separate, independent, or even superior kingdom,<sup>3</sup> while at a certain date this position was changed—Babylonia was conquered by an Assyrian king—an Assyrian dynasty was set up at Babylon—and though supremacy was not permanently maintained, yet still Assyria remained thenceforth the superior power, always claiming and often exercising authority over the southern kingdom, while this position was never reversed. The date of this conquest is fixed by an inscription of Sennacherib, which places it 600 years before his own recovery of the city after its revolt from his father—a recovery which belongs to the year B.C. 703. Thus the Assyrian EMPIRE, in the full sense of the word, commenced, according to Sennacherib, not or about B.C. 1303.<sup>4</sup> This date is further confirmed by the fact that the line of Assyrian kings, from the time of the conqueror to Sennacherib, presents to us twenty-three names, all of them guaranteed by contemporary or nearly contemporary documents, which, at the moderate estimate of 25 years to a reign, would place a period of 575 years between the conquest and Sennacherib's accession, thus furnishing for the conquest itself the date of B.C. 1280.

<sup>1</sup> Clinton, F. H. i. p. 280. The 526 of Berosus are, however, parallel to, rather than identical with, the 520 of Herodotus (i. 95). Berosus speaks of a dynasty of forty-five kings, who ruled for 526 years at Babylon; Herodotus of a period of 520 years, during which Assyria ruled all the surrounding nations.

<sup>2</sup> See the author's *Ancient Monarchies*, vol. ii. pp. 60, 51, 2nd edition.

<sup>3</sup> See the *Synchronous History of Babylonia and Assyria in the Records*

of the Past, vol. iii. pp. 29-32. It must be remembered that this is an Assyrian document.

<sup>4</sup> The 600 years of Sennacherib is evidently a round number. As, however, the Assyrian kings possessed, or thought that they possessed, an exact chronology for a period much exceeding this (see *Ancient Monarchies*, vol. i. p. 152), it is not probable that the round number would have been used unless it approached nearly to the exact date.

It is superfluous to remark how near this latter number approaches to the date of B.C. 1270, which has been obtained from Herodotus, or how little either of them differ from the date for the conquest which is obtainable from Berosus.<sup>5</sup>

5. Thus much with respect to the commencement of the Assyrian Empire. With regard to its close, we may note that there is incontrovertible evidence of Assyria having continued to be the principal power in Western Asia as late as the time of Ardys in Lydia (B.C. 686-637, according to Herodotus<sup>6</sup>), and of the accession of Psammetichus in Egypt (B.C. 664, according to Herodotus and Manetho<sup>7</sup>). Soon after this a time of trouble supervenes. The destruction of Nineveh is generally fixed by moderns either at the year B.C. 625, the first of Nabopolassar,<sup>8</sup> or at B.C. 606, the last year but one of that monarch. The most recent researches are thought to favour a somewhat late date. The duration of the EMPIRE is thus not much short of seven centuries, since it commenced about B.C. 1300, and terminated probably about B.C. 610.

6. The Assyrian EMPIRE was preceded by an Assyrian kingdom. Contemporary documents show us that the ancestors of the monarch who conquered Babylon, about B.C. 1300, had sat upon the Assyrian throne for at least five (perhaps for seven) generations previously. The first king of this series cannot have begun to reign much later than B.C. 1440, and may have ascended the throne some 20 or 30 years earlier.<sup>9</sup> The Assyrian monarchy may thus be traced upwards consecutively to about the middle of the fifteenth century. But there is no reason to believe that we have thus reached its commencement. Isolated tablets furnish us with some fifteen names of earlier rulers, whom it is impossible to arrange in chronological sequence, but whose reigns are thought by some to have covered a

<sup>5</sup> Berosus made an Assyrian dynasty supersede his Arabian dynasty in Babylon 528 years before the accession of Pul. The Hebrew records show us that Pul's reign immediately preceded that of Tiglath-Pileser II., who ascended the Assyrian throne in A.C. 745. If we allow Pul a reign of twenty-five years, we obtain as Berosus's date for the Assyrian conquest of Babylon the year A.C. 1296.

<sup>6</sup> See above, p. 840.

<sup>7</sup> *Infra*, vol. ii. App. to book II. ch. viii. § 83.

<sup>8</sup> This is the view of B. G. Niebuhr, of Brandis, of Mr. P. Smith, and of Sir H. Rawlinson; the date of A.C. 606 is preferred by Heeren, Clinton, Mr. Grote, M. Jules Oppert, M. Leemant, and Mr. George Smith, of the British Museum.

<sup>9</sup> In lines of direct hereditary succession in Assyria the average length of a reign is from twenty-two to twenty-four years. Allowing the former rate, we obtain for the accession of Asshur-bil-nisi-su A.C. 1444; allowing the latter, A.C. 1468.

space of about four centuries. In this way the Assyrian kingdom carried back to about B.C. 1850, and the entire duration of the monarchy is extended from seven to above twelve centuries.<sup>1</sup> These dates, however, are very uncertain. The names on the isolated tablets may in some cases be those of viceroys, who may have held authority for but a short term of years, as are the names of many "kings" in the later Babylonian lists. In this case the years would be fewer, and would not be rightly counted to the independent monarchy. On the other hand, the names may hereafter be supplemented by further discoveries, and the list of kings being thus enlarged, the origin of the monarchy may have to be thrown still further back into antiquity.

7. Concerning the origin of Assyrian independence, nothing can be said to be known. We seem to have evidence of the inclusion of Assyria in the dominions of some of the early Babylonian kings; but the time when she shook off this yoke and became a free country is quite uncertain, and can only be very roughly conjectured. Perhaps it is most probable that during the troubles caused by an Arabian conquest of Chaldæa and Babylonia, towards the close of the sixteenth century B.C., the Assyrians found an opportunity of throwing off their subjection, and establishing a separate sovereignty. However this may be, it is at any rate clear that about the year B.C. 1800, Assyria, which had previously been a comparatively unimportant country, became one of the leading states of the East, possessing what Herodotus not improperly terms an Empire,<sup>2</sup> and exercising a paramount authority over the various tribes upon her borders. The seat of government at this early time appears to have been at Asshur, the modern *Kileh-Sherghat*, on the right bank of the Tigris, sixty miles south of the later capital, Nineveh. At this place have been found in most abundance bricks and fragments of vases bearing the names and titles of (apparently) the earliest known Assyrian kings, as well as bricks and pottery inscribed with the names of satraps, who seem to have ruled the country during the time of Babylonian ascendancy.<sup>3</sup> This too is the city at which *Shamas-Vul*, the son of *Ismi-dagon*, erected (about B.C. 1840)

<sup>1</sup> It may appear at first sight that this view lends some support to the chronology of Ctesias. But this is not really so. It was the Empire, not the kingdom, which Ctesias made Ninus

establish; and his date for the establishment was not B.C. 1850, but B.C. 2181—more than three centuries earlier.

<sup>2</sup> Herod. i. 96.

<sup>3</sup> *Supra*, Essay vi. § 21, note <sup>1</sup>.

a temple to the gods *Anu* and *Vul*;<sup>4</sup> so that it may with probability be concluded to have been the capital during the period of the Babylonian dominion.

8. With regard to the first kings, it is necessary to discard together the fables of Ctesias and his followers. *Ninus*, the mythical founder of the empire, and his wife *Semiramis* are not to be regarded as real historical personages, nor indeed as belonging to Assyrian tradition at all, but as inventions of the Greek writers. The Babylonian historians, as we are told by *Abydenus*,<sup>5</sup> ignore altogether the existence of any such monarchs. The earliest king of Assyria is a certain *Bel-sumili-kapi*,<sup>7</sup> who is called "founder of the kingdom" on a genealogical tablet. Next to him, but at an uncertain interval, we may place *Irba-vul*, mentioned "a former king" by Tiglath-Pileser I. (ab. B.C. 1120), and shown to be very ancient by the character of an extant tablet dated in his reign, which may be seen in the British Museum. After *Irba-vul*, again at an uncertain interval, comes *Asshur-iddin-akki*, also mentioned by Tiglath-Pileser I. as an early monarch. These three reigns cannot be dated even conjecturally; we can only say of them that they must belong to a time anterior to the middle of the fifteenth century before Christ.

9. Next in succession to these three isolated monarchs, the only monarchs of the isolated class whose positions relatively one to another can be determined, we come upon a list of eight consecutive kings, ending with Tiglath-Nin, the conqueror, who established the EMPIRE. Of these eight, the last six are shown by the monuments to be in the order of direct hereditary succession, while the first and second of the list may or may not have been the grandfather and father of the third. The names of these eight monarchs, as read by Sir H. Rawlinson, are *Asshur-bil-nisi-su*, *Bazur-Assur*, *Asshur-upallit*, *Bel-lush*, *Pudil*, *Vul-lush*, *Shalmaneser*, and *Tiglath-Nin*.

<sup>4</sup> Supra. Essay vi. § 2, note <sup>1</sup>, and § 6. [There is no positive evidence that the *Ismi-dagon* of *Kileh-Sherghat* is the same with the *Ismi-dagon* of *Mugheir*, but there is much to render the identification probable.—H. C. B.]

<sup>5</sup> The word *Nin* signified "Lord" in Assyrian, and was the name of one of the chief gods of the Pantheon (see below, Essay x. § 9). No real connection exists between this name and

the Scriptural Nimrod. *Semiramis* is a possible name for an Assyrian queen; but the only known *Semiramis* of Assyrian history is the wife of *Vul-lush* III., whose date corresponds fairly enough with that of the *Semiramis* of Herodotus. (Vide infra, p. 471.)

<sup>6</sup> Fr. 11.

<sup>7</sup> Or *Bel.kap.kaps*, according to Mr. G. Smith.



Nin.<sup>6</sup> The first three names are furnished by a tablet which gives the synchronous history of Babylonia and Assyria,<sup>7</sup> by which it appears that they formed a line of succession. The first and second of the monarchs made treaties of peace with the contemporary kings of Babylon; the third, Aashur-upallit, married his daughter *Mubalidat-serua* to Burna-buriyas II., of Babylon, and when Kara-khardas, the issue of this marriage, was murdered by his subjects, intervened in Babylonian affairs, put down a certain Nazi-bugas, who had made himself king, and placed Kurri-galsu II., the brother of Kara-khardas, upon the throne.<sup>1</sup> By these acts Aashur-upallit seems to have gained to himself a great reputation. His successors trace their genealogy up to him, and there stop.<sup>2</sup> He is called "the powerful king, the king whose worship in the temple is fixed, the sweeper away of the forces of wide Subari, the remover of boundaries and landmarks." "The protection and alliance of his kingdom" is said to have "extended afar off like a mountain." Of his son, *Bel-lush*, and his grandson, *Pudil*, less is known. Both, however, appear to have been warriors. *Bel-lush* is declared by his grandson, *Vul-lush*, to have "destroyed the army of the Kassî (?) and captured the spoil of his enemies;" while *Pudil* is said by the same authority to have "conquered the Turuki and Nirhi to the extremity of all their land." *Vul-lush* claims for himself still greater successes. He is the "conqueror of the armies of Kassî (?), Guti, Lulumi, and Subari, the destroyer of all the upper and the lower foreigners, the trampler upon their countries from Lubdi and Raasiqû to Zabiddi and Nisi, the remover of boundaries and landmarks." Numerous legends of *Vul-lush* have been found at Koyunjik,<sup>3</sup> on the site of Nineveh; and it appears to be certain that he repaired at that place the great temple of Aashur. *Vul-lush* was succeeded by his son Shalmaneser I., who seems to have distinguished himself more by building than by conquering. He probably founded the great city of Calah, whose remains still exist at

<sup>6</sup> The readings of Mr. G. Smith differ only in the substitution of *nirari* for *lush*, in the two names *Bel-lush* and *Vul-lush*, and in slight varieties of spelling.

<sup>7</sup> Records of the Past, vol. iii. p. 29.

<sup>1</sup> See above, Note to Essay vi. p. 449.

<sup>2</sup> This is the case both with *Vul-lush*

and with *Pudil*. (See the Inscription of *Vul-lush* on a stone tablet, brought by Mr. G. Smith from Koyunjik, and the brick of *Pudil*, described in Ancient Monarchies, vol. ii. p. 56, note <sup>2</sup>, 2nd edition.)

<sup>3</sup> Chiefly by Mr. George Smith during his explorations in 1872 and 1873.



iglathi-Nin continued the repairs of the temple of Ishtar at Oveh, which had been commenced by his father, Shalmaneser, declares that he brought the work to completion.

2. Next in succession to the line of eight consecutive kings which terminated with Tiglath-Nin must be placed another list of same length, whose position in Assyrian history is fixed in the no way, viz. by means of a date which is furnished by Sennacherib. This monarch, in an inscription which he set up atavian, made mention of a Tiglath-Pileser who occupied the Assyrian throne 418 years before his own tenth year. Now, the Assyrian records furnish only two Tiglath-Pileser. One of these is a monarch of the name who is mentioned in Scripture, a prince who ascended the Assyrian throne just forty years before Sennacherib, and who cannot therefore be the prince intended. The other is a king of this series—a much more ancient prince, whom there is every reason to regard as the person mentioned in the avian record. Sennacherib's notice would give for his date about B.C. 1130-1110. Assuming this to be (approximately) correct, and assigning to the other monarchs of the series reigns of the average length, we shall have for the space covered by the line in question, that between B.C. 1245 and B.C. 1065. This calculation, it will be seen, leaves a short gap between the two lists; but it is quite possible that one or two of the reigns may have been of unusual length, and that the later series of eight kings may have followed directly upon the earlier. The eight kings of the series are the following:—*Bel-kudur-uzur*, *Nin-pala-sira*, *Asshur-dayan I.*, *Mutagan-Nrbo*, *Asshur-ria-ilim*, *Tiglath-Pileser I.*, *Asshur-bel-kala*, and *Shamas-Vul*.

13. Of these kings, the first, *Bel-kudur-uzur*, appears to have appointed his son, *Vul<sup>ee</sup>bi*, to the viceroyship of Babylon. *Vul<sup>ee</sup>bi*, however, after a time rebelled and slew his father.\* *Nin-pala-sira* succeeded to the Assyrian throne, and at once engaged in a war with *Vul<sup>ee</sup>bi*, in which he was at first unsuccessful. The Babylonians had even the audacity to invade Assyria, and march upon Asshur, the capital, in the hope of taking it. Here, however, they were met by *Nin-pala-sira*, who assaulted their camp, defeated

\* A very obscure passage in the Synchronic History is thus understood by Mr. G. Smith. Mr. Sayce's

interpretation is different (Records of the Past, vol. iii. p. 81).

them, and drove them from the country. After this *Nin-pala-zim* is said to have "organized the country of Assyria," and to have "established the troops of Assyria in authority,"<sup>9</sup> by which we are perhaps to understand some fresh arrangement of the garrisons, to meet the danger of Babylonian incursions.

14. Of *Asshur-dayan I.*, the son and successor of *Nin-pala-zira*, but little is known. We learn from the "Synchronous History" that he made a raid into Babylonia, captured the cities of *Zaba*, *Irriya*, and *Agarsala*, and returned to Assyria with an abundant booty;<sup>1</sup> but beyond this nothing is recorded of him except that he took down a certain temple at Asshur which had fallen into decay,<sup>2</sup> that "in all his works and deeds he placed his reliance on the great gods," and that he "enjoyed a long and prosperous life."<sup>3</sup> He was succeeded (about B.C. 1175) by his son, *Mutaggil-Nebo*, whose reign seems to have been peaceful. Like *Shalmaneser I.*, he appears to have erected a palace at Nineveh;<sup>4</sup> but otherwise, nothing is told us of his doings.

15. *Asshur-ris-ilim*, the son of *Mutaggil-Nebo*, who must have succeeded his father about B.C. 1155, was an active and warlike monarch. He is called in his son's inscription "the powerful king, the subduer of rebellious countries, he who has reduced all the accursed."<sup>5</sup> His own inscriptions show that he undertook expeditions against the *Lulumi* and *Guti* of the south, and against numerous tribes in the *Zagros* and neighbouring regions to the east and north.<sup>6</sup> From the "Synchronous History" we learn that he carried on an important war with a Babylonian monarch bearing the name of *Nebuchadnezzar*, who twice invaded his territory. On the first occasion *Asshur-ris-ilim* advanced against him in person, and defeated him on the outskirts of the *Zagros* region. On the second he thought it enough to send an army against him under one of his generals. Success again attended the Assyrian arms. The Babylonians suffered defeat, and left in the hands of the enemy forty chariots and one of their standards.<sup>7</sup>

<sup>9</sup> Inscription of *Tiglath-Pileser I.*, p. 62.

<sup>1</sup> Records of the Past, vol. iii. p. 31.

<sup>2</sup> Inscription of *Tiglath-Pileser I.*, l. s. c.

<sup>3</sup> Ibid.

<sup>4</sup> A black stone brought by Mr. G. Smith from *Koyunjik* bears the inscription—"Palace of *Mutaggil-Nebo*,

king of nations, king of Assyria, son of *Asshur-dayan*, king of nations, king of Assyria, son of *Nin-pal-zira*, king of nations, king of Assyria."

<sup>5</sup> Inscription of *Tiglath-Pileser I.*, p. 60.

<sup>6</sup> See Mr. G. Smith's Notes on the Early History of Assyria, p. 8.

<sup>7</sup> Records of the Past, vol. iii. p. 32

16. Asshur-ris-ilim was succeeded by his son, *Tiglath-Pileser I.*, the earliest monarch of whose wars and other actions we possess copious details, preserved to us in a contemporary document of considerable length and of first-rate importance.<sup>8</sup> This document contains the detailed history of the monarch's first five years.<sup>9</sup> We learn from it that, during this period, besides rebuilding the temple, which 60 years previously had been taken down by his great-grandfather, he extended his conquests over a large part of Upper Mesopotamia, over Syria, and over the Median and Armenian mountains. In the Upper Mesopotamian region, the enemy against which he has to contend is the people called *Nairi*. This nation was at the time divided into a vast number of petty tribes, each under its own chief, and was conquered in detail by the Assyrian monarch. The Syrians, or Aramaeans, with whom he contended, dwelt along the course of the Euphrates from *Tukha* (the Shoa of Scripture<sup>1</sup>), which was on the confines of Babylon, to Carchemish, which was near the site occupied in later times by the city of *Mabog*, or Hierapolis. The Armenian mountains appear, as in the later inscriptions of Sargon, under the name of *Muzr* (Misraim), a fact which may perhaps imply an early Egyptian colonization of this country.<sup>2</sup> Tiglath-Pileser reduces all these various districts, and establishes his dominion from Babylonia on the south to Armenia and Cappadocia towards the north, and from the Zagros mountain-chain almost to the shores of the Mediterranean. In the later part

<sup>8</sup> The following is a translation of the genealogical portion of this important document:—

"Tiglath-Pileser, the illustrious prince, whom Asshur and Hercules have exalted to the utmost wishes of his heart, who has pursued after the enemies of Asshur, and has subjugated all the earth.

"The son of Asshur-ris-ilim, the powerful king, the subduer of foreign countries, he who has reduced all the lands of the Magian (?) world—

"The grandson of Mutaggil-Nebo, whom Asshur the great lord aided according to the wishes of his heart, and established in strength in the government of Assyria—

"The glorious offspring of Asshur-ayan, who held the sceptre of dominion, and ruled over the people of

Bel, who in all the works of his hands and the deeds of his life placed his reliance on the great gods, and thus obtained a prosperous and long life—

"The beloved son of Ninip-pala-sira, the king who first organized the country of Assyria," &c., &c.

<sup>9</sup> Some fragments of another inscription carry on the annals of Tiglath-Pileser for five more years. His wars during this period are in the north-west, about Carchemish.

<sup>1</sup> Ezekiel xxiii. 23. Compare also the Shubite of the Book of Job and the *Sohene* of the Peutingerian Tables, which adjoins on Babylonia.

<sup>2</sup> The extension of the power of Egypt over Armenia and Assyria in the time of Thothmes III. (ab. B.C. 1450) is maintained by most modern Egyptologists.

of his reign Tiglath-Pileser made war upon Babylonia, which was now under the rule of a certain *Merodach-iddin-akhi*. He took the cities of Dur-Kurigalsu, Sepharvaim, and Hupa (Opis) on the Tigris, pushed forward to Babylon, and occupied it. On his return he passed up the valley of the Euphrates and captured many cities of the Tsukhi. Here however he seems to have experienced a disaster. *Merodach-iddin-akhi* hung upon his rear, harassed his retreat, and captured an important part of his baggage. He was taken with him to the war certain images of gods, no doubt thinking that their presence would secure him victory. These images *Merodach-iddin-akhi* succeeded in carrying off, and transferring to his own capital, Babylon, where they remained till the capture of that city by Sennacherib.

17. Tiglath-Pileser I. was succeeded by his son, *Asshur-bil-kala*. This prince made peace with *Merodach-shapik-ziri*, the successor of *Merodach-iddin-akhi*, and continued on terms of friendship with the Babylonians until the death of his ally. When however the Babylonians, on *Merodach-shapik-ziri*'s decease, raised to the throne a man of low origin, *Asshur-bil-kala* changed his attitude. Collecting an army, he invaded Babylonia, plundered a portion of the country, and returned laden with spoil to Assyria.<sup>3</sup> Beyond these facts nothing is known of this monarch, except that he dedicated a statue to Ishtar, which is now in the British Museum.<sup>4</sup>

18. A brother of *Asshur-bil-kala*, named *Shamas-Vul*, appears to have succeeded him upon the throne. Of this king, who terminates the second line of eight consecutive monarchs, we only know that he built or repaired a temple at Nineveh.<sup>5</sup> He reigned probably from about B.C. 1085 to B.C. 1065.

19. At the period which we have now reached, a break occurs in the line of kings furnished by the monuments, which it is impossible at present to fill up,<sup>6</sup> and which appears to have been of considerable duration. *Asshur-dayan II.*, the next king whose reign we can approximately date after that of *Shamas-Vul*, did not ascend the throne till about B.C. 930 or 935, a hundred and thirty years later. During this interval of nearly a century and a half.

<sup>3</sup> See the Synchronical History (Records of the Past, vol. iii. p. 33).

<sup>4</sup> See the author's Ancient Monarchies, vol. ii. p. 80, note 7, and p. 94, note 6.

<sup>5</sup> Transactions of the Society of

Bibl. Archaeology, vol. ii. p. 132, note 2.

<sup>6</sup> A monarch called *Asshur-ummar* (*Asshur-rab-amar* of Mr. G. Smith), who is mentioned by *Shalmaneser II.*, is conjecturally placed in this interval.

Assyrian history is an absolute blank. None of the existing monuments belong to the period. No records of the time have come down to us. It is evident that Assyria must have been during the interval exceptionally weak, and probable that she must have been engaged in a struggle for existence with some other power. We may suspect, though we cannot prove, the power to have been Babylon. It was certainly not Egypt, which between B.C. 1065 and B.C. 935 (the time of the 21st and 22nd dynasties) appears to have been unable to carry her arms beyond Palestine,<sup>7</sup> and certainly made no expeditions across the Euphrates. It can scarcely have been Elam, which disappears from history with Kudur-mabuk, not to reappear until the reign of Sargon. Babylon is the only neighbouring state which could at this date contend against Assyria with any chance of success; and there are not wanting some indications that the depression under which Assyria now suffered was caused by her.<sup>8</sup> At any rate, whether we can account for it or not, the fact remains that for 130 years Assyria passes under a cloud—the very names of her kings are unknown to us<sup>9</sup>—the Great State, which had extended her sway from the Persian Gulf to the Armenian mountains, and from the Zagros range to the Mediterranean, fell back into obscurity; her power sank; and it was not till the time of Asshur-izir-pal (B.C. 883—858) that she regained the position which she had held under Tiglath-Pileser, 250 years earlier.

20. The list of Assyrian kings, which reappears in the latter half of the tenth century, continues thenceforward in uninterrupted succession to the close of the Empire.<sup>1</sup> The kings, however, belong to at least three dynasties. Of these the first extends from about B.C. 935 to B.C. 745; it comprises ten monarchs, of whom the first seven constitute beyond all doubt a line of direct hereditary descent, while the last three may be reasonably conjectured to

<sup>7</sup> The invasions of Sheshonk I. and Zerah (Osorko II. ?) are the only known expeditions into Asia conducted by Egyptian kings during this interval.

<sup>8</sup> Asshur-izir-pal speaks of a Babylonian king named *Tsibir*, as having taken territory from Assyria which was not recovered till his own day (Ancient Monarchies, vol. ii. p. 86). *Tsibir*, who does not appear in the Synchronic History, must almost cer-

tainly have belonged to this dark period.

<sup>9</sup> *Asshur-masur* is assigned to the period merely by conjecture.

<sup>1</sup> There is no ground for M. Oppert's supposition of a gap between Asshur-lush and Tiglath-Pileser. (See an article by Dr. Haigh in the *Zeitschrift für Ägyptische Sprache* of the year 1869, pp. 117-121.) It must be allowed, however, that there is a slight uncertainty in the succession of the names towards the close of the empire.

form a continuation of the line for three more generations. These monarchs are known as *Asshur-dayan II.*, *Vul-lush I.*, *Tiglathi-Nin II.*, *Asshur-izir-pal*, *Shalmaneser II.*, *Shamas-Vel II.*, *Vul-lush III.*, *Shalmaneser III.*, *Asshur-dayan III.*, and *Asshur-luni*.

21. Of *Asshur-dayan II.* and *Vul-lush II.* nothing is known beyond the fact that they were respectively the grandfather and the father of the second *Tiglathi-Nin*, and that in their time exact Assyrian chronology commences. The famous Assyrian canon discovered and edited by Sir H. Rawlinson in 1862,<sup>3</sup> which gives the succession of kings and eponyms for above 250 years, commences at the death of *Asshur-dayan II.* and accession of his son *Vul-lush II.* the 230th year before the accession of *Esar-haddon*, or B.C. 911. Henceforth Assyrian chronology is both exact and continuous. *Vul-lush II.* reigned twenty-two years, from B.C. 911 to B.C. 889, when he was succeeded by his son *Tiglathi-Nin II.*<sup>4</sup>

22. *Tiglathi-Nin II.*, the son of *Vul-lush II.*, and father of *Asshur-izir-pal*, appears to have carried his arms into the most western of the Armenian mountains, and to have set up a monument near the sources of the Tigris for the purpose of commemorating his conquests.<sup>5</sup> His short reign, which lasted no more than six years, from B.C. 889 to 883, scarcely allowed of his undertaking any other great enterprise.

23. *Tiglathi-Nin* was succeeded by his son, *Asshur-izir-pal*, who appears to have transferred the seat of empire from *Kileh-Sherghat*, which had been the Assyrian capital hitherto, to *Calah*,<sup>7</sup> the modern

<sup>3</sup> The introduction of a new dynasty in Assyria is generally marked by the occurrence of new names, or at any rate of names that have not been used by the preceding dynasty. Sargon, Sennacherib, Esar-haddon, are entirely new names; Tiglath-Pileser is the revival of a name belonging to a period four centuries earlier. Shalmaneser and Asshur-dayan are, on the contrary, names affected by this dynasty; and Asshur-lush is made up of elements employed by them.

<sup>4</sup> See the *Athenæum*, 1862, No. 1812.

<sup>5</sup> This date is obtained by accepting from the Canon of Ptolemy B.C. 538 for the first year of Cyrus in Babylon, and consequently B.C. 680 for the accession of Esar-haddon (Asaridinus). The date is thrown back one year on

account of the practice of the Babylonians to begin reigns from the month following the king's real accession.

<sup>6</sup> An ignorant writer in the *Edinburgh Review* (No. 255, p. 146) has denied the existence of this king. Would he kindly explain how the name comes to be inserted into the Assyrian Canon, and why Asshur-izir-pal in his inscriptions always calls Tiglathi-Nin his father?

<sup>7</sup> Tiglathi-Nin is mentioned with Tiglath-Pileser I. in the annals of Asshur-izir-pal on the Nimrud monolith, among the warlike ancestors of that king who had carried their arms into the Armenian mountains, and there set up steles to commemorate their conquests.—[H. C. R.]

<sup>8</sup> Calah was founded (as above men-



*Timrud*, a position about 40 miles further to the north, near the junction of the greater Zab with the Tigris, on the opposite or left bank of the stream. The circumstances which induced this change are unknown; but it may probably have been connected with the extension of the Empire towards Armenia, rendering a movement of the governmental centre in the same direction expedient. Certainly *Asshur-izir-pal* was a great conqueror. In his annals, which have come down to us in a very complete condition,<sup>8</sup> it is apparent that he carried his arms far and wide through Western Asia, from Babylonia and Chaldæa on the one side, to Syria and the coasts of the Mediterranean on the other. It seems to have been in this latter quarter that his most permanent and important conquests were effected. *Asshur-izir-pal* styles himself "the conqueror from the upper passage of the Tigris to Lebanon and the Great Sea, who has subdued under his authority all countries from the rising of the sun to the going down thereof."<sup>9</sup> In his Syrian campaign, which is recorded at length, not only in the general inscription, but also on the votive Bull and Lion which he set up at Calah on his return from it, he took tribute from the kings of all the principal Phœnician cities, as Tyre, Sidon, Byblus, and Aradus: among the rest, probably from Eth-baal, king of the Sidonians, the father of Jezebel, wife of Ahab. He also received, while in Southern Syria, the present of rare animals from the King of Egypt.

24. *Asshur-izir-pal*, the son of *Tiglathi-Nin*, is the first of the Assyrian kings of whose grandeur we are able to judge by the remains of extensive buildings and sculptures which have come down to us. He was the founder of the North-West Palace at *Timrud*, which, next to that of Sennacherib at *Koyunjik*, is the grandest and most magnificent of all the Assyrian edifices. A large portion of the sculptures now in the British Museum are from this building. It was a structure nearly square, about 360 feet in length, and 300 in breadth,<sup>1</sup> standing on a raised platform, overlooking the Tigris, with a grand façade to the north fronting the town, and another to the west commanding the river. It was built

(*ibid.*, p. 457,) by a certain *Shalmaneser*, probably the last king but one of the early *Kileh-Sherghat* series; but it seems to have been a mere second-rate city until the reign of *Asshur-izir-pal*.

<sup>8</sup> See the British Museum Series, Plates 17 to 26.

<sup>9</sup> See Layard's *Nineveh and Babylon*, ch. xvi. p. 361.

<sup>1</sup> See the plan of Mr. Layard (*Nineveh and Babylon*, opp. p. 655). The palace of Sennacherib at *Koyunjik* seems to have been a square of nearly 600 feet. (*Ibid.*, plan facing p. 67.)

of hewn stone, and consisted of a single central hall, more than 100 feet long by 90 wide, probably open to the sky, round which were grouped a number of ceiled chambers, some larger and some smaller, generally communicating with one another. The ceilings were of cedar, brought apparently from Mount Lebanon;<sup>3</sup> the walls were panelled to a certain distance from the floor by slabs of alabaster, ornamented throughout with bas-reliefs, above which the walls were coated with plaster. The smaller chambers were frequently dark; the larger ones were lighted either by openings in the walls or by apertures in the upper part of the wall near the ceiling. The floors were paved with slabs of stone, often covered with inscriptions. A close analogy has been pointed out between this mode of building and the great edifices of the Jews, as described in Scripture<sup>4</sup> and by Josephus,<sup>5</sup> the Jewish kings having in all probability borrowed their architecture from Assyria. The dimensions however of the palace of Solomon fell far short of those of the great Assyrian monarchs.<sup>6</sup>

Besides his palace at Calah, Asshur-izir-pal built temples there at Asshur and Merodach, which stood upon the same platform, and forming the wall of the city. He also built at least one temple at Nineveh itself, which however was not yet the chief metropolitan city. This temple was dedicated to Beltis, a deity worshipped both in Nineveh and Babylon.<sup>6</sup>

25. Asshur-izir-pal was succeeded by his son, *Shalmaneser*, the great monarch whose deeds are recorded on the black obelisk in the British Museum. This prince, who reigned above thirty years, was engaged either personally or by a favourite general in a perpetual series of expeditions, of which a brief account is given

<sup>3</sup> Layard, p. 356. The wood discovered in this palace was almost all cedar. (Ibid. p. 357.)

<sup>4</sup> See 1 Kings, chs. vi. and vii.; and 2 Chron. ch. iii.

<sup>5</sup> Joseph. Ant. Jud. viii. 2. Compare Fergusson's Palaces of Nineveh, p. 229, and Layard's Nineveh and Babylon, pp. 644-649.

<sup>6</sup> The palace of Solomon was 150 feet long and 75 feet broad, thus covering a space little more than one-tenth of that covered by the palace of Asshur-izir-pal, and not one-thirtieth of that covered by the vast building of Sennacherib. Its height

was 45 feet, which perhaps the Assyrian palaces did not greatly exceed.

<sup>6</sup> The inscription also on the black obelisk in the British Museum (Oriental Inscriptions, Pl. 28) appears to belong to Asshur-izir-pal, and commemorates both his hunting expeditions in Syria and the extensive conquests which he executed at Asshur and at *Sherghat*.

<sup>7</sup> Called *Dayan-asshur* by most modern scholars, but *Dikul-asshur* by Hincks. See his translation of the Nimrud Obelisk in the *British Museum Magazine* for October, pp. 422, 425, and 426.

upon the obelisk, the details being apparently reserved for the colossal bulls, which seem to have been the usual dedication after victory. These expeditions do not fall into any regular order, nor do they seem to result in actual conquest. They are repeatedly in the same countries, and terminate either in the submission of the monarch, or in his deposition, and the establishment in his place of a more obsequious ruler. What is most remarkable in them is their extent. At one time they are in Chaldaea, on the very borders of the Southern Ocean; at another in Eastern Armenia and the vicinity of the Caspian; frequently they are in Syria, and touch the confines of Palestine; occasionally they are in Cappadocia, in the country of the *Tuplai* (Tibareni). Armenia, Azerbaijan, great portions of Media Magna, the line of Zagros, Babylonian, Chaldaea, Mesopotamia, Syria, Phœnicia, the chain of Amanus and the country beyond it to the north and the north-west, are invaded by the Assyrian armies, which exceed upon occasions 100,000 fighting men. Everywhere tribute is enforced, and in most places images of the king are set up as a sign of his possessing the supremacy. The Assyrian successes are throughout attributed, after the favour of Asshur and Merodach, to their archers.

26. The picture furnished by the inscriptions of the general condition of Western Asia at this period (B.C. 860–820) is perhaps the most interesting feature of all which they present to us. At the extreme west appear the Phœnician cities, Tyre, Sidon, and Byblus, from which Shalmaneser takes tribute in his 21st year. Adjoining upon them are the kingdoms of Hamath<sup>a</sup> and Damascus, the latter at first under Benhadad,<sup>b</sup> and then under Hazael; the former under

<sup>a</sup> The importance of Hamath at this early period is strongly marked in Scripture, first, by the frequent use of the expression, "the entering in of Hamath" (Josh. xiii. 5; Judges iii. 3; Kings viii. 65, &c.), for the district north of the Holy Land; secondly, by what is related of the dealings of David with Toi (2 Sam. viii. 9, 10; Chron. xviii. 9, 10); and thirdly, by the manner in which the Assyrian envoy, Rabshakeh, speaks of it (2 Kings viii. 34, xix. 13). It was conquered by Solomon (2 Chron. viii. 3, 4), became independent probably under Jeroboam the First, and was again reduced

by Jeroboam the Second (2 Kings xiv. 28). Hamath at this time was the capital of Cœle-Syria, and occupied the site of the modern *Hamah*.

<sup>b</sup> This king was recognized independently both by Dr. Hincks and Sir H. Rawlinson. The name is read by the former authority as *Ben-idri*. The Septuagint, it must be remembered, substitutes *Τὸς Ἀδερ* for Ben-hadad (1 Kings xx. 1, &c.), and the *d* and *r*, from their similarity, are constantly liable to be confounded in Hebrew, as they are in the name Hadadezer, or Hadarezer. (Comp. 2 Sam. viii. 3-12, with 1 Chron. xviii. 3-10.)

a king named Sakhulena. These kingdoms are closely league together; and united in the same alliance are their neighbours, the *Khatti*, or Hittites, who form a great confederacy ruled by a number of petty chiefs,<sup>1</sup> and extend continuously from the borders of Damascus to the Euphrates at *Bir*, or *Birah-jik*. The strength of the Hittites, Hamathites, and Syrians of Damascus, is in their chariots. They are sometimes assisted by the "kings of the sea-coast," who are probably the Phœnician princes. The valley of the Orontes from a little north of Hamath to the great bend which the river makes towards the west, and the country eastward as far as the mountains which separate the tributaries of that stream from those of the Euphrates, are in possession of the *Patena*, a tribe of Hittites, whose name connects them with the *Padan-Aram* of Scripture, and the *Batanæa* of the Greek writers. This people is permanently subject to Assyria, and the Assyrians have access through their territories to the countries of their neighbours. East of the Euphrates, in the country between *Bir* and Diarbekr, are the *Nar*, or *Nayari*, adjoining upon the Armenians, who reach from about Diarbekr to the basin of Lake *Urumiyeh*, which belongs to the *Mannai* (who are the Minni of Scripture).<sup>3</sup> Southward along the line of Zagros are, first, *Kharkhar*, about Lake Van; next *Hupesi*, reaching south to Holwan and the Gates of Zagros; and then the country of the *Tsimri*,<sup>4</sup> reaching as far as Susiana, east of which dwell the Medes and (perhaps) the Persians.<sup>5</sup> Below Assyria is Babylonia, the more northern portion of which is the country of the Accad.

<sup>1</sup> See Dr. Hincks's article in the *Dublin Univ. Mag.* p. 422, note. Twelve kings of the southern Hittites are mentioned in several places. Compare the expressions in Scripture, "for all the kings of the Hittites did they bring chariots out" (1 Kings x. 29), "the king of Israel has hired against us the kings of the Hittites," &c.

<sup>2</sup> Compare 2 Sam. x. 18; 1 Kings x. 29, xx. 1, &c.

<sup>3</sup> See Jer. li. 27: "Call together against her (Babylon) the kingdoms of Ararat, Minni, and Ashkenaz."

<sup>4</sup> This name has been hitherto read as *Namri*, but the reading of *Tsimri* is to be preferred. Compare Jer. xxv. 26, where the kings of Zimri are associated with the kings of Elam

and the kings of the Medes.—[H. C. R.]

<sup>5</sup> The first appearance of the Medes in the Assyrian inscriptions is in the 24th year of Shalmaneser II., about a.c. 835. Their exact locality cannot be fixed, but they clearly dwell east of the *Tsimri* who inhabit the Kurdish mountains. It is uncertain whether the *Barteu* or *Parteu* are the Persians. From the time of Shalmaneser to that of Pul they seem to occupy south-eastern Armenia, where they are under a number of chiefs, as many as twenty-seven bringing tribute to the Assyrian monarch on one occasion. In the reign of Sennacherib they appear as *Parts*, in the position in which we should expect to find Persians.

hile the more southern, reaching to the coast, is Chaldaea—the land of the *Kaldai*. Above Babylonia, on both sides of the Euphrates, are the *Tukhi*, perhaps the Shuhites of Scripture.<sup>6</sup> Finally, in Cappadocia, above the northern Hittites, and west of the Euphrates, are the *Tuplai*, or Tibareni, a weak people under a multitude of chiefs,<sup>7</sup> who readily pay tribute to the conqueror.

27. The most interesting of the campaigns of Shalmaneser are those which in his 6th, 11th, 14th, and 18th years he conducted against the countries bordering on Palestine. In the first three of these his chief adversary was Benhadad of Damascus, the prince whose wars with Ahab and Jehoram, and whose murder by Hazael, are related at length in the Books of Kings and Chronicles.<sup>8</sup> Benhadad, who had strengthened himself by a close league with the Hamathites, Hittites, Israelites,<sup>9</sup> and Phœnicians, was defeated in three great battles by the Assyrian monarch, and lost in one of them above 10,000 men. This ill success appears to have broken up the league, and when Hazael, soon after his accession, was attacked in his turn, probably about the year B.C. 847 or 846, he was left to his own resources, and had to take refuge in Anti-Libanus, where Shalmaneser engaged and defeated him, killing (according to his own account) 16,000 of his fighting men, and capturing more than 1100 chariots. It was probably at this time, or perhaps three years later, when the conqueror once more entered Syria and forced Hazael to supply his troops with provisions, that the Israelites were for the first time compelled to make an act of submission, and admit the suzerainty of the Assyrians. One of five epigraphs on the black obelisk records the tribute which *Yahua* the son of *Khumri*—i.e. Jehu, the son of Omri<sup>1</sup>—brought to the king who

<sup>6</sup> Job ii. 11, &c. See page 461, note <sup>1</sup>.

<sup>7</sup> As many as twenty-four kings of the *Tuplai* are mentioned (Hincks, p. 124).

<sup>8</sup> 1 Kings xx. 1-34, xxii. 29-36; 2 Kings vi. vii. and viii.

<sup>9</sup> Ahab, king of Israel, sent for brought to the aid of Benhadad, in his first campaign against Shalmaneser, a force of 10,000 men and 2000 chariots. (See *Ancient Monarchies*, vol. ii. p. 108, note <sup>7</sup>, 2nd edition.)

<sup>1</sup> Dr. Hincks says: "This title (son of Omri) is equivalent to King of Samaria, the city which Omri built,

and which was known to the Assyrians as Beth-Omri." (Nimrud Obelisk, p. 426). But is it not rather a claim—possibly not altogether false—to actual descent from Omri, and another instance of the anxiety of usurpers in the East to identify themselves with the dynasty which they in reality dispossess? (See note <sup>6</sup> on book i. ch. 108.) Jehu, we know, was really the son of Jehoshaphat, and grandson of Nimshi (2 Kings ix. 2 and 14). But he may have been on the mother's side descended from Omri, or he may merely have claimed the con-

set it up, consisting almost entirely of gold and silver, and manufactured from gold. It was perhaps this act of subterfuge which provoked the fierce attack of Hazael upon the kingdom of Israel in the reign of Jehu, when he "smote them in all the coasts," and deprived them of the entire country east of Jordan, the ancient possession of the tribes of Reuben, Gad, and Manasse, as far as "Aroer by the river Arnon,"<sup>2</sup> which flows into the Dead Sea.

28. Shalmaneser dwelt indifferently at Calah and at Nineveh, greatly embellished the former of these cities. He was the builder of the central palace at that place, which has furnished us with a few interesting specimens of Assyrian art. Like his father, he appears to have brought timber, probably cedar, from the forests of Syria; and sometimes even to have undertaken expeditions to that special purpose. He reigned from B.C. 858 to B.C. 823.<sup>3</sup>

29. Shalmaneser II. was succeeded by his son, *Shamash-Adad*, whose annals, like his father's, have in part come down to us upon an obelisk, set up by him to commemorate his exploits, at Calah, which seems to have been still the Assyrian capital. We learn from this document,<sup>4</sup> that during the lifetime of Shalmaneser, *Asshur-dayan*, his eldest son, had raised a revolt against his authority, which was with difficulty put down by *Shamas-Vul*, the younger brother. Twenty-seven strong places, including *Asshur*, the old metropolis, *Amida* (the modern Diarbekr), *Telapni*, which was near Orfa, and the famous city of Arbela—here first commemorated—espoused the cause of the pretender. A bloody struggle followed, resulting in the suppression of the rebellion by the capture of the revolted cities, which were taken by *Shamas-Vul*, one after another. *Asshur-dayan*, in all probability, lost his life—if not, at any rate he forfeited the succession, which thus fell to the second son of the late monarch.

nection without any ground of right. The Assyrians would of course simply accept the title which he gave himself.

<sup>2</sup> 2 Kings x. 32, 33.

<sup>3</sup> These dates are those of the Assyrian Canon. They are about 40 years lower than those ordinarily derived from the Jewish Scriptures by following the line of the kings of Judah. If the line of the kings of

Israel were followed, the difference would be reduced to about 20 years.

<sup>4</sup> This inscription has been in great part translated by Sir H. Rawlinson in the *Journal of the Asiatic Society*, vol. xvi. part i. Annual Report, p. 10 et seq.; more recently it has been fully translated by Mr. A. H. Sayce. (*Records of the Past*, vol. i. pp. 11, 22.)

30. *Shamas-Vul II.* reigned thirteen years, from B.C. 823 to B.C. 810; but his annals upon the obelisk extend only over the term of four years, and then end abruptly.<sup>5</sup> In this space he undertook expeditions against the tribes of the Nairi on the flanks of Taurus, against the countries bordering on Armenia to the south and east, against the Medes beyond Zagros, and finally against the Babylonians. This last campaign is the most important. In it *Shamas-Vul* declares that he took above 200 towns, and defeated a combined army of Chaldeans, Elamites, Tsimri, and Aramæans or Syrians, which the king of Babylonia had collected against him, slaying 5000 and taking 2000 prisoners, together with 100 chariots.

31. *Vul-lush*, the third prince of that name, was the son and successor of *Shamas-Vul*. He ascended the throne in B.C. 810, and reigned 29 years. He built some chambers in the central palace at Assur, which had been originally erected by his grandfather, and which was afterwards despoiled by Esar-haddon. The records of a time which have been hitherto discovered are scanty, but possess peculiar interest. One of them is a pavement slab<sup>6</sup> from Nimrud (Calah), wherein is noticed his reception of tribute from the Medes, Partsu, Minni, and Nairi on the north and east, and from the country of *Khumri*, or Samaria, from Tyre, Sidon, Damascus, Judæa, and Palestine on the west. Another is a brief inscription on a statue of the god Nebo,<sup>7</sup> which shows that the name of his wife was Semiramis, and that she reigned conjointly with her husband, thus to some extent confirming the account given by Herodotus of the queenly authority and real age of that personage.<sup>8</sup> A third, which, like the first, is on a pavement slab, enumerates the titles and the ancestors of the monarch.<sup>9</sup> The Assyrian Canon shows us that he was engaged in wars during almost the whole of

<sup>5</sup> In one copy of the Assyrian Canon we have brief notices of expeditions conducted by *Shamas-Vul II.* in his 4th, 8th, 9th, 10th, 11th, and 12th years. The last two of them were directed respectively against Chaldæa and Babylon.

<sup>6</sup> For a full account of this inscription see *Athenæum*, No. 1476, p. 174.

<sup>7</sup> The statue, which is now in the British Museum, is dedicated by the artist to "his lord Vul-lush, and his lady Sammuramit." By the form of the letters and other signs it certainly

belongs to the time of Vul-lush III., and not to either of the two earlier monarchs of the same name.

<sup>8</sup> Herodotus places Semiramis five generations before Nitocris, the mother of the Labynetos who ascended the Babylonian throne B.C. 555. As he reckoned three generations to the 6th century, he must have intended to place Semiramis towards the middle of the eighth century. Her real time was from thirty to fifty years earlier.

<sup>9</sup> See *Records of the Past*, vol. i. pp. 3, 4.

his long reign, chiefly in Media, in the Zagros range, in Armenia, and in Syria. He exercised a power which seems like that of a sovereign in Babylonia, where he received the homage of the Chaldeans, and sacrificed in Babylon, Borsippa, and Cutha: the respective gods of those cities, Bel, Nebo, and Nergal.

32. The next king in succession to Vul-lush III. bore the name of Shalmaneser, and is known in Assyrian history as *Shalmaneser the Third*. His reign was a short one, lasting for only twenty years from B.C. 781 to B.C. 771. We have no evidence of the relationship which he bore to his predecessor; but on the whole it is most probable that he was Vul-lush the Third's son.<sup>1</sup> His character seems to have been as warlike as that of his predecessors, for in the Assyrian Canon there is a military expedition assigned to every year of his short reign. Most of these expeditions were directed against Armenia; but in one the people attacked were the Tishathim of Mount Zagros; and the last two were directed against Syria, one (in B.C. 773) against Damascus, and the other (in the following year) against Hadrach.<sup>2</sup> We have no information as to the circumstances or results of these campaigns; but it is evident that their range is narrow as compared with that embraced by the wars of the four previous monarchs; and we have thus an indication that once more a time of reaction has set in, and Assyria's power has for the second time suffered eclipse. The conclusion which is thus derived from the Canon receives remarkable confirmation from other facts—first, that at this point there is a sudden cessation in Assyria of architectural and other memorials; and, secondly, that there is at the same time an entire defect of contemporary written records.

33. Shalmaneser was succeeded by *Asshur-dayan III.*, who may well have been his son.<sup>3</sup> He reigned from B.C. 771 to B.C. 753, a period of eighteen years. The depression of Assyria becomes more marked during his time. Military expeditions are now comparatively speaking, rare, only nine being mentioned as belonging to this king's whole reign.<sup>4</sup> The expeditions are, moreover, for

<sup>1</sup> See above, p. 464, note 2.

<sup>2</sup> This is the first mention which we have of Hadrach in the Assyrian records. There are many later notices, by which it appears (agreeably with Zech. ix. 1) that the town was in the vicinity of Damascus.

<sup>3</sup> The three reigns of Vul-lush III., Shalmaneser III., and Asshur-dayan III. cover a space of fifty-seven years, which will suffice for a father, a son, and a grandson.

<sup>4</sup> See the Assyrian Canon (Oxford Chronologie Biblique, p. 19).



most part, against countries lying at no great distance from the capital. There are two against Hadrach, and one against Media; otherwise the enemies attacked are mostly among Assyria's nearest neighbours. But the most marked characteristic of the period is the prevalence of revolts. Rebellion breaks out at Asshur, at Akkha, and in Gozan (Gauzanitis), about the head streams of the Chaboras (Khabour); and in each place it rages for at least ten years before it is suppressed. Assyria's arms are in fact turned against herself, and the "Rome of the East" perishes by her own right.<sup>5</sup> The outward show of revolt seems, however, after a time to have been put down by the government; and towards the close of his reign, Asshur-dayan III. ventured on leading his army to a distance from Nineveh. In B.C. 755 he made an expedition against Hadrach, and in the year following one against Arpad. Soon after this, however, he died; and the throne fell to Asshur-lush, the last king of the third series.

34. *Asshur-lush* may have been the son of Asshur-dayan III.,<sup>6</sup> or he may have been a successful rebel. His reign, which lasted only eight years—from B.C. 753 to B.C. 745—is chiefly remarkable for its pacific character. Asshur-lush, during his eight years, made but two military expeditions, and on both those occasions proceeded no further than the valleys of Zagros. He was either by temper unwarlike, or convinced that the circumstances of the time rendered it necessary for him to remain at home and watch the course of affairs from the capital. In his eighth year, the revolt, which he had been expecting, came. Calah, the second city in the Empire, rose against his authority; and, after a short struggle, he was killed or dethroned, and the crown passed to a new monarch, who is commonly regarded as the founder of a second or Lower Assyrian Empire.<sup>7</sup>

35. Before proceeding to sketch the history of this "Second Empire," it may be convenient to exhibit in a tabular form the list of monarchs belonging to the early kingdom and to the "First Empire:"—

<sup>5</sup> "Suis et ipse Roma viribus ruit."  
(Hor. Epod. xvi. 2.)

<sup>6</sup> On the whole I prefer this hypothesis, since the Canon has mentioned no revolt for five years, and the name Asshur-lush, though a new one, is

composed of elements familiar to this dynasty.

<sup>7</sup> Lenormant, *Histoire Ancienne de l'Orient*, vol. ii. p. 86; Brandis, *Resum Assyriarum Tempora Emendata*, p. 17; P. Smith, *Anc. Hist.*, vol. i. p. 323, &c.

## KINGS OF ASSYRIA.

B.C.	B.C.		ATTORNIER.
—	—	Bel-sumili-kapi	Called "the founder of the kingdom" = a tablet of Vul-lush III.
—	—	• • • • •	
—	—	Irba-vul	Mentioned by Tiglath-Pileser I. as "former king." A very archaic tablet in the Brit. Mus. is dated in his reign.
—	—	• • • • •	
—	—	Asshur-iddin-akhi	Also mentioned as "a former king" by Tiglath-Pileser I.
—	—	• • • • •	
ab. 1450—1430		Asshur-bil-nisi-su	Mentioned in the "Synchronic History" as contemporary with Burna-buriash and other Chaldean kings. Asshur-upallit connected with the list of kings by Kileh-Sherghat bricks and inscription of Vul-lush.
— 1430—1410		Buzur-Asshur (successor)	
— 1410—1390		Asshur-upallit (successor)	
— 1390—1365		Bel-lush (his son)	Names, succession, and relationship given on Kileh-Sherghat bricks, etc. Tiglath-Nin's date fixed by Sennacherib.
— 1365—1345		Pudil (his son)	
— 1345—1320		Vul-lush I. (his son)	
— 1320—1300		Shalmaneser I. (his son)	
— 1300—1275		Tiglath-Nin I. (his son)	
— 1275—1250		• • • • •	
— 1245—1230		Bel-kudur-usur	Mentioned in the "Synchronic History" as the predecessor of Nin-pala-sira.
— 1220—1200		Nin-pala-sira (successor)	Names and relationship given on the cylinder of Tiglath-Pileser I.
— 1200—1175		Asshur-dayan I. (his son)	
— 1175—1155		Mutagil-Nebo (his son)	Names and succession given in the "Synchronic History."
— 1155—1130		Asshur-ris-ilim (his son)	
— 1130—1110		Tiglath-Pileser I. (his son)	From a dedicatory tablet.
— 1110—1085		Asshur-bil-kala (his son)	
— 1085—1065		Shama-Vul I. (his brother)	Mentioned in an inscription of Shalmaneser II.
—	—	• • • • •	
—	—	Asshur-masur	
—	—	• • • • •	
— 935—911		Asshur-dayan II.	Succession and relationship proved by the Kileh-Sherghat and Nimrud monuments. Succession of last six proved also by the Assyrian Canon.
911—889		Vul-lush II. (his son)	
889—883		Tiglath-Nin II. (his son)	Succession proved by the Assyrian Canon.
883—858		Asshur-izir-pal (his son)	
858—823		Shalmaneser II. (his son)	
823—810		Shama-Vul II. (his son)	
810—781		Vul-lush III. (his son)	
781—771		Shalmaneser III. (successor)	
771—763		Asshur-dayan III. (successor)	
763—745		Asshur-lush (successor)	

36. The circumstances which brought the first Assyrian Empire to a close, and placed upon the throne a king of a different family, are neither recorded in the inscriptions, nor by any writer of much authority.<sup>8</sup> Tiglath-Pileser II., who appears to have succeeded

<sup>8</sup> Bion and Polyhistor are said to have related that Tiglath-Pileser, whom they called Beletaras, was the former king's gardener, and gained the crown in some extraordinary way (*ἐκάρπωσε παραλόγως τὴν βασιλείαν*, Agath. ii. 25, § 15). But Agathias, who is the authority for this, does not

inform us of any details. The war between Belimus and Perseus in Cephalion (Fragm. I), and that between Sardanapalus and Perseus in Passanias (see the Psephal Chronicle, p. 88), perhaps disguise the transactions of this period.

shur-lush, has left no record of the means by which he obtained the crown. The inscriptions however support the notion of a revolution and change of dynasty in Assyria at this point of its history. Contrary to the universal practice of previous monarchs, Tiglath-Pileser omits all mention of his ancestors, or even of the name of his father, upon his monuments. We may safely conclude from this that he was a usurper, and that his ancestry was not royal. Moreover, the Assyrian Canon tells us of a revolt in Calah, the year B.C. 746, and then gives the accession of Tiglath-Pileser

the year following in a manner and with a particularity not served in any previous instance. These facts render it scarcely doubtful that in the year B.C. 745 a revolution took place in Assyria; Ashur-lush was dethroned or killed, and Tiglath-Pileser, a man unconnected with the previous royal family, was acknowledged by the Assyrians generally as their sovereign.

37. The annals of Tiglath-Pileser II. extend over the space of seventeen years. They exist only in a very fragmentary state, having been engraved on slabs which were afterwards defaced by Sargon or his descendants, and which were finally torn from their places and used by Esar-haddon as materials for the buildings which he erected at Nimrud—the ancient Calah. They give at some length his wars in Upper Mesopotamia, Armenia, and Media; but the most remarkable events recorded in them are two invasions of Babylon, one of which is assigned to his first and the other to his fifteenth year, and two Syrian wars, one lasting from B.C. 743 to B.C. 738, and the other from B.C. 734 to B.C. 730.

In both his campaigns against Babylon, Tiglath-Pileser appears to have found the country divided up among a number of petty principalities. In the upper country are *Nabu-usabsi*,<sup>9</sup> king of Arrappanu, *Chinziru*, king of Sapé, and a prince called *Zakaru*; in the lower, *Balasu*, son of Dakkuri, *Nadina*, king of Larancha, and *Merodach-Baladan*, son of Yakiu,<sup>1</sup> king of the sea-coast. Tiglath-Pileser in his first campaign defeats and captures Nabu-usabsi and Zakaru, takes the cities of Kurri-galzu, Adini, Sarrapann, and

<sup>9</sup> Nabu-usabsi is supposed by Mr. Smith to be the Nabius (or Nadius) of Ptolemy's Canon; *Chinziru* is, no doubt, the Chinzirus of the same writer, who reigns from B.C. 732 to B.C. 727.

<sup>1</sup> This is the first mention of Merodach-Baladan, the adversary of Sargon

and ally of Hezekiah (2 Kings xx. 12; Isaiah xxxix. 1). That he was the actual son of Yakiu cannot be doubted. Baladan, who is called his father in Kings and Isaiah, must have been a more remote progenitor (Compare 2 Kings ix. 2 and 20.)

many others; carries off as prisoners 155,000 persons, and sacrifices to the Babylonian gods in all the chief cities of the Empire.<sup>2</sup> In his second expedition, B.C. 731, he attacks Calah in his capital, Sapé; receives tribute from Balasu, Nadinu, and Merodach-Baladan; crucifies Nabu-usabsi, and reduces the whole country to subjection. From this time forth he added to his titles those of "king of Babylon" and "king of Sumir and Akkad."

The first Syrian war of Tiglath-Pileser was directed ~~chiefly~~ against Arpad, which was taken at the end of a four years' siege in B.C. 740. Tribute was then received from Rezin of Damascus and from other neighbouring monarchs. After this, in B.C. 738, Tiglath-Pileser attacked a king of Judah, whom he calls *Yaukhazi* (Jehoahaz), who is by some identified with Ahaz, and by others with Azariah or Uzziah.<sup>4</sup> His war with this monarch lasted to B.C. 737, when *Yaukhazi* and his allies, the kings of Hamath, Hamath, &c., submitted, and their territories were "added to Assyria." At the same time tribute was paid to Tiglath-Pileser by an Arab queen, and by seventeen kings, among whom are mentioned Rezin of Syria, Menahem of Samaria,<sup>5</sup> Hiram of Tyre, and the kings of Hamath, Gebal, Carchemish, and Tubal. In the second war (B.C. 734-730), in which we know from the Second Book of Kings that his interference was invoked by Ahaz,<sup>6</sup> the enemies mentioned are chiefly Rezin of Damascus and Pekah of Samaria. Tiglath-Pileser, having collected his troops, marched into Syria in his twelfth year, B.C. 734, attacked and took Damascus, slew Rezin, and razed his city to the ground. He then probably proceeded against Pekah, whose country he entered on the north-east, where it bordered upon the kingdom of Damascus. Here he overran the whole district beyond Jordan, and hence he carried off into captivity the two tribes and a half by whom this country was peopled:<sup>7</sup> after which it would seem that he deposed Pekah, and

<sup>2</sup> As Babylon, Borsippa, Cutha, Nipur, Sippara, Kis, Chilmad, and Ur.

<sup>3</sup> See the Assyrian Canon, Eponymy of Nabu-edir-anni.

<sup>4</sup> So Mr. George Smith. But if the fall of Samaria (B.C. 722) belongs to Hezekiah's ninth year (2 Kings xviii. 10), and his father Ahaz reigned sixteen years (2 Kings xvi. 2; 2 Chron. xxviii. 1), the accession of Ahaz cannot

have been later than A.C. 746.

<sup>5</sup> This mention of Menahem constitutes a serious difficulty, since the Biblical chronology places his death at latest in B.C. 750. It has been supposed that the scribe made a mistake, substituting Menahem for Pekah.

<sup>6</sup> 2 Kings xvi. 7.

<sup>7</sup> See 1 Chron. v. 26, and compare Isa. ix. 1.

up Hoshea as king in his room. Ahaz about the same time had interview with the Great King, while he still rested at Damascus,<sup>8</sup> before the city was destroyed, did homage for his crown, and tained the pattern of an Assyrian altar, which he set up in the temple.

38. Of Shalmaneser IV., the successor of Tiglath-Pileser II., very little is known.<sup>9</sup> He reigned no more than five years,<sup>1</sup> having ascended the throne in B.C. 727, and dying in B.C. 722. His annals have not come down to us; and even the Assyrian Canon is blank for events during his reign. All that we know of him is contained in a few verses of Scripture,<sup>2</sup> and in a single short notice of the Syrian historian, Menander.<sup>3</sup> From Scripture we learn that Hoshea, having revolted from Shalmaneser on the death of Tiglath-Pileser, was at once attacked by the new monarch, submitted to him, and agreed to pay an annual tribute;<sup>4</sup> afterwards, however, having obtained the protection of a king of Egypt,<sup>5</sup> he revolted, withheld his tribute, and when Shalmaneser once more came up against him in person, resisted him by force of arms. Shalmaneser laid siege to Samaria, which defied his utmost efforts for nearly three years. The king of Egypt, however, gave no aid to his dependant, and at the end of three years Samaria fell.<sup>6</sup> It has been usual to ascribe its capture to Shalmaneser; and this is certainly the impression which the Scriptural narrative leaves. But the assertion is not made expressly,<sup>7</sup> and if we may trust the direct

<sup>8</sup> 2 Kings xvi. 10.

<sup>9</sup> It is probable that his monuments were purposely destroyed by Sargon.

<sup>1</sup> The length of Shalmaneser's reign, and the dates for the beginning and end of his reign, are placed beyond all doubt by the more lately discovered copies of the Assyrian Canon. (See E. Smith in *Zeitschrift für Egypt. Sprache*, Aug. 1869, p. 111; and compare Oppert, *Chronologie Biblique*, p. 10).

<sup>2</sup> 2 Kings xvii. 3-5; xviii. 9.

<sup>3</sup> Menander (ap. Joseph. *Ant. Jud.* c. 14).

<sup>4</sup> 2 Kings xvii. 3.

<sup>5</sup> 2 Kings xvii. 4. This king who is called So, or rather Seveh, סוּב in the Hebrew text, but Segor (Σηγῶρ) in the Septuagint, has commonly been identified with Sabaco I., the founder of

the 25th (Ethiopian) dynasty; but there are certain objections to this. Hosea must have made his treaty with So at least as early as B.C. 724; but the Egyptian monuments prove Tirhakah to have ascended the throne B.C. 690, and Manetho assigned the two Sabacos 22 or 24 years, which gives B.C. 712 or 714 for the accession of Sabaco I. Again in B.C. 715, Sargon finds Egypt not yet under the Ethiopians, but under a native king, whom he calls *Pirhu*, which is perhaps Pharaoh, or perhaps Bocchoris. Two or three years later, B.C. 712, he notes the subjection of Egypt to Meroë or Ethiopia.

<sup>6</sup> 2 Kings xvii. 5, and xviii. 10. "At the end of three years they took it."

<sup>7</sup> "The king of Assyria" in 2 Kings, ch. xvii. ver. 6, is not necessarily the

statement of Sargon, the successor of Shalmaneser upon the throne, we must consider that he, and not Shalmaneser, was the actual captor of the city. Sargon relates that he took Samaria in his first year, and carried into captivity 27,280 of its inhabitants. It would appear therefore that Shalmaneser died, or was deposed while Hoshea still held out, and that the final captivity of Israel fell into the reign of his successor.

Shalmaneser's war with Tyre commenced in his first year, and must have lasted his whole reign. A general revolt of Phœnicia had marked his accession. One of his first acts, therefore, was to invade and overrun the country,<sup>3</sup> and to re-establish the authority of Assyria over the various towns. The island Tyre, however, almost immediately revolted; whereupon Shalmaneser "returned" into these parts, collected a fleet from Sidon, Palæ-Tyrus, and Akko (Acre), and commenced the siege of the revolted place. But the Tyrians, with a much smaller squadron, beat off his fleet; and Shalmaneser was compelled to change his plans, and endeavour to force the islanders to a surrender by cutting off the supplies of water, which they drew from the continent. He continued this system to the end of his reign, but apparently without success. The islanders are said to have satisfied their thirst with rain-water during the space of five years, which brings us to the close of Shalmaneser's reign, and to the revolution by which the last and greatest of the Assyrian dynasties established itself in authority at Nineveh.

39. Sargon, or Sargina, who mounted the Assyrian throne in the year B.C. 722,<sup>1</sup> was the founder of a dynasty, and therefore beyond all reasonable question a usurper. It may be suspected that he took advantage of Shalmaneser's long absence from his capital, while he pressed the sieges of Samaria and Tyre, to possess himself of the supreme power, just as in later times the Pseudo-Smerdis took advantage of the absence of Cambyaes in Egypt for a like

same monarch as "the king of Assyria" of the preceding verse. Our translators correctly regard ver. 6 as beginning a new paragraph. In the other passage (xviii. 10) we have the yet more vague expression, "they took it."

<sup>3</sup> Ἐπῆλθε Φοινίκην πολεμῶν ἀπαύσας. Menand. l. a. o.

<sup>1</sup> Ὑπέστρεψε. Ibid. .

<sup>1</sup> This date is fixed by the statement made by Sargon, that in his own twelfth year he drove Merodach-Baladan out of Babylon after he had reigned twelve years. It follows that the two kings ascended the throne in the same year. Ptolemy's Canon, which gives Merodach-Baladan (Mardocempadus) exactly twelve years, places his first Thoth in A.C. 721.

impose.<sup>2</sup> If not absolutely a person of low condition, he was at any rate of a rank which did not allow him to boast. In his inscriptions, although he calls the former kings of Assyria his ancestors, which seems to be a mere mode of speech, yet he carefully abstains from any mention of his father, and it is only from other records that we may perhaps be able to supply this deficiency.<sup>3</sup> His reign covered a space of nineteen years, for fifteen of which we possess his annals. It appears that in his first year, after Samaria had fallen and the bulk of the inhabitants had been brought as captives to Assyria,<sup>4</sup> he proceeded in person against Babylon, which had revolted under Merodach-Baladan, and, assisted by Elam, was able to maintain its independence. After this, in the ensuing year, Samaria having revolted from him, in conjunction with the Syrians of Damascus,<sup>5</sup> the people of Arpad, and others, Sargon again marched to the west. Having defeated the rebels at Gargar (Crozer?), and suppressed the rebellion, he turned his arms against Gaza and Egypt. Egypt, which was not yet under the Ethiopian rule, had recently extended her dominion over the five cities of the Philistines, according to the prophecy of Isaiah.<sup>6</sup> Sargon speaks of Gaza as a dependency of Egypt, and its king is said to have fought a battle, assisted by Egyptian troops, at *Raphia*, which was the frontier town of Egypt on the Syrian side. The Assyrian arms were again successful; the Philistine prince was taken prisoner; and Sargon returned in triumph to his own country. Five years later, B.C. 715, he again marched into these parts. This time the object of the campaign was Arabia, into which he penetrated more deeply than any former king, and from which he deported a number of Arabs, whom he planted in Samaria; where they formed doubtless the Arabian element of which we hear in later times.<sup>7</sup> The neighbouring princes then sought his favour; the king of Egypt, who is called *Pirhu* (Pharaoh?), made submission, and paid Sargon tribute in gold, horses, camels, &c. Tribute was also brought him by the "Chief of Saba," and the "Queen of the Arabs." After the conclusion of this successful campaign, Sargon, like so many of

<sup>2</sup> Herod. iii. 61.

<sup>3</sup> On a clay tablet of the time of Sennacherib, which is in the possession of Sir H. Rawlinson, the name of *ebosphuni* occurs in a connection which may be read as making him Sargon's father. The construction is however very doubtful.

<sup>4</sup> 2 Kings xvii. 6, and xviii. 11.

<sup>5</sup> The city had either been rebuilt, or the people retained the name, though their capital was in ruins.

<sup>6</sup> See Isa. xix. 18: "In that day shall five cities in the land of Egypt speak the language of Canaan."

<sup>7</sup> See Nehem. ii. 19; iv. 7; vi. 1-6.

his predecessors,<sup>8</sup> was occupied for some time with wars in U Syria, Cappadocia, and Armenia. He overran Hamath; de~~st~~ Ambri~~s~~, the king of Tubal (the Tibareni), on whom he had previously bestowed the province of *Khilak* (Cilicia), but who had revolted in conjunction with the kings of *Meshech* (the Moschi) and *Armenia*; invaded this last named country, and fought several battles with its king, *Urza*; took tribute from the *Nairi*; and carried back with him to Assyria a host of prisoners, whom he replaced by colonists from his own country. He next turned his arms eastward against the tribes in Mount Zagros, and against Media, which he reduced to subjection,<sup>9</sup> planting throughout a number of cities, which he peopled (at least in part) with his Israelitish captives.<sup>1</sup> Later in his reign, B.C. 711, he conducted a successful expedition into southern Syria, where he took Ashdod by one of his generals,<sup>2</sup> the king flying to Egypt, which is now for the first time said to be subject to *Mirukha*, or Meroë.<sup>3</sup> Afterwards, during the space of four years at least, he carried on wars in Babylonia and the adjacent countries, driving Merodach-Baladan into banishment and contending with the kings of Susiana, and the chiefs of the Chaldeans. It was at this period that he seems to have first received tribute from the Greeks of Cyprus,<sup>4</sup> to which country he sent in return "an image of his majesty." The stelé of Sargon now in the Berlin Museum, which was brought from Idalion, commemorates the submission of the Cyprians.

<sup>8</sup> Supra, pp. 464, 465, 467, 470, &c.

<sup>9</sup> Among the chiefs who made their submission are mentioned Varzam or Barzaanes, Satarparnu or Sitraphernes, Arbaku (Arbaces), Ariya (Ariseus), and Aspabara (Aspabares).

<sup>1</sup> See 2 Kings xvii. 6, and xviii. 11. "The king of Assyria did carry away Israel into Assyria, and put them in Halah and Habor by the river of Gozan, and in the cities of the Medes."

<sup>2</sup> Cf. Isa. xx. 1. "In the year that Tartan came unto Ashdod (when Sargon the king of Assyria sent him), and fought against Ashdod, and took it." Sargon appears in his annals to claim the capture as his own; but the kings of Assyria frequently identified themselves with their generals. (See Sir H. Rawlinson's Commentary, pp. 46-7, and Dr. Hincks's translation of the

Black Obelisk inscription in the *Dublin University Magazine* for October, 1848, p. 425, note). Egyptians and Ethiopians seem to have been among the defeated of Ashdod (Isa. xx. 4, 5) on this occasion.

<sup>3</sup> The connection of Egypt with Ethiopia at this time is strongly marked throughout the 20th chapter of Isaiah.

<sup>4</sup> From this time (a.c. 710) Sargon took the title of "king of Babylon." He is probably the Arkeon (*Arkeon*) of Ptolemy's Canon.

<sup>5</sup> The Cyprian Greeks are described as "seven kings of the *Yahana*, a part of the country of Yarnan (or Yarnan), i.e. Ionia." They dwelt "in an island in the midst of the sea, at the distance of seven days from the coast."



40. Sargon appears to have removed the seat of empire altogether from Calah, which had been the main residence of Tiglath-Pileser II. He repaired the walls of Nineveh, and built in the neighbourhood of that city 'the magnificent palace which has supplied France with a valuable series of monuments now deposited in the Louvre. His palace, which seems to have been completed and embellished in his fifteenth year, has furnished the great bulk of the historical documents belonging to his reign.' In form and size it does not much differ from the other constructions of the Assyrian monarchs; but its ornamentation is to some extent Egyptian.<sup>8</sup> In connection with it Sargon founded a town which he called by his own name as a title retained by the ruins at Khorsabad so late as the Arab conquest.<sup>9</sup>

An advance of the arts is perhaps to be traced at this period, which may have been a consequence of the growing connection with Egypt. Enamelled bricks of the most brilliant hues, coloured signs on walls, cornices on the exteriors of buildings, the manufacture of transparent glass,<sup>1</sup> belong to this period; to which may also probably be referred a great portion of the domestic utensils and ornaments, of a decidedly Egyptian character, which have been found in various parts of Mesopotamia.<sup>2</sup>

41. Sargon was succeeded by his son Sennacherib (*Tsin-akhi-ba*), whose accession may be assigned, on the authority of the Assyrian Canon, to the year B.C. 705. He continued to reign till B.C. 681, and thus occupied the throne for twenty-four years. He moved the seat of government at Nineveh, which he calls "his royal

<sup>8</sup> Sargon speaks of his palace as built "near to Nineveh." Khorsabad about 15 miles N. by E. of Koyunlik, which marks the site of the true Nineveh.

<sup>9</sup> Some slabs of Sargon have been found at Nimrud, and a few at Koyunlik, but the palace at Khorsabad has yielded by far the greatest number.

<sup>1</sup> See Mr. Fergusson's *Nineveh and Babylon Restored*, p. 223, where a notice upon the exterior of a building attached to the palace is said to be at first sight almost purely Egyptian. The fact, which Mr. Layard notes (*Nineveh and Babylon*, p. 131), that the walls of the chambers were partly "painted with subjects re-

sembling those sculptured on the alabaster panels," seems to be another indication of Egyptian influence.

<sup>2</sup> See Sir H. Rawlinson's *Commentary*, p. 19, note<sup>2</sup>.

<sup>1</sup> Transparent glass may have been in use earlier, but the earliest known specimen of it is a small bottle, found in the north-west palace at Nimrud, which has Sargon's name upon it (see Layard's *Nineveh and Babylon*, p. 197). The invention is most probably to be assigned to Egypt, whence the most ancient specimens of coloured glass have been derived. See note on book ii. ch. 44.)

<sup>2</sup> See Layard's *Nineveh and Babylon*, pp. 182-190.

city." The town had fallen into a state of extreme decay, partly by the ravages of time, partly from the swellings of the Tigris, and required a complete restoration to be fitted for a royal residence. Sennacherib seems to have commenced the work in his second year. He collected a host of prisoners from Chaldæa and Aramæa (Syria) on the one side, and from Armenia and Cilicia on the other, and used their forced labour for his constructions, employing on the repairs of the great palace alone as many as 360,000 men. A portion were engaged in making bricks; others cut timber in Chaldæa and in Mount Hermon, and brought it to Nineveh: a certain number built; within the space of two years the needed restorations seem to have been effected; Nineveh was made "as splendid as the sun;" two palaces were repaired; the Tigris was confined to its channel by an embankment of bricks; and the ancient aqueducts conveying spring-water to the city from a distance were made capable of their original use. Not content with these improvements, Sennacherib, later in his reign—probably about his 9th or 10th year—erected a new and more magnificent palace at Nineveh, which he decorated throughout with elaborate sculpture in commemoration of his various expeditions. This edifice, which was excavated by Mr. Layard, and which is known as the great Koyunjik palace, is on a larger scale than any other Assyrian building. It contained at least three spacious halls—one of them 150 feet by 125—and two long galleries (one of 200, the other of 185 feet), besides innumerable chambers; and the excavated portion of it covers an area of nearly 40,000 square yards, or above eight acres. Besides this great work, Sennacherib built a second palace in Nineveh, on the mound now called *Nebbi-Yunus*, and a temple in the city of *Tarbisi* (the modern *Shereef Khan*) at a distance of three miles from the capital.

42. The annals of Sennacherib hitherto discovered extend only to his fourteenth year. Shortly after his accession (B.C. 704) he proceeded into Babylonia, where Merodach-Baladan had once more succeeded in establishing himself upon the throne by the help of his neighbours the Susianians. A battle was fought in which Sennacherib was completely successful, and the Babylonian prince barely escaped with his life. He fled however to the sea, and concealed himself from the Assyrian soldiers, who searched the shores and islands for him in vain. Sennacherib meanwhile entered and plundered Babylon, destroyed 89 Chaldæan cities and 820 villages, and

ring collected an enormous booty returned into Assyria (B.C. 703), giving Belib (or Belibus) as viceroy of Babylon. This expedition related at length in Sennacherib's annals.<sup>3</sup> Berosus seems to have ignored it, and to have represented Belibus as obtaining the crown by his own exertions;<sup>4</sup> but the narrative of the Assyrian king is more worthy of our confidence.

On his way back from Babylonia Sennacherib ravaged the lands of the Aramaean tribes upon the Tigris and Euphrates, among whom are mentioned the *Nabatu* (Nabataeans), and the *Hagarani* (Hagarenes), carrying into captivity from this quarter more than 10,000 persons. He then, in his fourth year, B.C. 702, attacked the mountain tribes on the north and east of Assyria, penetrating even to Media, and taking tribute from certain Median tribes, who (he says) were entirely unknown to the kings that went before him.<sup>5</sup> In his fifth year, B.C. 701, he went up against Syria. Here he first chastised *Luliya*, king of Sidon (apparently the Elulæus of Alexander)<sup>6</sup>, driving him to take refuge in Cyprus, and giving his throne to another. He then received tribute from the rest of the Phœnician cities, as well as from the kings of Edom, Moab, Ammon, and Ashdod, who submitted to him without a struggle. Ascalon resisted him, and was attacked; the king and the whole royal family were seized and removed to Nineveh, and a fresh prince was placed upon the throne. Hazor, Joppa, and other towns which depended upon Ascalon, were at the same time taken and plundered. War followed with Egypt. The kings of that country, who were described as dependent upon the king of Meroë, or Ethiopia,<sup>7</sup> came up against Sennacherib, and engaged him near Eltekon, but

<sup>3</sup> See Records of the Past, vol. i. pp. 15-6.

<sup>4</sup> See the extract from Polyhistor in Euseb. Chron. Can. pars. i. c. 5. 'Postquam regno defunctus est Sennacheribi frater et post Hagisæ in Babylonios dominationem, qui quidem nondum expleto trigesimo die a Marulacho Baldane interemptus est, Marulachus ipse Baldanes tyrannidem invasit mensibus 6, donec eum sustulit vir quidam, nomine Elibus, qui et in regnum successit. Hoc postremo annum jam tertium regnante, Sennacherib rex Assyriorum copias adversum Babylonios contrahabat, prælioque cum his conserto superior evadebat,' &c.

<sup>5</sup> Records of the Past, vol. i. p. 28.

<sup>6</sup> Ap. Joseph. Ant. Jud. ix. 14. It was probably after chastising this prince that Sennacherib set up his tablet at the *Nahr el Kelb*.

<sup>7</sup> Egypt was now certainly under the Ethiopians, Sabaco II. being the true king of the country. It is probably his seal affixed to a convention made at this time, which was found by Mr. Layard in Sennacherib's palace at Koyunjik. The "kings" mentioned are evidently certain native princes who had been allowed the royal title.



were defeated with great loss. Sennacherib then took Eltekon and Ekron, and afterwards proceeded against Hezekiah. The Ekronites had expelled their king, who was a submissive vassal of the Assyrian monarch, and had sent him bound to Hezekiah, who kept him a prisoner at Jerusalem.<sup>8</sup> Sennacherib invaded Judæa, where he took 46 fenced cities, and carried off as captives above 200,000 people.<sup>9</sup> After this he laid siege to Jerusalem, which he endeavoured to capture by means of mounds.<sup>1</sup> Hereupon Hezekiah submitted, consenting to pay a tribute of 800 talents of silver and 30 talents of gold,<sup>2</sup> and sending besides many rich presents to conciliate the Assyrian monarch, who however mulcted him in a portion of his dominions, which was bestowed on the princes of Ashdod, Ekron, and Gaza.

Such is the account which Sennacherib gives of an expedition briefly touched by Scripture in a few verses<sup>3</sup>—an expedition which is not to be confounded with that second invasion of these countries by the same monarch, which terminated in the destruction of his host, and his own ignominious flight to his capital.<sup>4</sup> This latter expedition is not described in his annals, and it may perhaps belong to a period beyond the time to which they extend.

<sup>8</sup> Hezekiah may have exercised a certain lordship over the Philistine towns, for in the beginning of his reign he "smote the Philistines, even unto Gaza" (2 Kings xviii. 8).

<sup>9</sup> Demetrius, the Jewish historian, ascribed the great Captivity of the Jews to Sennacherib (Clem. Alex. Strom. i. p. 403).

<sup>1</sup> This circumstance adds increased force to the promise on a later occasion: "He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a bank against it" (2 Kings xix. 32).

<sup>2</sup> Compare 2 Kings xviii. 14. The discrepancy as to the amount of the silver has been well explained by Mr. Layard (Nineveh and Babylon, p. 148).

<sup>3</sup> See 2 Kings xviii. 13-16: "Now in the fourteenth year of King Hezekiah did Sennacherib, king of Assyria, come up against all the fenced cities of Judah, and took them. And Heze-

kiah, king of Judah, sent to the king of Assyria to Lachish, saying, I have offended: return from me; that which thou putteth upon me I will bear. And the king of Assyria appointed unto Hezekiah king of Judah 300 talents of silver, and 30 talents of gold. And Hezekiah gave him all the silver that was found in the house of the Lord, and in the treasures of the king's house. At that time did Hezekiah cut off the gold from the doors of the temple of the Lord, and from the pillars which Hezekiah king of Judah had overlaid, and gave it to the king of Assyria."

<sup>4</sup> The compilers of our Bible with marginal references have seen that two distinct expeditions are spoken of, and have placed an interval of three years between them, assigning the victorious expedition to a.c. 713, and the unsuccessful one to about a.c. 710. Mr. Layard, however (Nineveh and Babylon, pp. 144-5), Mr. Bossanquet

Sennacherib in his sixth year (B.C. 700) once more turned his arms against the south, and proceeded into Babylonia, where the city of Merodach-Baladan was still powerful. After defeating a Chaldean chief, named Susub, who sided with the banished king, and expelling some of the king's brothers, he deposed the viceroy Belibus, whom he had set up in his first year, and placed his own eldest son, *Asshur-nadin-sum*, upon the throne,<sup>5</sup> after which he returned to his own country.

The remaining records of Sennacherib are not of any great importance. In his seventh year he seems to have led an expedition into Armenia, and from his eighth to his fourteenth he was engaged in wars with the inhabitants of Lower Babylonia and Assyria, whom he attacked by means of a fleet brought down the Tigris, and manned with Phœnician sailors. Merodach-Baladan was now dead, and his Babylonian antagonist was Susub, whom some authorities identify with the *Mesesi-mordachus* of Ptolemy. Susub was finally overcome in B.C. 689; and Sennacherib destroyed the city of Babylon, which lay waste for eight years, until it was restored by Esar-haddon.

43. It has been already observed that the reign of Sennacherib extended to 24 years.<sup>6</sup> He consequently reigned for ten years after the time when his annals cease. It is possible that the second Syrian expedition, ending in the miraculous destruction of his army, occurred during this period; or it may (as has generally been supposed) have followed rapidly on his first expedition, occurring (for instance) in his fourth or fifth year, but being purposely omitted from his annals as not redounding to his credit. Sennacherib, on his second invasion, again passed through Palestine and Idumæa, penetrating to the borders of Egypt, where he was brought into contact with Tirhakah, the Ethiopian.<sup>7</sup> This circumstance favours

<sup>5</sup> Sacred and Profane Chronology, pp. 59-60, and Mr. Vance Smith (Prophecies on Nineveh and the Assyrians, Introduction, § 4) assume the two expeditions to be the same.

<sup>6</sup> *Asshur-nadin-sum* is undoubtedly the Aparanadius (query, Assaranadius?) now having become so of the Canon, and is a distinct person from the Assaridanus (Esar-haddon) who ascends the throne of Babylon nineteen years

afterwards. Perhaps Polyhistor, when he called the former prince Asordanes (ap. Euseb. Chron. Can. pars. i. c. 5) confounded him with his brother. The deposition of Belibus by Sennacherib in his third year, and the establishment on the throne of a son of the conqueror, were mentioned by that writer.

<sup>7</sup> Supra, p. 481.

<sup>8</sup> 2 Kings xix. 8, 9; Isa. xxxvii. 8, 9.

a late date for the expedition, since Tirhakah seems not to have ascended the throne of Egypt before B.C. 690.<sup>8</sup>

44. The second expedition of Sennacherib into Syria,<sup>9</sup> whenever it took place,<sup>1</sup> seems to have offered a strong contrast to the first and to have been in most respects very unfortunate. The principal object of the attack was, as before, the part of Syria bordering upon Egypt; and the two cities of Lachish and Libnah, which guarded

<sup>8</sup> If the last year of Amasis was B.C. 525, and if he reigned 44 years, as reported both by Herodotus and Manetho, his accession must have occurred in B.C. 569. Now an Apis stela shows that only 72 years intervened between the 35th year of Amasis (B.C. 535) and the 3rd of Neco. Neco's accession must therefore be placed in B.C. 610. Allowing Psammetichus the 54 years assigned him both by Manetho and Herodotus, we obtain for his accession the date B.C. 664. Another Apis stela shows that Tirhakah immediately preceded Psammetichus, and that he reigned 26 years. It would appear from this that Tirhakah mounted the throne in B.C. 690, which was the 13th year of Sennacherib, if we follow the Canon. (See App. to book ii. ch. viii. § 33.) It is possible, however, that Tirhakah may have contended with Sennacherib, as king of Ethiopia, before he became king of Egypt.

<sup>9</sup> The grounds whereon I determine in favour of a second expedition, which Mr. Vance Smith (Prophecies, Introd. § 4, p. 54) and others positively reject, are the following: 1. The apparent separation of the expeditions in Kings (2 Kings xviii. 13 and 17) and Chronicles (2 Chron. xxxii. 1 and 9). 2. The improbability of a hostile attack on Jerusalem immediately after the payment of a large tribute. 3. The improbability (as it seems to me) of national vanity going to the length of seeking to conceal an enormous disaster under cover of the proudest boasts. And, 4. The impossibility of a triumphant return with 200,000 captives to Nineveh after the loss sustained and the hasty flight which followed. (Note here the confirmation

which Demetrius affords to the narrative of the inscriptions on this point. Supra, p. 484, note <sup>2</sup>.)

<sup>1</sup> The comparative chronology of the reigns of Sennacherib and Hezekiah is one of the chief difficulties which meet the historian who wishes to harmonize the Scriptural narrative with the inscriptions. Scripture places only eight years between the fall of Samaria and the first invasion of Judaea by Sennacherib (2 Kings xviii. 9 and 13). The inscriptions, assigning the fall of Samaria to the first year of Sargon, giving Sargon a reign of 17 years, and assigning the first attack on Hezekiah to Sennacherib's fourth year, put an interval of 21 years between the two events. If we accept the chronological scheme of the Canon, confirmed as it is by the Assyrian records generally, and strikingly in agreement as it is in numerous cases with the dates obtainable from Scripture, we must necessarily correct one or more of the Scriptural numbers. The least change is, to substitute in the 13th verse of 2 Kings xviii. the *twenty-seventh* for the "fourteenth" year of Hezekiah. We may suppose the error to have arisen from a correction made by a transcriber who regarded the invasion of Sennacherib and the illness of Hezekiah (which last was certainly in his 14th year) as synchronous; whereas the words "in those days" were in fact used with a good deal of latitude by the sacred writers. (See Layard's Nineveh and Babylon, p. 145, note). If this view be taken, the second expedition must have followed the first within one or at most two years, for Hezekiah reigned in all only 29 years.

the Syrian frontier on this side, attracted the special attention of the Assyrian king. While engaged in person before the former of these two places,<sup>2</sup> he seems to have heard of the defection of Lezekiah, who had entered into relations with the king of Egypt,<sup>3</sup> despite the warnings of Isaiah,<sup>4</sup> and had thereby been guilty of rebelling against his liege lord. Hereupon Sennacherib sent a detachment of his forces, under a Tartan or general, against the Jewish king; but this leader, finding himself unable to take the city either by force or by a defection on the part of the inhabitants, returned after a little while to his master. Meantime the siege of Lachish had apparently been raised,<sup>5</sup> and Sennacherib had moved to Libnah, when intelligence reached him that "Tirhakah, king of Ethiopia" perhaps not yet king of Egypt—had collected an army and was on his way to assist the Egyptians,<sup>6</sup> against whom Sennacherib's attack was in reality directed. Sennacherib therefore contented himself with sending a threatening letter to Hezekiah, while he pressed forward into Egypt. There he seems to have been met by the forces of an Egyptian prince, or satrap, who held his court at Memphis,<sup>7</sup> while the kings of the 25th, or Ethiopian dynasty, were reigning at Thebes; and probably it was as the two armies lay encamped opposite to one another, that "the angel of the Lord went out and smote in the camp of the Assyrians an hundred fourscore and five thousand; and when they arose early in the morning, behold, they were all dead corpses."<sup>8</sup> Sennacherib, with the remnant of his army, immediately fled; and the Egyptians, regarding the miraculous destruction as the work of their own gods, took the credit of it to themselves, and commemorated it after their own fashion.<sup>9</sup>

45. Upon the circumstances of Sennacherib's murder by two of his sons at Nineveh, the Assyrian inscriptions fail to throw any light. It has been supposed by some,<sup>1</sup> that the event was con-

<sup>2</sup> 2 Kings xviii. 17.

<sup>3</sup> Ibid. ver. 21 and 24.

<sup>4</sup> Isa. xxx. 2, xxxi. 1-3.

<sup>5</sup> This seems implied in the expression "he had heard that he was departed from Lachish" (2 Kings xix. 8).

<sup>6</sup> 2 Kings xix. 9.

<sup>7</sup> Sethos. (See Herod. ii. 141, and compare 'Historical Notice of Egypt' in the Appendix to Book ii. ch. viii. § 32.)

<sup>8</sup> 2 Kings xix. 35.

<sup>9</sup> Herod. ii. 141, ad fin. If the statue shown to Herodotus was really erected to commemorate the discomfiture of Sennacherib, the mouse must have been an emblem of destruction. The tradition of the gnawing of the bowstrings would arise from the figure. (See note on book i. ch. 24.)

<sup>1</sup> See Clinton, F. H. vol. i. App. ch. 4.

nected with the destruction of his host, and followed it within the space of a few months, just as the deposition of Apries is made by Herodotus to follow closely upon the destruction of his army by the Cyrenæans.<sup>2</sup> But there are no sufficient grounds for this belief, which is contrary to the impression left by the Scriptural narrative;<sup>3</sup> and it is far more probable that Sennacherib outlived his discomfiture several years. During this time he carried on some of the wars mentioned above,<sup>4</sup> and was likewise engaged in the enlargement and embellishment of his palace at Nineveh, as well as in those occasional expeditions which are commemorated by the decorated chambers there—additions, as it would seem, to the original structure.

46. As Sennacherib was not succeeded by his eldest son, *Asshur-nadin-sum*, the viceroy of Babylon, that prince must be supposed either to have died before his father, or to have been involved in his destruction. It is perhaps most probable that he died in a.c. 693, when we find by the Canon that he was succeeded on the throne of Babylon by Regibelus. His untimely death made way for Esar-haddon (*Asshur-akh-idina*), most likely the second son, who appears to have experienced no great difficulty in establishing himself upon the throne after his father's murder.<sup>5</sup> This prince, like his father and his grandfather, was at once a great conqueror and a builder of magnificent edifices. The events of his reign have not been found in the shape of annals; but it is apparent from his historical inscriptions,<sup>6</sup> and those of his son, that he carried his arms over all Asia, between the Persian Gulf, the Armenian mountains, and the Mediterranean, penetrating in some directions further than any previous Assyrian monarch.<sup>7</sup> He warred in Egypt, defeating the

<sup>2</sup> Herod. ii. 161, iv. 159.

<sup>3</sup> It is said, both in the second book of Kings (xix. 36) and in Isaiah (xxxvii. 37), that Sennacherib "departed, and went and returned, and dwelt at Nineveh," which gives the impression of some considerable length of residence. The statement of the book of Tobit (i. 21), that he was murdered 55 days after his return from Syria, cannot be considered to possess any authority.

<sup>4</sup> *Supra*, p. 485.

<sup>5</sup> Esar-haddon was absent from the capital on the Armenian frontier at the time of his father's murder. He

advanced against his half-brothers, defeated them, and was then readily accepted as king. (See an article by Mr. G. Smith in the *North British Review* for July, 1870, pp. 324-5; and compare Abydenus ap. Euseb. *Chron.* Can. i. 9).

<sup>6</sup> Two of these, translated by Mr. Fox Talbot, are published in *Records of the Past*, vol. iii. pp. 103-124.

<sup>7</sup> His Median conquests are said to have been in a land "of which the kings his fathers had never trod the soil" (*Records of the Past*, vol. iii. p. 118); and other hostilities are recorded



nies of Tirkahah, and capturing his (Egyptian) capital; after which he dismantled the towns, changed their names, and set up a number of princes and governors independent of each other, acknowledging Memphis, however, as in some sense the capital. Hence he calls himself, at Nimrud, "king of the kings of Egypt." For his boast, in the same place, that he was "the conqueror of Ethiopia," it can scarcely mean more than that he gained victories over Tirkahah, or possibly received tribute from him. It is very likely that he ever invaded the country. However, he conquered Adon, Cilicia, the country of the *Gimri* or Sacæ,<sup>8</sup> the land of Tubal, parts of Armenia, Media, and *Bikni*, Chaldæa, Edom, and many other less well-known countries. He made a successful expedition to the heart of the Arabian peninsula. In Susiana he contended with a son of Merodach-Baladan; and he boasts that in spite of the assistance which this prince received from the Susianian monarch, he was unable to save his life. On another son, who became a refugee at his court, he bestowed a territory upon the coast of the Persian Gulf, which had previously been under the government of his brother.<sup>9</sup> In Babylon itself Esar-haddon appears to have reigned in his own person without setting up a viceroy. This was indeed but the revival of a policy introduced by his grandfather, Sargon, who is to be identified with the Arceanus (*Ἀρκέανος*) of the Canon.<sup>1</sup> Esar-haddon, however, not only took the title of "king of Babylon," but actually reigned there. The inscriptions show that he repaired temples and built a palace at Babylon, bricks from which, bearing his name, have been discovered among the ruins at Hillah; a Babylonian tablet has also been found, dated in the reign of Esar-haddon, by which it appears that he was the acknowledged king of that country. It is probable that he held his court sometimes at the Assyrian, sometimes at the Babylonian capital;<sup>2</sup>

against countries "where from old time no king before him had ever gone" (ibid. p. 116).

<sup>8</sup> This is the first occasion upon which the *Gimri* (Cimmerians) are mentioned. The same name occurs in the Babylonian column of the Behistun and other inscriptions, where it represents the *Saka* (Sacæ) of the Persian.

<sup>9</sup> See Mr. Fox Talbot's *Assyrian Texts*, p. 12.

<sup>1</sup> This notion was, I believe, originated by Dr. Hincks. It is now generally accepted. (See above, p. 480, note 4.)

<sup>2</sup> The practice of the Persians in this respect is well known. See note to book v. ch. 53.) It may be gathered from the mention of "*Shushan the palace*" in the book of Daniel during the reign of Belshazzar, that the later Babylonian kings held their court sometimes at that place.

and hence it happened that when his captains carried Manasse away captive from Jerusalem, they conducted their prisoner to the latter city.<sup>3</sup> No record has been as yet discovered of this expedition nor of the peopling of Samaria by colonists drawn from Babylon, Susiana, and Persia, which was in later times ascribed to the monarch.<sup>4</sup>

47. The buildings erected by Esar-haddon appear to have equalled or exceeded, in magnificence, those of any former Assyrian king. In one inscription he states that in Assyria and Mesopotamia he built no fewer than thirty temples, "shining with silver and gold as splendid as the sun."<sup>5</sup> Besides repairing various palaces erected by former kings, he built at least three new ones for his own use—that of his son. One of these was the edifice known as the southwest palace at Nimrud, which was constructed of materials derived from the palaces of former monarchs who had reigned at that place, for whom, as not belonging to his own family, Esar-haddon seems to have entertained small respect. The plan of this palace is said to differ from that of all other Assyrian buildings.<sup>6</sup> It consisted of a single hall of the largest dimensions—220 feet long and 100 broad—of an antechamber through which the hall was approached by two doorways, and of a certain number of chambers on each side of the hall, which were probably sleeping apartments. According to Mr. Layard, it "answers in its general plan, more than any building yet discovered, to the descriptions in the Bible of the palace of Solomon."<sup>7</sup> Another of Esar-haddon's palaces was erected at Nineveh on the spot now marked by the mound at *Nineveh-Yunus*.<sup>8</sup> This is probably the building of which he boasts that it was "a palace such as the kings, his fathers, who went before him, had never made," and which on its completion he is said to have called "the palace of the pleasures of all the year."<sup>9</sup> It is described

<sup>3</sup> See 2 Chron. xxxiii. 11: "Wherefore the Lord brought upon them the captains of the king of Assyria, which took Manasseh among the thorns (?) and bound him with fetters, and carried him to Babylon." Scripture does not say who the king of Assyria was; but (1) as Sennacherib and Hezekiah were contemporaries, their sons would naturally be the same; and (2) Esar-haddon mentions Manasseh among the kings who sent him workmen for his great buildings. See note <sup>5</sup> on next page.

<sup>4</sup> Ezra iv. 2 and 9. Perhaps the "great and noble Asnapper" of v. 10 is the officer who actually led the colony into Samaria.

<sup>5</sup> Assyrian Texts, p. 16.

<sup>6</sup> Nineveh and Babylon, ch. xiv. p. 654.

<sup>7</sup> Ibid. p. 655.

<sup>8</sup> Ibid. ch. xxv. p. 598.

<sup>9</sup> See Mr. Fox Talbot's pamphlet, pp. 17, 18. This translation is somewhat doubtful.

supported on wooden columns, and as roofed with lofty cedar and other trees; sculptures in stone and marble, and abundant images in silver, ivory, and bronze, constituted its adornment; many of these were brought from a distance, some being the idols of the conquered countries, and others images of the Assyrian gods. The gates were ornamented with the usual mystical bulls; and the extent was so great, that horses and other animals were not only kept, but even bred within its walls. A third palace was erected by Esar-haddon at *Shereef-Khan*, for his son; but this was apparently a very inferior building.<sup>1</sup>

In the construction and ornamentation of his palaces Esar-haddon made use of the services of Syrian, Greek, and Phœnician artists. The princes of Syria, Manasseh king of Judah, the Hellenic monarchs of Idalium, Citium, Cnrium, Soli, &c., and the Phœnician king of Paphos, furnished him with workmen,<sup>2</sup> to whose skill we are probably indebted for the beautiful and elaborate bas-reliefs which adorn the edifices of his erection.

Esar-haddon reigned 13 years (from B.C. 681 to B.C. 668).<sup>3</sup> He died, however, a little before his death, resigned the throne of Assyria to his son, *Asshur-bani-pal*, retaining only that of Babylon. *Asshur-bani-pal*'s reign thus overlaps that of Esar-haddon, commencing B.C. 669, the year before Esar-haddon's decease.

48. With *Asshur-bani-pal*, the Sardanapalus of Abydenus, appears to have culminated the greatness of Assyria. He began his reign by marching in full force against Tirhakah, who had once more overrun Egypt, taken Memphis, and put to flight the petty kings, or viceroys, among whom Esar-haddon had divided the country.<sup>4</sup> After defeating an army which Tirhakah sent against him, he

<sup>1</sup> See Layard's *Nineveh and Babylon*, ch. xxv. p. 599.

<sup>2</sup> This fact is recorded on a fragment of Esar-haddon's time, in which the following names occur:—*Ekistusi* of *Edial* (*Egisthus* of Idalium), *Pisuragura* of *Kitthim* (Pythagoras of Citium), *Ki* . . . . of *Tisilluimmi* (\*\*\* of Salamis), *Itu-Dagan* of *Pappa* (Ithodagon of Paphos), *Erieli* of *Trillu* (Euryalus of Soli), *Damatsu* of *Kuri* (Demo . . . of Cnrium), *Rummizu* of *Tamizai* (\*\*\* of Tamissus), *Damutsi* of *Anti-Khadasti* (Demo . . . . of Ammo-chosta), *Hunazigutsu* of *Li-*

*minni* (Onesi . . . of Limenia), and *Puhali* of *Upridissa* (\*\*\* of Aphrodisia).

<sup>3</sup> This appears from the Assyrian Canon, combined with a tablet, which places the accession of *Asshur-bani-pal* in the eponymy of *Sakan-la-arme*.

<sup>4</sup> See above, p. 489. The most famous of these viceroys, and the one who had the chief authority, was Neco, the father of Psammetichus (Records of the Past, vol. i. p. 61; Herod. ii. 152; Manetho ap. Euseb. Chron. Can. i. 20, p. 105).

recovered Memphis and Thebes, drove the Ethiopians out of Egypt and replaced the viceroys in their governments. Having thus accomplished his thought, settled the country, and obtained a considerable amount of plunder, he returned by way of Syria to Nineveh.

But the Egyptians were at all times impatient of a foreign ruler. Scarcely was Asshur-bani-pal gone, when intrigues commenced against his authority. The viceroys, mostly native Egyptians, deserted his cause and gave in their adhesion to Tirhakah. A civil war broke out between the inhabitants and the Assyrian garrisons. At first the Assyrians were successful; but after a while Tirhakah prevailed and was succeeded by his nephew, Urdamané,<sup>5</sup> son of Sabaku I., an enterprising prince, who threw himself heart and soul into the revolt, took Thebes, descended the Nile valley to Memphis, shut out the entire Assyrian force in that city, besieged them, and compelled them to surrender. Asshur-bani-pal, on learning what had happened, made a second expedition into Africa, drove Urdamané from Memphis to Thebes, and from Thebes to a city called Kiptah, again made Egypt subject, and once more, as it would seem, re-established viceroys in the principal cities. On his return home he received the submission of Baal, king of Tyre, Yakin-lu, king of Arpad (Aradus), Mugallu, king of Tubal, and Gyges, king of Lydia, who, having heard of his greatness, sent an envoy and "took the yoke of Assyria," i.e. accepted the position of an Assyrian feudatory. This would seem to have been in the year B.C. 667. Gyges, however, soon afterwards revolted and assisted Psammetichus in re-establishing the independence of Egypt (A.C. 664).<sup>6</sup>

49. An expedition against the Minni, or Eastern Armenian, followed shortly after the return of Asshur-bani-pal to Assyria. In this he was, as usual, successful. He took and burnt Izirta, the capital, received the submission of the monarch, and made the

<sup>5</sup> Records of the Past, vol. i. p. 64. It is doubted whether Urd-amané was the *Rud-amon* or the *Rut-amon-mi* of the Hieroglyphics. Strong reasons have been shown by Dr. Haigh for identifying him with the latter prince. (See the *Zeitschrift für Egypt. Sprache* for January, 1869, pp. 3, 4.) He seems to be represented by the Ammeres of Manetho (Euseb. Chron. Can. p. 104).

<sup>6</sup> According to the Assyrian inscriptions, Sabaku (Sabaco I.) married the sister of Tirhakah. Urdamané was the issue of this marriage.

<sup>7</sup> The Dodecarchy of Herodotus clearly represents the reign of the Assyrian viceroys. It lasted (according to him) till the accession of Psammetichus, which was in A.C. 664.

<sup>8</sup> See above, p. 353.

country, which had for some time been free, once more tributary to Syria.<sup>9</sup>

50. But the greatest and most important war in which Asshur-bani-pal engaged was that, which occupied his arms during a period probably ten or twelve years, with the Elamites and their allies. Elam, which, in the times anterior to the rise of Assyria, had been one of the chief powers of those parts, and had contended with Babylon for the mastery of Western Asia,<sup>1</sup> sank into insignificance for the time of Kudur-mabuk, and only emerged from obscurity for the second time about the end of the reign of Sennacherib. We have seen that that monarch was engaged for six years in a war with the combined Babylonians and Susianians, or Elamites.<sup>2</sup> It would seem that in this struggle, though he reduced Babylon, he made little impression upon Elam. That country continued to be a flourishing kingdom; and now that Babylonia had become an Assyrian dependency, it was the only effective counterpoise of the dominant State which existed in the whole of Western Asia. Naturally, Assyria was jealous of such a neighbour; and Asshur-bani-pal seems to have resolved, after he had settled Egypt, Syria, and the north, to make a determined effort against the power which still ventured to maintain an independent attitude in the south-east. A raid which the Susianians had made some years previously into Babylonia<sup>3</sup> afforded him a pretext for invading their country, overrunning it, putting their king to death, and setting upon the throne another scion of the royal family, who had recently been a refugee at his court.<sup>4</sup> He hoped in this way to bring Susiana under his influence, and to direct its policy by means of the creature to whom his arms had given the crown. Umman-gas, however, the new monarch, took a different view of his duty of his interest. A splendid opportunity for shaking himself free of the Assyrian power seemed to present itself, when (about B.C. 49 or 648)<sup>5</sup> Saül-mugina, the younger brother of Asshur-bani-pal, whom he had made king of Babylon on the death of Esar-haddon,

<sup>9</sup> It is noticeable that the tribute was paid in *horses*, as was that of the Armenians generally under the Achaemenian Persians. (Strab. xi. 13, § 8; 4, § 9).

<sup>1</sup> See above, Note to Essay vi., p. 446.

<sup>2</sup> Supra, p. 485.

<sup>3</sup> For the details, see Ancient Mon-

archies, vol. ii. pp. 204-5, 2nd edition.

<sup>4</sup> Records of the Past, vol. i. pp. 71-2.

<sup>5</sup> The date is obtained from Ptolemy's Canon, which makes B.C. 648 the last year of Saül-mugina (Sacesduchinus).

declared himself independent, "disregarding his brother's fate and devising evil against him."<sup>6</sup> Ummanigas at once became ally. A close league was made between Babylon and Elam, and other powers were invited to join; and in a little time a confederacy was formed against Assyria, which embraced, besides the two states, all northern Arabia, Syria, and even Ethiopia.<sup>7</sup> Babylon was chosen for the scene of conflict, the Elamites and Arabs joining their troops to those of Saül-mugina. Asshur-bani-pal, however, boldly took the offensive, invaded Babylonia, and when the king declined to meet him in the open field, attacked the fortified towns one after another, reduced Sippara, Borsippa, and Cuthah, and finally, having blockaded Babylon, starved its defenders into submission. Saül-mugina was taken and *burnt to death*! The rebellious Babylonians were punished generally with the extremest severity. No fresh monarch was appointed; but Babylonia was absorbed in Assyria, and Asshur-bani-pal ruled henceforth directly over both countries.<sup>8</sup>

It remained to chastise those who had aided and abetted the revolt. Elam, after changing its ruler more than once,<sup>9</sup> had passed under the dominion of a certain Umman-aldas, a usurper, who did not even belong to the royal family. Hereupon disaffection was shown itself, and a portion of the country had detached itself and set up another king.<sup>1</sup> Asshur-bani-pal added to the confusion by introducing a third pretender, named Tammorit, whose cause he espoused, and whom he succeeded in placing upon the throne. Umman-aldas, however, still held out in the more mountainous parts of Elam; and when Tammorit, falling under suspicion, was recalled to Nineveh, Umman-aldas quitted his fastnesses, and once more occupied all the main cities. Upon this Asshur-bani-pal made his last and most successful invasion. Entering Elam in force

<sup>6</sup> See Asshur-bani-pal's Inscription in the Records of the Past, vol. i. p. 78.

<sup>7</sup> Ibid. col. iv. l. 85 (p. 74), and col. vii. l. 111 (p. 92).

<sup>8</sup> See Records of the Past, vol. i. p. 79; and compare Polyhist. ap. Euseb. Chron. Can. i. 5, § 2 and § 3. "Regnavit annis viginti et uno Sam-mughes (Saül-mugina); itemque hujus frater viginti et uno:" and "Jam post Sammughem imperavit Chaldeis Sardapalus (Asshur-bani-pal) viginti annis et uno" (from B.C.

647 to B.C. 626. Numerous tablets of Asshur-bani-pal are dated by his regnal years in Babylon.

<sup>9</sup> Ummanigas was murdered by his brother Tammorit, who was in his turn dethroned by Indabigas, one of his subjects (Records of the Past, vol. i. p. 75). Tammorit fled to the court of Asshur-bani-pal, and was well received (ibid. p. 76). Soon afterwards Indabigas was murdered by Umman-aldas.

<sup>1</sup> Ibid. p. 81. Compare p. 90.

drove the enemy from city to city and from river to river, captured stronghold after stronghold, defeated every army that attempted to withstand him, made Umman-aldas once more fly to the mountains, and after plundering and wasting the whole region, left it to "wild asses, serpents, and beasts of the desert."<sup>1</sup> Somewhat later, Umman-aldas himself was captured and carried to Nineveh, where he was subjected to cruel insult by the conqueror.<sup>2</sup>

51. The Syrians and Arabs had next to be punished. Asshur-bani-pal led an expedition against Vaiteh, king of Arabia, and his allies, Nathan, king of the Nabathæans, and Ammuladi, king of Kedar, which starting from the Euphrates made its way through Syria and North Arabia, as far as Edom. Edom, Moab, Ammon, the Hauran, and Syria of Zobah were reduced. Ammuladi was defeated, and surrendered at discretion. Vaiteh fled to the court of Nathan, where he was received and protected; but Asshur-bani-pal pursued him to a distance of 700 miles from Nineveh, defeated him near Damascus, captured Abiyateh, king of Kedar, the successor of Ammuladi, and finally got Vaiteh into his power, slew his son before his eyes with a mace, and carried him off to Nineveh, where he kept him chained at his gate.<sup>3</sup> Akko and Hosah, two towns on the Syrian coast, were at the same time subdued;<sup>4</sup> and Asshur-bani-pal returned in triumph to his capital, where he had himself drawn in his chariot by four captive kings<sup>5</sup> to the temple of Beltis, and offered thanks to the great gods for his successes. Shortly after his arrival, Saduri, king of Ararat, or Armenia Proper, alarmed at the victorious progress of the Assyrian arms, sent envoys to the Great King, and accepted the position of an Assyrian tributary.<sup>7</sup>

52. Besides engaging in these numerous wars and spreading the glory and dominion of Assyria upon all sides, Asshur-bani-pal distinguished himself also both as a sportsman and as a builder. Hunting appears to have been his passion. A palace which he erected at Nineveh, in the immediate vicinity of that built by Sennacherib, was ornamented throughout with sculptured slabs representing him as engaged in the pursuit and destruction of wild animals.<sup>8</sup> The arts flourished under his patronage. There is a

<sup>1</sup> Ibid. p. 88 (col. vii. l. 7).

<sup>2</sup> See below, note 6.

<sup>3</sup> Records of the Past, vol. i. pp. 91-100.

<sup>4</sup> Ibid. pp. 100-1.

<sup>5</sup> The four kings were Umman-aldas,

Tammarit, and Pahé, who had successively borne rule in Elam, and Vaiteh, the king of Arabia (Records of the Past, vol. i. p. 102).

<sup>7</sup> Ibid. pp. 102-3.

<sup>8</sup> These slabs, which were recovered

marked improvement in the sculptures wherewith he decorated his buildings, as compared with those of former kings. This is particularly apparent in the delineation of animals, which is a truth, a delicacy, a spirit, and an absence of conventionalism effectually distinguishing them from the representations of the earlier period.<sup>1</sup> To the very close of the reign of Asshur-bani-pal this improvement was still in progress; and it is evident that no foreign conquest interfered to check the rising civilization. Assyria might in many respects have anticipated the improvement of the Greeks.

53. *Asshur-bani-pal* is supposed<sup>2</sup> to have reigned from B.C. 626 to about B.C. 626. His annals terminate in or about B.C. 626; thus, if his reign really continued till B.C. 626, we are without native information with respect to the history of his last nine years. Into this space seem almost certainly to fall two very important events—events which must have had a large share in producing the downfall of the Assyrian power. These are, first, the rise of Media by the consolidation of its loose confederacy of tribes into a compact monarchy; and secondly, the great invasion and temporary dominion of the Scyths. According to Herodotus<sup>3</sup> the Medes had grown strong enough by the year B.C. 634 to take the offensive against Assyria, and even to make an expedition against Nineveh itself. The expedition resulted in failure; but the desire of conquest was not abandoned. Cyaxares, about B.C. 632, repeated the attempt of his father in B.C. 634, and was so far successful that he defeated the Assyrian forces in the field, and laid siege to Nineveh itself.<sup>4</sup> He would not improbably have taken the great city, and brought the Assyrian Empire to an end at this date, had he not been recalled to the defence of his own territories by the irruption into Asia of the Scyths.

Released from this peril, Asshur-bani-pal was, it is probably shortly afterwards exposed to one of a still more terrible character. The cruel and barbarous Scythians carried all before them, over-

by Sir H. Rawlinson, are now in the British Museum. The animals of chase include lions, wild bulls, wild asses, stags, and antelopes.

<sup>1</sup> See Layard's *Nineveh and Babylon*, p. 459, where a similar observation is made with respect to some

sculptures wherewith this palace adorned the palace of Sennacherib at Koyunjik.

<sup>2</sup> See *Ancient Monarchies*, vol. i. p. 219, second edition.

<sup>3</sup> Herod. i. 102.

<sup>4</sup> *Ibid.* i. 103.



lia, and exercised a sort of lordship over the greater part of stern Asia for twenty-eight years. It is scarcely possible that yria can have escaped them. When they had exhausted Media, y would naturally swarm down through the passes of Zagros to the rich Mesopotamian region, which they cannot but have reversed on their way from the Median highlands to Syria and ypt.<sup>4</sup> We may suspect that the destruction which evidently fell on the magnificent palaces at Calah (Nimrud) before the close of Empire<sup>5</sup> was caused by these barbaric invaders. It would seem have been while their power was still unimpaired that Asshur-i-pal died (B.C. 621), after a reign of forty-three years, the great that history assigns to any Assyrian king.<sup>6</sup>

4. Asshur-bani-pal is thought by some<sup>7</sup> to have been succeeded on the thrones both of Nineveh and Babylon by a certain *Bel-ir-iskun*, whose memorials have been found in both cities.<sup>8</sup> As a name, however, is absent from Ptolemy's Canon, it would seem that the monarch who bore it cannot have reigned at Babylon so much as a year. He may possibly have occupied the Assyrian throne somewhat longer; but it is remarkable that he is not acknowledged by either Abydenus or Polyhistor.

5. The last king of Assyria whom we can certainly name is *shur-ebil-ili*, the son of Asshur-bani-pal, who left memorials of himself both at Calah and Nineveh. Under him the decline of syria seems to have been rapid. No military expeditions can be assigned to his reign, and the works which he constructed are of a most inferior character. A palace built by him on the great platform at *Nimrud* or Calah—the chief monument of his reign which has come down to us—indicates in a very marked way the diminution in his time of Assyrian wealth and magnificence. It contained a great hall or gallery, and no sculptured slabs, but merely consisted of a number of rooms of small proportions, panelled by plain

<sup>4</sup> That they invaded Syria on their way to Egypt, and penetrated as far as Scythopolis, is witnessed by our author (105). The city Scythopolis was said to have derived its name from them.

<sup>5</sup> See below, § 56.

<sup>6</sup> Asshur-izir-pal reigned 25 years, Sennacherib III. 29, Sennacherib II. 35. These are the longest reigns, prior to

Asshur-bani-pal's, of which we have historical evidence.

This is the opinion of Mr. G. Smith.

<sup>8</sup> An inscription of this king's, found at Koyunjik by Mr. G. Smith, commences as follows:—"Bel-zakir-iskun, the great king, the powerful king, king of nations, king of Assyria." The rest is a dedication.

slabs of common limestone, roughly hewn and not more than 3½ feet high. The upper part of the walls above the panelling was simply plastered.<sup>9</sup> If *Asshur-ebil-ili* was reduced to live in this building, we must suppose that the superb edifices of his ancestors had fallen into ruin, which could scarcely have taken place unless they had been injured by violence. It seems probable that, either through the invasions of the Medes, or in the course of the Scythian troubles, Assyria had been greatly weakened, her cities being desolated, and her palaces dismantled or destroyed. These disasters preceded the last attack of Cyaxares, and prepared the way for the fall of the mighty power which had so long been dominant in Western Asia. It is uncertain whether the last war with the Medes and final destruction of Nineveh fell into the reign of *Asshur-ebil-ili*, the latest monarch of whom contemporary records have been found, or whether he had a successor in the Saracus of Berosus<sup>1</sup>—the Sardanapalus of the Greeks, under whom the final catastrophe took place. On the one hand, the number of years from the accession of Esar-haddon to the capture of Nineveh, which is but seventy-four, seems only sufficient for the three reigns of a father, a son, and a grandson, whence we should conclude that *Asshur-ebil-ili* was probably the last king. On the other, the difference between the names of Saracus and *Asshur-ebil-ili* is so wide, and the authority of Berosus (from whom the notices of Saracus seem to come) so great, that we are tempted to suspect that *Asshur-ebil-ili* may have been the last king but one, and Saracus (perhaps his brother) have succeeded him.<sup>2</sup>

56. The character commonly given of this king, and his conduct during the last siege of Nineveh, as they descend to us almost solely from Ctesias,<sup>3</sup> must be viewed with great doubt and sus-

<sup>9</sup> See Layard's *Nineveh and Babylon*, p. 655.

<sup>1</sup> The name of Saracus is not found in the actual fragments of Berosus, but comes down to us from Abydenus (ap. Euseb. Chron. Can. i. p. 25), who appears to have drawn from him. (See Müller's *Fragm. H. G.* vol. iv. p. 279.)

<sup>2</sup> It must be noted, however, that Abydenus, from whom the name of Saracus comes, mentioned two kings only—Sardanapalus and Saracus—as successors of Esar-haddon—his Axer-

dis. This tends to identify Saracus with *Asshur-ebil-ili*.

<sup>3</sup> Ap. Diod. Sic. ii. 23-8. The other Greek writers seem generally to have followed Ctesias. The only exceptions are Aristophanes (Aves, 958), Abydenus, and Polyhistor, the last two of whom drew from Berosus, while the first followed common report, or perhaps drew from Herodotus. We do not know, however, that either Herodotus or Aristophanes intended their Sardanapalus for the last king.

tion.<sup>4</sup> The portrait of the effeminate voluptuary, waking up under circumstances of extreme peril to a sense of what his position required of him, displaying in the last struggle for his throne prodigies of valour, and closing all with a glorious death, is one of those Greek ideals of the Oriental character which by their artistic cellence and completeness betray their origin. The Sardanapalus

Ctesias, whose very name is a fiction,<sup>5</sup> must be regarded as a creation of that writer's fertile fancy, and not as an historical personage. Some traits of his character, as well as some incidents of his life, may have been taken from the real king, Saracus; but on the whole he belongs to the ideal rather than the actual, and is thus of no avail for history. Of the historical Saracus all that we distinctly know is,<sup>6</sup> that being attacked by the Medes under Sardanapalus, and perhaps at the same time by the Chaldeans and Assyrians,<sup>7</sup> he made Nabopolassar, the father of Nebuchadnezzar, his general, and sent him to take the command at Babylon; Nabopolassar, seu Ninivem urbem, impetum faciebat. Re omni cognita, rex Saracus regiam Evoritam inflammabat. Tum vero Nabuchodrossorus, summæ rerum potitus, firmis mœniis Babylonem cingebat." (Ap. Euseb. Chron. Can. pars i. c. 9). And compare Polyhistor (ap. Euseb. c. 5): "Post Sammaghem imperavit Chaldæis Sardanapalus annos 21. Hic ad Asdahagem, quierat Medice gentis præses et satrapa, copias auxiliares misit, videlicet ut filio suo Nabuchodrossoro desponderet Amuhiam et filium Asdahagis unam." So Syncellus says of Nabopolassar: Οὗτος στρατηγὸς ὑπὸ Σάρρακος τοῦ Χαλδαίων βασιλέως σταλὲς, κατὰ τοῦ αὐτοῦ Σάρρακου εἰς Νίνον ἐπιστρατεύει οὗ τὴν ἐξοδὸν πτοηθεὶς ὁ Σάρρακος αὐτὸν σὺν τοῖς βασιλεῦσι ἐπέκρησε, καὶ τὴν ἀρχὴν Χαλδαίων καὶ Βαβυλωνίων παρέλαβεν ὁ αὐτὸς Ναβοναλάσσαρος (p. 396, ed. Din-dorf.).

<sup>4</sup> On the weakness of Ctesias as an authority, see the Introductory Essay, h. iii. pp. 71-3.

<sup>5</sup> There are writers who endeavour to find the name Saracus in Sardanapalus (see Brandis, pp. 32-3), and others who consider that Sardanapalus is a fair Greek equivalent for the actual name of the last monumental king, which they read as *Asshur-dan-il* (Oppert, Rapport, table opp. p. 52). But these views seem forced and overstrained. Nothing can be more evident to common sense than the essential diversity of the names *Asshur-ibil-il*, Sardanapalus, and Saracus. In the last we have the Assyrian elements '*Asshur*' and '*akh*,' which, however, will not make a name without a third element.

<sup>6</sup> See the famous fragment of Abydenus: "Post quem (Sardanapalum) Saracus imperabat Assyriis: qui quidem certior factus turmarum vulgi collectiarum quæ à mari adversus se adventarent, continuò Busalussorum (i.e. Nebupalussorum) militiæ ducem Babylonem mittebat. Sed enim hic, capto rebellandi consilio, Amuhiam, Asdahagis Medorum principis filiam, nato suo Nabuchodrossoro despondebat; moxque raptim contra Ni-

num, seu Ninivem urbem, impetum faciebat. Re omni cognita, rex Saracus regiam Evoritam inflammabat. Tum vero Nabuchodrossorus, summæ rerum potitus, firmis mœniis Babylonem cingebat." (Ap. Euseb. Chron. Can. pars i. c. 9). And compare Polyhistor (ap. Euseb. c. 5): "Post Sammaghem imperavit Chaldæis Sardanapalus annos 21. Hic ad Asdahagem, quierat Medice gentis præses et satrapa, copias auxiliares misit, videlicet ut filio suo Nabuchodrossoro desponderet Amuhiam et filium Asdahagis unam." So Syncellus says of Nabopolassar: Οὗτος στρατηγὸς ὑπὸ Σάρρακος τοῦ Χαλδαίων βασιλέως σταλὲς, κατὰ τοῦ αὐτοῦ Σάρρακου εἰς Νίνον ἐπιστρατεύει οὗ τὴν ἐξοδὸν πτοηθεὶς ὁ Σάρρακος αὐτὸν σὺν τοῖς βασιλεῦσι ἐπέκρησε, καὶ τὴν ἀρχὴν Χαλδαίων καὶ Βαβυλωνίων παρέλαβεν ὁ αὐτὸς Ναβοναλάσσαρος (p. 396, ed. Din-dorf.).

<sup>7</sup> The "force advancing from the sea," which Nabopolassar was sent against, would probably consist of these nations, who had been in arms against the Assyrians at least as late as the reign of *Asshur-dani-pal*. They can scarcely have been Scythians, as Brandis (following Niebuhr) supposes (Rerum Ass. Temp. Emend. p. 31).

polassar, however, revolted, concluded a treaty with Cyaxares, cemented the alliance by a marriage; after which, in conjunction with the Medes, he laid siege to Nineveh. Saracus defended the capital for a while, but at last, despairing of success, withdrew from his palace, and, firing it with his own hand, perished, with all belonging to him, in the conflagration.<sup>8</sup>

57. It has been already observed in another Essay,<sup>9</sup> that the circumstances of the siege, as detailed by Ctesias,<sup>1</sup> may very possibly have been correctly stated. It lasted, according to him, above two years, and was brought to a successful issue mainly in consequence of an extraordinary rise of the Tigris, which swept away a portion of the city wall, and so gave admittance to the enemy.<sup>2</sup> Upon this the Assyrian monarch, considering further resistance to be vain, fired his palace and destroyed himself. The conqueror completed the ruin of the once magnificent capital by razing the walls and delivering the whole city to the flames.<sup>3</sup> Nineveh ceased to exist, and at the same time probably other royal cities, or at least their palaces, were wasted with fire,<sup>4</sup> the proud structures raised by the Assyrian kings being reduced at once to that condition of ruined heaps which has been the effectual means of preserving

<sup>8</sup> Mr. Layard (Nineveh and Babylon, p. 622, note) happily compares with this act the suicide of Zimri, king of Israel. "And it came to pass when Zimri saw that the city was taken, that he went into the palace of the king's house, and burnt the king's house over him, and died" (1 Kings xvi. 18). Similar conduct on a larger scale is ascribed to the Xanthians and the Caunians (Herod. i. 176).

<sup>9</sup> Supra, Essay iii. § 9, pp. 400-2.

<sup>1</sup> Ap. Diod. Sic. ii. 27-8.

<sup>2</sup> The prophecy of Nahum contains more than one allusion to this feature in the destruction of the city. The mention of an "overrunning flood" wherewith God should "make an end of the place," in ver. 8 of ch. i., might perhaps be metaphorical (compare Isa. viii. 7-8, Dan. ix. 26, &c.); but this can scarcely be said of the two following passages:—

"They shall make haste to the wall thereof, and the defence shall be prepared. *The gates of the river shall be*

*thrown open, and the palace shall be dissolved"* (ii. 5, 6).

"Behold, thy people in the midst of thee are women: *the gates of thy isle shall be set wide open unto thine enemies: the fire shall devour thy bars*" (iii. 13).

<sup>3</sup> The recent excavations have shown that fire was a chief agent in the destruction of the Nineveh palaces. Calcinated alabaster, masses of charred wood and charcoal, colossal starrs split through with the heat, are met with in all parts of the Ninevite mound, and attest the veracity of prophecy. (See Layard's *Nineveh and Babylon*, pp. 71, 103, 121, &c., and compare Nahum ii. 13, and iii. 13 and 15).

<sup>4</sup> The palaces at Khorsabad (Dur-Sargina) and Nimrud (Calah) show equal traces of fire with those of Nineveh (Koyunjik). See Layard's *Nineveh and its Remains*, vol. i. pp. 12, 27, 40, &c.; *Nineveh and Babylon*, pp. 351, 357, 359, &c.; Vaux's *Nineveh and Persepolis*, pp. 196-8; Botta, Letter ii. p. 26, Letter iii. p. 41, &c.

reat portion of their contents for the entertainment and entertainment of the present age. The fallen nation was never in able to raise itself.<sup>5</sup> Once only does it appear in rebellion, and then the position which it occupies is secondary, Mediating the revolt, which is from the Persians under Darius Hystaspis.<sup>6</sup> The strength of the race was exhausted, and the ruin of capital, which seems not to have been rebuilt till the time Claudius,<sup>7</sup> deprived the people of a rallying point, and probably contributed to render them that which they appear in their history—the patient and submissive subjects of their Arian conquerors.

58. Having thus brought the line of Assyrian monarchs to an end, it will be convenient to tabulate the principal results; after which a few general remarks on the character and extent of the empire, and the civilisation of the people, may appropriately terminate this Essay.

LATER ASSYRIAN EMPIRE.

ASSYRIA.	CONTEMPORARY KINGDOMS.			
	BABYLON.	EGYPT.	JUDAH.	ISRAEL.
Tiglath-Pileser II. Attacks Babylon. First Syrian war begins.	Nabonassar's 3rd year.			
Fall of Arpad. War with Ahas. Tribute taken from Samaria. Second Syrian war begins. Rezin killed.	.. .. .. .. Nadins. Chinsirus and Porus.	.. .. .. ..	Ahas. .. ..	Pekah (?)
Second attack on Babylon. Pekah deposed. Shalmaneser IV. Besieges Tyre. Besieges Samaria.	.. .. .. ..	.. .. .. ..	Hesekiah.	Hoshea.

<sup>5</sup> So Nahum had prophesied: "Thy people is scattered upon the mountains, and no man gathereth them. *There is no healing of thy bruise*" (iii. 18, 19).

<sup>6</sup> See Essay iii. § 12.

<sup>7</sup> The legend COL. NINIVA CLAUD. Colonia Niniva Claudiopolis), which is found on coins of Trajan and Maximian, seems to show that Claudius, who established many colonies in the East, founded one on or near the site of

Nineveh. A passage in Herodotus (i. 193) distinctly indicates that no town of Nineveh existed in his day. From the silence of Xenophon and the historians of Alexander, we may gather that the Persians never restored it. Strabo is ambiguous, but on the whole seems to describe a non-existent city. Nineveh re-appears for the first time in history towards the close of the reign of Nero (Tacit. Ann. xii. 13).

## LATER ASSYRIAN EMPIRE—continued.

B.C.	ASSYRIA.	CONTEMPORARY KINGDOMS.			
		BABYLON.	EGYPT.	JUDAH.	ISRAEL.
722	Sargon. Takes Samaria. First expedition against Babylon.	Merodach-Baladan.	.. ..	Hezekiah's 6th year.	Samaria taken.
721	Battle of Raphia.				
716	Tribute from Egypt.				
714	.. ..	.. ..	Sabaco I. (?)	His illness. Em- bassy of Mero- dach-Baladan.	
711	Takes Ashdod.				
710	Expels Merodach-Baladan from Babylon.	Sargon (Arconus).			
705	Sennacherib (his son).	Interregnum.			
704	First expedition against Babylon.				
703	Makes Belibus king.	Belibus.			
702	.. ..	.. ..	Sabaco II. (?)		
701	Hezekiah made tributary. Battle of Eltekon.	.. ..	.. ..	First attack of Sennacherib.	
700	Displaces Belibus.	Asshur-nadin-sum (Assaranadius).			
699	Loses his army by miracle (?)	.. ..	.. ..	Second attack.	
698	.. ..	.. ..	.. ..	Manasseh (his son).	
697	Second attack on Babylon.	Regibelus.			
694	.. ..	Meesi-mordachus. (Susub?)			
692	.. ..	.. ..			
690	.. ..		Tirhakah.		
689	Susub conquered (Babylon destroyed).	Interregnum.			
681	Eear-haddon (his son). Restores Babylon.	Eear-haddon (Asaridinus).			
670	Conquers Egypt.	.. ..	(Dodecharchy of Herodotus).		
669	Asshur-bani-pal (his son) made king by his father.				
668	Makes Saül-mugina king of Babylon.	Saül-mugina. (Saoduchinus).			
664	Conquers Egypt.	.. ..	Psammeticus.		
650	War with Elam.	.. ..			
648	Revolt and death of Saül- mugina.	Asshur-bani-pal. (Chinlidanus).			
643	.. ..	.. ..	.. ..	Amor Josiah.	
640	.. ..	.. ..	.. ..		
634	Attacked by the Medes.				
632	Great Scythic irruption.				
626	(Bel-sakir-lakun). Asshur-ebil-ili (son of Asshur- bani-pal).	Nabopolassar.			
610	Destruction of Nineveh.				

59. The independent kingdom of Assyria covered a space of above eight centuries and a half; but the real Empire cannot be considered to have lasted much more than five centuries. It commenced with Tiglath-Pileser I., about B.C. 1130, and it terminated with Asshur-ebil-ili, about B.C. 610. The limits of the dominion varied greatly during this period, the Empire expanding or contracting according to the circumstances of the time and the personal character of the prince who occupied the throne. The extreme

ent appears to have been reached almost immediately before a rapid decline set in; that is to say, during the reigns of Sargon, Ninnacherib, Easar-haddon, and Asshur-bani-pal, four of the most warlike of the Assyrian princes, who held the throne from B.C. 722

B.C. 626. During this interval Assyria was paramount over a large portion of Western Asia included between the Mediterranean and the Halys on the one hand, the Caspian and the great Persian desert on the other. Southwards the boundary was formed by Arabia and the Persian Gulf; northwards it seems at no time to have advanced to the Euxine or to the Caucasus, but to have been marked by a fluctuating line which did not in the most flourishing period extend beyond the northern frontier of Armenia.<sup>8</sup> The countries included in this space and subjected within the period in question to Assyrian influence were chiefly the following:—Susiana, Chaldaea, Babylonia, Media, Matiéné, or the Zagros range, Armenia, Mesopotamia, parts of Cappadocia and Cilicia, Syria, Phœnicia, Palestine, Idumæa, a portion of Arabia, and for a short time Egypt. Cyprus also was for some years a dependency. On the other hand, Persia Proper, Bactria, and Sogdiana, even Hyrcania, were beyond the eastern limit of the Assyrian sway, which towards the north upon this side did not reach further than about the neighbourhood of Kasvin, and towards the south was confined within the mountain-barrier of Zagros. Similarly on the west, Phrygia, Lydia,<sup>9</sup> Lycia, even Pamphylia, were independent, the Assyrian arms having never (so far as appears) penetrated beyond Cilicia or crossed the Halys.

60. The nature of the dominion established by the great Mesopotamian monarchy over the countries included within the limits indicated, will perhaps be best understood if we compare it with the empire of Solomon. Solomon “reigned over *all the kingdoms* from the river (Euphrates) unto the land of the Philistines and unto the border of Egypt: they *brought presents* and *served* Solomon all the days of his life.”<sup>1</sup> The first and most striking feature

<sup>8</sup> For the natural limits of Armenia, see Essay ix. § 10.

<sup>9</sup> The merely nominal subjection of Lydia to Asshur-bani-pal (see above, p. 492) does not disprove this statement.

<sup>1</sup> 1 Kings iv. 21. Compare ver. 24; and for the complete organization of

the empire, see ch. x., where it appears that the kings “brought every man his present, *a rate year by year*” (ver. 25); and that the amount of the annual revenue from all sources was 666 talents of gold (ver. 14). See also 2 Chron. ix. 13-28, and Ps. lxxii. 8-11.

of the earliest empires is, that they are a mere congeries of kingdoms: the countries over which the dominant state acquires an influence, not only retain their distinct individuality, as is the case in some modern empires,<sup>2</sup> but remain in all respects such as they were before, with the simple addition of certain obligations contracted towards the paramount authority. They keep their old laws, their old religion, their line of kings, their law of succession, their whole internal organization and machinery; they only acknowledge an external suzerainty, which binds them to the performance of certain duties towards the Head of the Empire. These duties, as understood in the earliest times, may be summed up in the two words "homage" and "tribute;" the subject kings "serve" and "bring presents;" they are bound to acts of submission, must attend the court of their suzerain when summoned,<sup>3</sup> unless they have a reasonable excuse, must there salute him as a superior, and otherwise acknowledge his rank;<sup>4</sup> above all, they must pay him regularly the fixed tribute which has been imposed upon them at the time of their submission or subjection, the unauthorized withholding of which is open and avowed rebellion.<sup>5</sup> Finally, they must allow his troops free passage through their dominions, and must oppose any attempt at invasion by way of their country on the part of his enemies.<sup>6</sup> Such are the earliest and most essential obligations on the part of the subject states in an empire of the primitive type, like that of Assyria; and these obligations, with the corresponding one on the part of the dominant power of the protection of its dependants against foreign foes, appear to have constituted the sole links<sup>7</sup> which joined together in one the heterogeneous materials of which that empire consisted.

<sup>2</sup> Our own, for instance, and the Austrian.

<sup>3</sup> There are several cases of this kind in the Inscriptions. The most remarkable is that of Eashaddon, who "assembled at Nineveh twenty-two kings of the land of Syria, and of the sea-coast, and of the islands of the sea, and passed them in review before him" (Records of the Past, vol. iii. pp. 107-8). Perhaps the visit of Ahaz to Tiglath-Pileser (2 Kings xvi. 10) was of this character.

<sup>4</sup> Cf. Ps. lxxii. 11: "All kings shall fall down before him." This is said

primarily of Solomon. The usual expression in the inscriptions is that the subject kings "kissed the sceptre" of the Assyrian monarch.

<sup>5</sup> See 2 Kings xvii. 4, and the inscriptions *passim*.

<sup>6</sup> Josiah seems to have perished in the performance of this duty (2 Kings xxiii. 29; 2 Chron. xxxv. 20-23).

<sup>7</sup> In some empires of this type, the subject states have an additional obligation—that of furnishing contingents to swell the armies of the dominant power. But there is no clear evidence of the Assyrians having raised troops



61. It is evident that a government of the character here described contains within it elements of constant disunion and disorder. Under favourable circumstances, with an active and energetic prince upon the throne, there is an appearance of strength, and a realization of much magnificence and grandeur. The subject monarchs pay annually their due share of "the regulated tribute of the empire;"<sup>8</sup> and the better to secure the favour of their common sovereign, add to it presents, consisting of the choicest productions of their respective kingdoms.<sup>9</sup> The material resources of the different countries are placed at the disposal of the dominant power;<sup>1</sup> and skilled workmen<sup>2</sup> are readily lent for the service of the court, who adorn or build the temples and the royal residences, and transplant

in this way. The testimony of the book of Judith is worthless; and perhaps the circumstance that Nabuchodonosor is made to collect his army from all quarters (as the Persians were wont to do) may be added to the proofs adduced above (note <sup>1</sup> on ch. 103, book i.) of the lateness of its composition. We do not find, either in Scripture or in the Inscriptions, any proof of the Assyrian armies being composed of others than the dominant race. Mr. Vance Smith assumes the contrary (*Prophecies, &c.*, pp. 92, 183, 201); but the only passage which is important among all those explained by him in this sense (*Isa. xxii. 6*) is very doubtfully referred to an attack on Jerusalem by the Assyrians. Perhaps it is the taking of Jerusalem by Nebuchadnezzar which forms the subject of the prophetic vision, as Babylon itself has been the main figure in the preceding chapter. The negative of course cannot be proved, but there seem to be no grounds for concluding that "the various subject races were incorporated into the Assyrian army." An Assyrian army, it should be remembered, does not ordinarily exceed one, or at most two, hundred thousand men.

<sup>8</sup> This is an expression not uncommon in the Inscriptions. We may gather from a passage in Sennacherib's annals, where it occurs, that the Assyrian tribute was of the nature of a land-tax or poll-tax. For when portions

of Hezekiah's dominions were taken from him and bestowed on neighbouring princes, the Assyrian king tells us that "according as he increased the dominions of the other chiefs, so he augmented the amount of tribute which they were to pay to the imperial treasury."

<sup>9</sup> It is not always easy to separate the tribute from the presents, as the tribute itself is sometimes paid partly in kind; but in the case of Hezekiah we may clearly draw the distinction, by comparing Scripture with the account given by Sennacherib. The tribute in this instance was "300 talents of silver, and 30 talents of gold" (2 Kings xviii. 14); the additional presents were, 500 talents of silver, various mineral products (probably coal and crystal and marbles), thrones and beds, and rich furniture, the skins and horns of beasts, coral, ivory, and amber.

<sup>1</sup> The Assyrian kings are in the habit of cutting cedar and other timber in Lebanon, Hermon, and Amanus. Esar-haddon derives marble from some distant mountain.

<sup>2</sup> The most striking instance of this is contained in the inscription mentioned above (p. 491, note <sup>2</sup>), where the princes of Cyprus, Greek, and Semitic, lend workmen to Esar-haddon. Sennacherib uses Phœnicians to construct his vessels on the Tigris and to navigate them.

the luxuries and refinements of their several states to the imperial capital. But no sooner does any untoward event occur, as a disastrous expedition, a foreign attack, a domestic conspiracy, or even an untimely and unexpected death of the reigning prince, than the inherent weakness of this sort of government at once displays itself—the whole fabric of the empire falls asunder—each kingdom re-asserts its independence—tribute ceases to be paid—and the mistress of a hundred states suddenly finds herself thrust back into her primitive condition, stripped of the dominion which has been her strength, and thrown entirely upon her own resources. Then the whole task of reconstruction has to be commenced anew—one by one the rebel countries are overrun and the rebel monarchs chastised—tribute is re-imposed, submission enforced, and in fifteen or twenty years the empire has perhaps recovered itself. Progress is of course slow and uncertain, where the empire has continually to be built up again from its foundations, and where at any time a day may undo the work which it has taken centuries to accomplish.

To discourage and check the chronic disease of rebellion, recourse is had to severe remedies, which diminish the danger to the central power at the cost of extreme misery and often almost entire ruin to the subject kingdoms. Not only are the lands wasted, the flocks and herds carried off,<sup>3</sup> the towns pillaged and burnt, or in some cases razed to the ground, the rebel king deposed and his crown transferred to another, the people punished by the execution of hundreds or thousands,<sup>4</sup> as well as by an augmentation of the tribute money,<sup>5</sup> but sometimes wholesale deportation of the inhabitants is practised, tens or hundreds of thousands being carried away captive by the conquerors,<sup>6</sup> and either employed in servile

<sup>3</sup> The numbers are often marvellous. Sennacherib in one foray drives off 7200 horses, 11,000 mules, 5230 camels, 120,000 oxen, and 800,000 sheep! Sometimes the sheep and oxen are said to be "countless as the stars of heaven."

<sup>4</sup> The usual modes of punishment are beheading and impaling. Ashur-izir-pal impales on one occasion "thirty bands of captives;" on another he beheads 600 warriors, and at the same time impales bands of captives on every side of the rebellious city; in a third instance he impales the whole

garrison. Compare the conduct of Darius (Herod. iii. 159).

<sup>5</sup> This frequently takes place. (See Records of the Past, vol. iii. pp. 58, 116, &c.) Hesiakiah evidently expects an augmentation when he says, "That which thou puttest upon me I will bear" (2 Kings xviii. 14).

<sup>6</sup> It has been noticed (*supra*, p. 484) that Sennacherib carried into captivity from Judaea more than 200,000 persons, and an equal or greater number from the tribes along the Euphrates. The practice is constant, but the numbers are not commonly given.

our at the capital,<sup>7</sup> or settled as colonists in a distant province. With this practice the history of the Jews, in which it forms so prominent a feature, has made us familiar. It seems to have been known to the Assyrians from very early times,<sup>8</sup> and to have become degrees a sort of settled principle in their government. In the most flourishing period of their dominion—the reigns of Sargon, Sennacherib, and Esar-haddon—it prevailed most widely and was carried to the greatest extent. Chaldeans were transported into Assyria,<sup>9</sup> Jews and Israelites into Babylonia and Media;<sup>1</sup> Arabians, Babylonians, Susianians, and Persians into Palestine<sup>2</sup>—the most distant portions of the Empire changed inhabitants, and no sooner did a people become troublesome from its patriotism and love of independence, than it was weakened by dispersion and its spirit subdued by a severance of all its local associations. Thus rebellion was in some measure kept down, and the position of the central or sovereign state was rendered, so far, more secure; but this comparative security was gained by a great sacrifice of strength, and when foreign invasion came, the subject kingdoms, weakened at once and alienated by the treatment which they had received, were found to have neither the will nor the power to give any effectual aid to their enslaver.<sup>3</sup>

62. Such, in its broad and general outlines, was the Empire of the Assyrians. It embodied the earliest, simplest, and most crude conception which the human mind forms of a widely extended dominion. It was a "kingdom-empire," like the empires of Solomon, of Nebuchadnezzar, of Chedor-laomer,<sup>4</sup> and probably of Sennacherib, and is the best specimen of its class, being the largest, the longest in duration, and the best known of all such govern-

<sup>7</sup> As the Arameans, Chaldeans, Armenians, and Cilicians, by Sennacherib (*supra*, p. 482), and the numerous captives who built his temples and palaces, by Esar-haddon. The captives may be seen engaged in their labours, under taskmasters, upon the monuments.

<sup>8</sup> See the annals of *Asshur-izir-pal* (about B.C. 880), where, however, the numbers carried off are small—in one case 2600, in another 2500, in a third the choicest soldiers of a garrison. See Fox Talbot, pp. 24, 25, 30.) Women at this period are carried off in vast numbers, and become the

wives of the soldiery. Tiglath-Pileser II. is the first king who practises deportation on a large scale.

<sup>9</sup> By Sargon and Sennacherib, pp. 481, 482.

<sup>1</sup> 2 Kings xvii. 6, and *supra*, p. 484.

<sup>2</sup> *Supra*, p. 479; 2 Kings xvii. 24, and Ezra iv. 9, where the Susanchites and Elamites are mentioned.

<sup>3</sup> The case of Josiah (2 Kings xxiii. 29), which may appear an exception, does not belong to Assyrian, but to Babylonian history. (See below, Essay viii. § 11.)

<sup>4</sup> Gen. xiv. 1-12.

ments that has existed. It exhibits in a marked way both the strength and weakness of this class of monarchies—their strength in the extraordinary magnificence, grandeur, wealth, and refinement of the capital; their weakness in the impoverishment, the exhaustion, and the consequent disaffection of the subject states. Ever falling to pieces, it was perpetually reconstructed by the genius and prowess of a long succession of warrior princes, seconded by the skill and bravery of the people. Fortunate in possessing for a long time no very powerful neighbour,<sup>5</sup> it found little difficulty in extending itself throughout regions divided and subdivided among hundreds of petty chiefs,<sup>6</sup> incapable of union, and singly quite unable to contend with the forces of a large and populous country. Frequently endangered by revolts, yet always triumphing over them, it maintained itself for five centuries, gradually advancing its influence, and was only overthrown after a fierce struggle by a new kingdom<sup>7</sup> formed upon its borders, which, leagued with the most powerful of the subject states, was enabled to accomplish the destruction of the long dominant people.

63. In the curt and dry records of the Assyrian monarchs, while the broad outlines of the government are well marked, it is difficult to distinguish those nicer shades of system and treatment which no doubt existed, and in which the Empire of the Assyrians differed probably from others of the same type. One or two such points, however, may perhaps be made out. In the first place, though religious uniformity is certainly not the law of the Empire, yet a religious character appears in many of the wars,<sup>8</sup> and attempts seem

<sup>5</sup> Babylonia and Susiana are the only large countries bordering upon Assyria which appear to have been in any degree centralized. But even in Babylonia there are constantly found cities which have independent kings, and Chaldæa was always under a number of chieftains.

<sup>6</sup> In the inscriptions of Tiglath-Pileser I. and *Asshur-isir-pal*, each city of Mesopotamia and Syria seems to have its king. Twelve kings of the Hittites, twenty-four kings of the Tibareni (*Tubal*), and twenty-seven kings of the *Partsu*, are mentioned by *Shalmaneser II.* The Phœnician and Philistine cities are always separate and independent. In Media and *Bikni*,

during the reign of *Esar-haddon*, every town has its chief. Armenia is perhaps less divided: still it is not permanently under a single king.

<sup>7</sup> Although Assyria came into contact with Median tribes as early as the reign of *Shalmaneser II.* (B.C. 850), yet the Median kingdom which conquered Assyria must be regarded as a new formation—the consequence of a great immigration from the East, most probably led by Cyaxares. (See *Esar* iii. § 8.)

<sup>8</sup> Tiglath-Pileser I. commonly "attaches" conquered countries "to the worship of Asshur" (Inscription, pp. 38, 40, &c.). *Asshur-isir-pal* calls his foes habitually "the enemies of

to be made at least to diffuse everywhere a knowledge and recognition of the gods of Assyria. Nothing is more universal than the practice of setting up in the subject countries "the laws of Asshur" and "altars to the Great Gods." In some instances not only altars but temples are erected, and priests are left to superintend the worship and secure its being properly conducted. The history of Judæa is, however, enough to show that the continuance of the national worship was at least tolerated, though some formal acknowledgment of the presiding deities of Assyria on the part of the subject nations may not improbably have been required in most cases.<sup>9</sup>

Secondly, there is an indication that in certain countries immediately bordering on Assyria endeavours were made from time to time to centralize and consolidate the Empire, by substituting, on fit occasions, for the native chiefs Assyrian officers as governors. It was the special duty of these persons to gather in the tribute due to the Great King, and secure its safe transmission to the capital; but they seem to have been, at least in some instances, entrusted with the civil government of their respective districts.<sup>1</sup> It does not appear that this system was ever extended very far. The Euphrates on the west, and Mount Zagros on the east, may be regarded as the extreme limits of the centralized Assyria. Armenia, Media, Babylonia, Susiana, Syria, Palestine, Philistia, retained almost to the last their own monarchs; and thus Assyria, despite the feature here noticed, kept upon the whole her character of a "kingdom-empire."

64. The civilization of the Assyrians is a large subject, on which only a few remarks can be here offered. Deriving originally letters and the elements of learning from Babylonia, the Assyrians appear to have been content with the knowledge thus obtained, and neither in literature nor in science to have progressed beyond their instructors. The heavy incubus of a learned language<sup>2</sup> lay upon all those who desired to devote themselves to scientific pursuits, and, owing to this, knowledge tended to become the exclusive possession

Asshur." Sennacherib speaks of himself as "the great punisher of unbelievers" (*Records of the Past*, vol. i. p. 25.)

<sup>9</sup> It is probable that the altar which Ahas saw at Damascus, and of which he sent a pattern to Jerusalem (2 Kings

xvi. 10), was Assyrian rather than Syrian, and that he adopted the worship connected with it in deference to his Assyrian suzerain.

<sup>1</sup> *Records of the Past*, vol. i. pp. 59, 61, 68; vol. iii. pp. 44, 45, &c.

<sup>2</sup> See note <sup>9</sup> on ch. 181, book i.

of a priest-class, which did not aim at progress, but was satisfied to hand on the traditions of former ages. To understand the genius of the Assyrian people we must look to their art and their manufactures. These are in the main probably of native growth, and from them we may best gather an impression of the national character. They show us a patient, laborious, painstaking people, with more appreciation of the useful than the ornamental, and of the actual than the ideal. Architecture, the only one of the fine arts which is essentially useful, forms their chief glory; sculpture, and still more painting, are subsidiary to it. Again, it is the most useful edifice—the palace or house—whereon attention is concentrated—the temple and the tomb, the interest attaching to which is ideal and spiritual, are secondary, and appear simply as appendages of the palace. In the sculpture it is the actual—the historically true—which the artist strives to represent. Unless in the case of a few mythic figures connected with the religion of the country, there is nothing in the Assyrian bas-reliefs which is not imitated from nature. The imitation is always laborious and often most accurate and exact. The laws of representation, as we understand them, are sometimes departed from, but it is always to impress the spectator with ideas in accordance with truth. Thus the colossal bulls and lions have five legs, but in order that they may be seen from every point of view with four—the ladders are placed *edgewise* against the walls of besieged towns, but it is to show that they are ladders, and not mere poles—walls of cities are made disproportionately small, but it is done, like Raphael's boat, to bring them within the picture, which would otherwise be a less complete representation of the actual fact. The careful finish, the minute detail, the elaboration of every hair in a beard, and every stitch in the embroidery of a dress, remind us of the Dutch school of painting, and illustrate strongly the spirit of faithfulness and honesty which pervades the sculptures, and gives them so great a portion of their value. In conception, in grace, in freedom, and correctness of outline, they fall undoubtedly far behind the inimitable productions of the Greeks; but they have a grandeur and a dignity, a boldness, a strength, and an appearance of life, which render them even intrinsically valuable as works of art, and, considering the time at which they were produced, must excite our surprise and admiration. Art, so far as we know, had existed previously, only in the stiff and lifeless conventionalism of the Egyptians. It belonged to Assyria

o confine the conventional to religion, and to apply art to the vivid representation of the highest scenes of human life. War in all its forms—the march, the battle, the pursuit, the siege of towns, the passage of rivers and marshes, the submission and treatment of captives—and the “mimic war” of hunting, the chase of the lion, the stag, the antelope, the wild bull, and the wild ass—are the chief subjects treated by the Assyrian sculptors; and in these the conventional is discarded: fresh scenes, new groupings, bold and strange attitudes perpetually appear, and in the animal representations especially there is a continual advance, the latest being the most spirited, the most varied, and the most true to nature, though perhaps lacking somewhat of the majesty and grandeur of the earlier. With no attempt to idealize or go beyond nature, there is a growing power of depicting things as they are—an increased grace and delicacy of execution; showing that Assyrian art was progressive, not stationary, and giving a promise of still higher excellence, had circumstances permitted its development.

The art of Assyria has every appearance of thorough and entire nationality; but it is impossible to feel sure that her manufactures were in the same sense absolutely her own. The practice of borrowing skilled workmen from the conquered states, which has been already noticed,<sup>3</sup> would introduce into Nineveh and the other royal cities the fabrics of every region which acknowledged the Assyrian sway; and plunder, tribute, and commerce would unite to enrich them with the choicest products of all civilized countries. Still, judging by the analogy of modern times, it seems most reasonable to suppose that the bulk of the manufactured goods consumed in the country would be of home growth. Hence we may fairly assume that the vases, jars, bronzes, glass bottles, carved ornaments in ivory and mother-of-pearl, engraved gems, bells, dishes, earrings, arms, working implements, &c., which have been found at Nimrud, Khorsabad, and Koyunjik, are *mainly* the handiwork of the Assyrians. It has been conjectured that the rich garments represented as worn by the kings and others were the product of Babylon,<sup>4</sup> always famous for its tissues; but even this is uncertain; and they are perhaps as likely to have been of home manufacture. At any rate the bulk of the ornaments, utensils, &c., may be regarded as native products. These are almost invariably of elegant

<sup>3</sup> *Supra*, p. 491.

<sup>4</sup> *Quarterly Review*, No. clxvii., pp. 150, 151.

form, and indicate a considerable knowledge of metallurgy and other arts,<sup>5</sup> as well as a refined taste. Among them are some which anticipate inventions believed till lately to have been modern. Transparent glass (which, however, was known also in ancient Egypt) is one of these;<sup>6</sup> but the most remarkable of all is the lens<sup>7</sup> discovered at Nimrud, of the use of which as a magnifying agent there is abundant proof.<sup>8</sup> If it be added to this, that the buildings of the Assyrians show them to have been well acquainted with the principle of the arch,<sup>9</sup> that they constructed aqueducts<sup>10</sup> and drains,<sup>11</sup> that they knew the use of the lever and roller,<sup>12</sup> that they understood the arts of inlaying,<sup>13</sup> enamelling,<sup>14</sup> and overlaying with metals,<sup>15</sup> and that they cut gems with the greatest skill and finish,<sup>16</sup> it will be apparent that their civilization equalled that of almost any ancient country, and that it did not fall immeasurably behind the boasted achievements of the moderns. With much that was barbaric still attaching to them, with a rude and inartificial government, savage passions, a debasing religion, and a general tendency to materialism, they were towards the close of their empire, in all the arts and appliances of life, very nearly on a par with ourselves: and thus their history furnishes a warning—which the records of nations constantly repeat—that the greatest material prosperity may co-exist with the decline—and herald the downfall—of a kingdom.

<sup>5</sup> The ordinary Assyrian bronze is found to be composed of one part tin to ten parts copper, which is the exact proportion of the best bronze, both ancient and modern. The bell metal has, however, 14 per cent. of tin, which would make it ring better. In some cases two metals were used together without being amalgamated, iron (for instance) being overlaid either wholly or partially with bronze. (See Layard's *Nineveh and Babylon*, p. 191, and App. iii.)

<sup>6</sup> See above, p. 481.

<sup>7</sup> Layard, p. 197. The lens was of rock-crystal, with one plane and one convex face. It had, apparently, been ground on a lapidary's wheel, and was of somewhat rude workmanship.

<sup>8</sup> Long before the discovery of the Nimrud lens it had been concluded

that the Assyrians used magnifying glasses, from the fact that the inscriptions were often so minute that they could not possibly be read, and therefore could not have been formed, without them.

<sup>9</sup> Layard, pp. 126, 163, 165, &c.

<sup>10</sup> See the Bavian inscription, and also the cylinder of Bellino (Fox Talbot, p. 8).

<sup>11</sup> Layard, p. 163.

<sup>12</sup> See Mr. Layard's plates in his *Nineveh and Babylon*, opposite to pages 110 and 112.

<sup>13</sup> *Nineveh and Babylon*, p. 196.

<sup>14</sup> *Nineveh and its Remains*, vol. i. p. 50; *Nineveh and Babylon*, p. 358, &c.

<sup>15</sup> *Nineveh and Babylon*, p. 198.

<sup>16</sup> *Ibid.* pp. 160-1, 602, et seqq.



# ESSAY VIII.

## ON THE HISTORY OF THE LATER BABYLONIANS.

Subordinate position of Babylonia from B.C. 1800 to B.C. 747. 2. Era of Nabonassar, B.C. 747—supposed connection of Nabonassar with Semiramis. 3. Successors of Nabonassar—Merodach-Baladan conquered by Sargon—reign of Sargon—Merodach-Baladan's second reign—invasion of Sennacherib. 4. Reign of Belibus. 5. Reigns of *Asshur-nadin-sum*, Regibélus, and Mesesimordachus. Revolt of Babylon, and destruction of the city by Sennacherib. 6. Esar-haddon rebuilds Babylon, and assumes the crown—disturbances during his reign—*Saül-mugina* (Saesduchinus) made king by Asshur-bani-pal. 7. Reign of Saül-mugina. 8. Asshur-bani-pal assumes the government—his liberal policy. 9. Nabopolassar made viceroy. 10. His revolt, and alliance with Cyaxares. Commencement of the Babylonian empire. 11. Duration of the empire—three great monarchs. 12. Nabopolassar—extent of his dominions. 13. Increase of the population. 14. Chief events of his reign—the Lydian war (?)—the Egyptian war. 15. Accession of Nebuchadnezzar—his triumphant return from Egypt. 16. His great works. 17. His conquests. Final captivity of Judah. Siege and capture of Tyre. 18. Invasion of Egypt and war with Apries. 19. His seven years' lycanthropy. 20. Short reign of Evil-Merodach. 21. Reign of Neriglissar, the "Rab-Mag." 22. Change in the relations of Media and Babylon. 23. Reign of Laborosoarchod. 24. Accession of Nabonadius, B.C. 556—his alliance with Croesus, king of Lydia—his defensive works, ascribed to Nitocris. 25. Sequel of the Lydian alliance. 26. Babylon attacked by Cyrus. 27. Siege and fall of Babylon. 28. Conduct of Belshazzar during the siege—his death. 29. Surrender and treatment of Nabonadius. 30. Revolts of Babylon from Darius. 31. Final decay and ruin.

. THE history of Babylon during the 526 years which Berosus assigned to the Upper dynasty of Assyria is, with few exceptions, blank. The greatness of Babylonia was during the chief portion of this period eclipsed by that of Assyria, and the native historian, confessing the absence of materials,<sup>1</sup> gave, as it would seem, for the entire interval, nothing but the names of the kings.<sup>2</sup> It cannot

<sup>1</sup> Berosus declared that Nabonassar had collected all the records of former kings, and purposely destroyed them, in order that the Babylonians might reckon from him (Fr. 11 a.).

<sup>2</sup> Beros. ap. Euseb. Chron. Can. i. 4: "Distincte admodum nomina regum quadraginta quinque enumerat, usque annos tribuit viginti sex supra quingentos."

however be said with truth that the condition of Babylonia was that of a mere subject-kingdom. We know that at least on one occasion, within the period here spoken of, a Babylonian monarch carried his arms deep into Assyria, harassed the retreat of an Assyrian king, and carried away in triumph the sacred images of the Assyrian gods.<sup>3</sup> It is also plain from the Assyrian inscriptions that Babylonia had not only her own monarchs during this interval but that they were practically independent, only submitting on rare occasions to irresistible force, and again freeing themselves when the danger was passed.<sup>4</sup> Although diminished in power by the independence of her former vassal, and even thrown into the shade by that vassal's increasing greatness, she yet maintained an important position, and during the whole time of the upper dynasty in Assyria was clearly the most powerful of all those kingdoms by which the Assyrian Empire was surrounded.

2. About the middle of the eighth century (B.C.) it would seem that a change took place at Babylon, the exact character of which is involved in the greatest obscurity. The era of Nabonassar (B.C. 747), which has no astronomical importance, must be regarded as belonging to history, and as almost certainly marking the date of a great revolution. What the peculiar circumstances were under which the revolution was made, is uncertain. It was at one time proposed to connect Nabonassar with Semiramis, and both of them with Pul,<sup>5</sup> the only scriptural "king of Assyria" on whom the monuments throw no light. But the Assyrian Semiramis is half a century anterior to Nabonassar;<sup>6</sup> and there is no satisfactory evidence that she had any special connection with Babylon.<sup>7</sup> Nabonassar stands for the present separate and isolated; like the Biblical Melchisedek, he is "without father, without mother, with-

<sup>3</sup> Supra, Essay vi. p. 421, note 1, and Essay vii. p. 462.

<sup>4</sup> It is to be remarked that the kings of Assyria of the upper dynasty in one case only take the title of King of Babylon. The most powerful monarchs of this line are all engaged in wars with contemporary Babylonian kings. Tiglath-Pileser I. wars with *Merodach-iddin-akhi*; *Asshur-isir-pal* with *Nabu-baladan*; Shalmaneser II. with *Merodach-bil-usate*; Shamas-Vul II. with *Merodach-balasu-ikbu*. The Babylonians are in no case spoken

of as rebels.

<sup>5</sup> See the communications of Sir H. Rawlinson to the *Athenæum*, Nos. 1377 and 1381.

<sup>6</sup> See above, Essay vii. p. 471.

<sup>7</sup> Berosus called Semiramis a queen of the Assyrians ("quæ Assyriis imperavit"). Abydenus said that the Chaldeans gave no account of her (Euseb. Chron. Can. i. 12). Even Ctesias and his followers made her an Assyrian queen. It is only Herodotus who regards her as Babylonian.

nt descent." There can be no doubt that he reigned in Babylonia, though no records have been found of him; nor can there be much doubt that he was a usurper, and aspired to be the founder of a dynasty; but what special importance Berosus attached to him, or why he made his accession an era, and counted all later reigns from it, we have no means of determining.

3. It is uncertain whether Nabonassar established his family upon the throne. He is followed in the list of Ptolemy by four obscure kings,<sup>8</sup> whose reigns are all included within the space of twelve years. Of these four reigns scarcely anything is known beyond the term of their duration.<sup>9</sup> Nabonassar himself reigned fourteen years, after him Nadius two, then Chinzirus<sup>1</sup> and Porus conjointly five, and finally Ilulæus (or Elulæus) the same number. These short reigns appear to indicate internal troubles, such as are known to have occurred later in the history.<sup>2</sup> Of Mardoc-empadus (or Mardoc-empalus<sup>3</sup>), the fifth king, who is now identified beyond a doubt with the Merodach-Baladan of Isaiah,<sup>4</sup> some facts of interest are

<sup>8</sup> We do not know whether these kings were independent, or subject to Assyria. On the one hand there is no evidence of the subjugation of Babylonia between Nabonassar, who was certainly independent (Beros. Fr. 11.), and the conquest by Sargon. On the other the rapid succession of the kings would look like a change of viceroys.

<sup>9</sup> Mr. Bosanquet (Fall of Nineveh, p. 40) identifies the Ilulæus or Elulæus of the Canon with the king of Tyre of the same name, who is mentioned by Josephus following Menander (Ant. Jud. ix. 14, § 2), and who appears to be the *Luliyā*, king of *Sidon*, defeated in his third year by Sennacherib. He even goes so far as to say (I know not on what ground), that the two kings "have always been supposed to be the same." Nothing can well be more improbable than the government of Babylon by a Phœnician prince, while Assyria was dominant over the whole country lying between Babylonia and Egypt.

<sup>1</sup> Chinzirus is mentioned by Tiglath-Pileser II. as one of his antagonists. He seems to have been one out of several princes, among whom Baby-

lonia was at this time divided. (See above, p. 475.)

<sup>2</sup> As from the close of Sargon's reign to the accession of Aparanadius, and again between Mesesimordachus and Esar-haddon.

<sup>3</sup> The correction of Mardoc-empalus for Mardoc-empadus (ΜΑΡΔΟΚΕΜΠΑΔΟΤ for ΜΑΡΔΟΚΕΜΠΙΑΔΟΤ), which was first made by Bunsen (Egypt's Place in Univ. Hist. vol. i. p. 726), fully deserves acceptance.

<sup>4</sup> Bunsen (l. s. c.) correctly explains the mode by which the word Merodach-Baladan became Mardoc-empal, viz., by the omission of the last element, *adan*, and the substitution of *mp* for *b*, as more nearly equivalent to it in sound than the Greek *β*, which was pronounced like *v*. The identity of Merodach-Baladan with Mardoc-empalus is proved by the inscriptions of Sargon, which, in exact agreement with the Canon, assign to this Babylonian king a reign of 12 years. Sennacherib's inscriptions show that he had a second short reign, which is the one specially referred to by Eusebius (Chron. Can. pars. i. c. 5, ad init.).

It has been urged that the Merodach-Baladan of the inscriptions can-

related, his name appearing both in the Assyrian inscriptions and in Scripture. We gather from the former, that he was attacked by Sargon in his first, and again in his twelfth year after that king's second Syrian expedition,—that he was then conquered and driven out,—and that his crown fell to the Assyrian monarch, who thereupon assumed it himself,<sup>5</sup> and appears as Arceanus in the Canon. From Scripture we learn that at an early period of his reign, probably about the time that Sargon was besieging Ashdod and (perhaps threatening Hezekiah,<sup>6</sup> Merodach-Baladan, having heard of the astronomical wonder which had been observed in Judæa in connection with Hezekiah's illness, sent ambassadors to him with letters and a present, ostensibly to congratulate him on his recovery, and to make inquiries concerning the phenomenon.<sup>7</sup> To the Babylonians undoubtedly such a marvel would possess peculiar interest; but it may be suspected that the object of the embassy was, at least in part, political, and that some project was afloat for establishing a league among the powers chiefly threatened by the progress of Assyria,<sup>8</sup> like that which a hundred and fifty years later was formed by Croesus against the Persians.<sup>9</sup> It may have been a knowledge of this design which induced Sargon in his twelfth year to turn the full force of his arms against the Babylonian monarch, who, unable to cope with his mighty adversary in the field, was obliged to seek safety in flight, and to watch in exile for an opportunity of recovering his sovereignty. The opportunity came after the lapse of a few years. On the death of Sargon (B.C. 705) fresh troubles broke

not be the king of the name who is mentioned in Scripture, because the latter is called "the son of Yakin," while the former is "the son of Baladan" (see Mr. Bosanquet's *Sacred and Profane Chronology*, p. 62, &c.). But in Scripture the word son means no more than descendant (see 2 Kings ix. 2 and 20; Matt. i. 1, &c.), and Merodach-Baladan may as easily have been the son of Baladan, and yet the son of Yakin, as Jehu the son of Nimshi and yet the son of Jehoshaphat.

<sup>5</sup> The name of *'Aptāvar* in the Canon represents very fairly the Sargina 'or Sarkina of the monuments, the initial *s* having become a breathing.

<sup>6</sup> 2 Kings xx. 6: "I will deliver thee and this city out of the hand of the king of Assyria, and I will defend

this city for mine own sake, and for my servant David's sake." The king of Assyria here mentioned is perhaps Sargon rather than Sennacherib.

<sup>7</sup> 2 Kings xx. 12: "He had heard that Hezekiah was sick." 2 Chron. xxxii. 31: "In the business of the ambassadors of the princes of Babylon who sent unto him to inquire of the wonder that was done in the land."

<sup>8</sup> This would explain Hezekiah's "showing his treasures" (2 Kings xx. 13-5); they were the proof of his ability to support the expense of a war. Compare the conduct of Darius (Herod. iii. 122-3). Another party to the proposed alliance was probably Egypt. (See Isa. xx. 6.)

<sup>9</sup> Herod. i. 77.

out in Babylonia. During an interval estimated in the Canon at two years, the country was plunged in anarchy and had a rapid succession of masters, none of whom reigned for more than a few months.<sup>1</sup> The last of these was Merodach-Baladan; he succeeded a certain Acises or Hagisa, of whom nothing is known, except that after having been king for thirty days he was slain by this prince.<sup>2</sup> Merodach-Baladan then enjoyed a second reign, only, however, for half a year;<sup>3</sup> he was attacked by Sennacherib, who, as soon as he was firmly seated on the throne (B.C. 703), led an expedition to the south, defeated Merodach-Baladan with his allies the Susianians, and forced him once more to flee for his life.<sup>4</sup> Sennacherib then entered and plundered the capital, after which he ravaged the whole country, destroying seventy-nine cities and 820 villages, burning the palaces of the kings, and carrying off the skilled workmen and the women. Having taken this signal vengeance and brought Babylonia completely into subjection, he committed the government to a man named *Belib* or *Belibus*, the son of a former Babylonian prefect<sup>5</sup>—the same undoubtedly who is mentioned by Polyhistor under the name of *Elibus*, and who appears under his proper designation in the Canon of Ptolemy.

4. *Belibus* ruled Babylon for the space of three years—from B.C. 703 to B.C. 700. Polyhistor writes of him as if he had risen up against Merodach-Baladan, and dethroned him by his own unassisted efforts,<sup>6</sup> but it can scarcely be doubted that Sennacherib gives a truer account of the transaction. On the retirement of the Assyrian troops, the party of Merodach-Baladan seems to have recovered strength, and being supported by *Susub*, a Chaldean prince, to have again become formidable. This led to a second invasion of Baby-

<sup>1</sup> If a king reigned less than a year, his name was omitted from the Canon. Hence there is no mention of Hagisa, of Merodach-Baladan's second reign, of Laborosarchod, of the Pseudo-Smerdis, of Xerxes II., or of Sogdianus.

<sup>2</sup> So Polyhistor, who probably follows Berosus: "Postquam regno defunctus est Senecheribi frater (*query*, pater?), et post Hagisæ in Babylonios dominationem, qui quidem nondum expleto 30<sup>mo</sup> imperii die a Marudacho Baldane interemptus est, Marudachus ipse Baldane tyrannidem invasit menibus sex, donec eum sustulit vir qui-

dam nomine Elibus, qui et in regnum successit." (See Euseb. Chron. Can. pars. i. c. 5.)

<sup>3</sup> See the preceding note.

<sup>4</sup> See the record of this campaign on Bellino's Cylinder (Records of the Past, vol. i. pp. 25-6).

<sup>5</sup> Sennacherib calls him "the son of an officer who was governor of the city of Suanna (a part of Babylon) and as a young man had been educated within his (Sennacherib's) palace." Compare Polyhistor's "*vir quidam nomine Elibus*."

<sup>6</sup> See above, note <sup>2</sup>.

lonia by Sennacherib, in his fourth year, B.C. 700, when *Susub* was defeated, the cities which still adhered to Merodach-Baladar destroyed, Belibus apparently removed, and a more powerful governor established in the person of *Asshur-nadin-sum*, the eldest son of the Assyrian monarch.<sup>7</sup>

5. *Asshur-nadin-sum*, who may be safely identified with the Aparanadius, or Assaranadius, of the Canon, appears by that document to have continued in the government of Babylon for six years—i.e. from B.C. 700 to B.C. 694. He was succeeded by a certain Rêgibêlus, or Irigebêlus, who reigned for a single year, after which a king named Mesêsimordachus held the throne for the space of four years. It is uncertain whether these monarchs were viceroys, like Belibus and *Asshur-nadin-sum*, holding their crowns under Sennacherib; or whether they were not rather native princes, ruling in their own right, and successfully maintaining the independence of their country. The extant inscriptions of Sennacherib make it probable that the latter hypothesis is the more correct one. They show us<sup>8</sup> that Babylon revolted from Sennacherib not long after the appointment of *Asshur-nadin-sum* as king, that a native monarch, named *Susub*, was placed upon the throne by the Babylonians, and that a war followed with Assyria, which lasted three or four years. The rebels were assisted by the neighbouring kingdom of Elam; but the result of the war was their entire defeat and subjection. Babylon was destroyed, and for eight years the ruined city remained waste and scarcely inhabited. No appointment of any fresh king was made; and the space between B.C. 693 and B.C. 681 thus constituted a real interregnum,<sup>1</sup> a suspension of the national life—a period during which Babylon was blotted out from the list of kingdoms, and appeared to have been annihilated.

6. A change, however, occurred on the accession of *Esar-haddon*. That prince, reversing the policy of his father, recalled Babylon into existence. Assuming, immediately upon his accession, the title of "king of Babylon," as well as that of "king of Assyria," he proceeded to rebuild the city, to restore its temples,<sup>2</sup> and even to make

<sup>7</sup> Records of the Past, vol. i. p. 40.

<sup>8</sup> Mr. George Smith is inclined to identify *Mesêsimordachus* with *Susub*, who was engaged in a second war with Sennacherib from about B.C. 693 to B.C. 689.

<sup>9</sup> See above, Essay vii. § 42.

<sup>1</sup> The Canon of Ptolemy marks certain years as *ἐτη ἀβασιλευντα*, when in reality there were several short reigns. On this occasion, however, the term is strictly appropriate.

<sup>2</sup> Records of the Past, vol. iii. p. 118.

to a certain extent the seat of his government. Bricks brought from Babylon show that he built himself a palace there.<sup>3</sup> He administered the government of both countries for twelve years, from B.C. 681 to B.C. 669; and when, in the last mentioned year, he found his strength unequal to the task of ruling the two, and thought it necessary to choose between them, Babylon obtained his preference. Relinquishing Assyria to his son Asshur-bani-pal, he ruled during his last year over Babylonia only, and died there in the course of the year B.C. 668, or very early in B.C. 667. Esar-haddon seems to have been a little disquieted in his administration of the affairs of Babylon by the pretensions of the sons of Merodach-Baladan, who had still the support of the Susianians. Having, however, conquered and slain one, and received the submission of another, whom he established in a government on the shores of the Persian Gulf,<sup>4</sup> he appears to have made his position secure: and hence at his death, in B.C. 668-7, his successor was emboldened to revert to the ordinary and established practice of the Assyrians—that of governing the provinces by means of subject-kings or viceroys. In that year we find by the monuments that Asshur-bani-pal, the successor of Esar-haddon, handed over the government of Babylonia to his brother *Saül-mugina*, who is undoubtedly the Saosduchius of Ptolemy's Canon, and the Sammughes of Polyhistor.<sup>5</sup>

7. *Saül-mugina* appears to have ruled Babylon quietly and with-

<sup>3</sup> Esar-haddon is no doubt the Assyrian king to whom Manasseh was brought as a prisoner at *Babylon* (2 Chron. xxxiii. 11-13: "The Lord brought upon them the captains of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction he besought the Lord his God, and humbled himself greatly before the God of his fathers; and prayed unto him, and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom.").

<sup>4</sup> Records of the Past, vol. iii. p. 114.

<sup>5</sup> Ap. Euseb. Chron. Can. i. 5. Polyhistor placed between Esar-haddon and Nebuchadnezzar the following kings:—

Sammughes, who reigned 21 years.  
His brother ... .. 21 "  
Nabopalassar ... .. 20 (21)

These three kings clearly correspond to the under-named in the Canon:—

Saosduchius, who reigned 20 years.

Ciniladanus ... .. 22 "

Nabopolassar ... .. 21 "

The kings of Abydenus, sometimes identified with these (Clinton, F. H. vol. i. App. ch. iv. p. 278; Bosanquet, Fall of Nineveh, p. 41), are an entirely distinct list. They are Assyrian, not Babylonian. Nergilus is a brother of Sennacherib, not otherwise known, whom we may suppose to have reigned a few weeks or a few days, and then to have fallen a victim to Sennacherib's murderer, Adrammelech (Abydenus' Adrammeles). Axerdis, who puts Adrammeles to death, is Esar-haddon, *Azer* representing the element *Asshur*, and *dis* the element *adin*. The glorious reign assigned to Axerdis, who ruled Lower Syria and Egypt, tallies with this view. Sarda-

out disturbance for twenty years (from B.C. 668 to B.C. 648), when on occasion of a war which had broken out between Assyria and Elam, he thought that he saw an opportunity of revolting and establishing his independence.<sup>6</sup> Accordingly, he threw off the yoke of Assyria, allied himself closely with Umman-igash, king of Elam, called in the aid of Arabia, Syria, and Egypt (?),<sup>7</sup> fortified Babylon, Borsippa, Cutha, and Sippara, and prepared to resist his brother to the last extremity. The alliances, however, made with such trouble and pains, seem to have been of little use. The forces of Elam were paralyzed by internal dissensions among the chiefs;<sup>8</sup> those of Syria and Egypt did not appear; an Arab contingent did indeed arrive before the war broke out,<sup>9</sup> but it was too weak to render effective aid. Saül-mugina, on the approach of his brother, after a feeble resistance in the field, sought the protection of his walled towns; his garrisons maintained themselves for a time in Sippara, Borsippa, and Cutha, while he himself, with his best troops and with the aid of his Arab allies,<sup>1</sup> conducted the defence of Babylon. Asshur-bani-pal's plan was to reduce the city by famine. He strictly blockaded it, repulsed every sally, and after driving the inhabitants to the last dreadful resource of starving men,<sup>2</sup> compelled them to surrender themselves. His rebel brother fell alive into his hands and suffered a terrible punishment. He was thrown, we are told, into "a fierce burning fire" and burnt to death.<sup>3</sup> A general massacre of the prisoners followed.

8. Asshur-bani-pal, having crushed the revolt, appointed no new viceroy, but returned to the system adopted by his father, adding to his other titles that of "king of Babylon," and ruling the country as he ruled Assyria itself, by a number of "prefects and officers."

napalus, the next king, is *Asshur-bani-pal*, the son and successor of Esar-haddon; and Saracus is apparently *Asshur-ebil-ilî*, though here there is a disagreement of name. (See above, Essay vii. p. 498.)

<sup>6</sup> See *Records of the Past*, vol. i. pp. 73-4.

<sup>7</sup> The term used in the Inscription of Esar-haddon (col. iv. l. 35) is Cush, or Ethiopia; but probably Egypt, which had before this revolted under Psammetichus, is intended.

<sup>8</sup> *Records of the Past*, vol. i. p. 75.

<sup>9</sup> *Ibid.* p. 92.

<sup>1</sup> *Ibid.* p. 94.

<sup>2</sup> "Famine took them," we are told: "for their food the flesh of their sons and their daughters they did eat" (pp. 76-7); and again (p. 94), "the remainder, who into Babylon entered in want and hunger, ate the flesh of each other."

*Ibid.* p. 77. Compare the punishment of the "three children" (*ibid.* iii. 19-27).

<sup>4</sup> *Ibid.* p. 79 (col. v. l. 38). *Shamdayan-ani*, prefect of Babylon, is here among the eponyms of Asshur-bani-pal.



is government, in succession to his brother, is mentioned by Poly-  
stor, who names him rightly, Sardanapalus.<sup>5</sup> It is remarkable  
at Ptolemy substitutes for this well-known appellation the very  
different one of *Cineladanus*, or *Isineladanus*. This name appears in  
the Assyrian inscriptions under the form of Sin-inadina-pal, and is  
now proved to be a second name borne by this great monarch, a sort  
of alternative mode of expressing the same idea.<sup>6</sup>

The government of Babylon by this great prince was conducted  
on better principles than might have been expected from the cruelties  
herewith it was inaugurated. Some slight religious changes seem  
to have accompanied the political revolution;<sup>7</sup> but no severe or  
harsh system was set up; no repressive measures prevented a  
recovery of prosperity. Such of the old inhabitants as had quitted  
the towns before their sieges commenced were encouraged to return  
and re-people the desolate cities. The tribute imposed on the  
country was simply that which it had paid before the revolt. The  
temples were rebuilt, not only at Babylon, but at Borsippa also;  
the shrines were adorned with rich hangings; and the images of  
the gods, which had been torn from them and desecrated, were  
replaced. A library, resembling that which this same prince had  
established at Nineveh, was set up also at Babylon; and the precious  
remains of the ancient literature were collected, arranged, and in  
many instances re-edited.

9. Asshur-bani-pal seems to have died in B.C. 626, after having  
held the crown of Babylon for twenty-two years from the execution  
of Saur-mugina. Some disturbances accompanied his demise; and  
his successor thought it best once more to change the regimen of  
Babylonia, and revert to the old system of administering that country  
by a viceroy. He appointed to the post a certain Nabopolassar

<sup>5</sup> Ap. Euseb. Chron. Can. i. 5, § 8.

<sup>6</sup> See Mr. George Smith's *History of Asshur-bani-pal*, pp. 323-4. It may be added to what is there stated—(1) that Asshur, the peculiar god of Assyria, was regarded as a sort of creator of the moon-god Sin, and was hence identified with him: (2) that this identity is seen, not only in the present case, but also in the substitution of Asshur-akhi-irib for Sin-akhi-irib (Sennacherib) in one copy of the Assyrian Canon; and (3) that the second element of Sin-inadina-pal has

nearly the same meaning as the second element of Asshur-bani-pal, the one meaning "has given," the other "has created." That Asshur-bani-pal was sometimes called Asshur-idanni-pal seems to follow from the Greek form of the name (San-dana-pal-os).

<sup>7</sup> Asshur-bani-pal says: "The institutions and high ordinances of Asshur and Beltis, and the gods of Assyria, I fixed upon them" (*Records of the Past*, vol. i. p. 79). As Asshur was not a Babylonian god, this would seem to imply a certain amount of change.

(*Nabu-pal-usur*), who appears to have remained faithful to Assyria throughout the period of the Scythic troubles, and to have ruled Babylon as a viceroy for a certain number of years, possibly till B.C. 610 or 609. At this date Assyria was threatened by a new danger, and the subject states had to determine the course that they would pursue under circumstances which were at once novel and unexpected. The Medes, hitherto a comparatively unimportant people, had recently gathered strength, and aimed at reducing Assyria under their dominion. They obtained allies from among their neighbours, and advanced through Zagros upon Nineveh. A terrible struggle evidently impended, and the fate of Asia hung in the balance. It depended very much upon the decision which Nabopolassar should take, whether Assyria or Media should prevail.

10. The part actually taken by Babylon in the war which issued in the destruction of Nineveh has been already mentioned, both in the essay on Median,<sup>6</sup> and in that on Assyrian history.<sup>7</sup> The last Assyrian king, threatened on the one hand by the Medes, on the other by an army advancing from the seaboard, which may be conjectured to have consisted chiefly of Susianians, appointed to the command against this latter enemy, Nabopolassar, viceroy of Babylon, while he himself remained at Nineveh to meet the greater danger. Nabopolassar, upon this, proved faithless to the trust reposed in him, and on receiving his appointment determined to take advantage of the position which he occupied to further his own ambitious ends. He entered into negotiations with Cyaxares, the Median monarch by whom Assyria was threatened, and having arranged terms of alliance with him, and cemented the union by a marriage between his own son, Nebuchadnezzar,<sup>1</sup> and Amuhia or Amyitis,<sup>2</sup> the daughter of Cyaxares, he sent or led<sup>3</sup> a body of troops against his suzerain, which took an active part in the great siege whereby the power of

<sup>6</sup> See Essay iii. p. 400.

<sup>7</sup> Essay vii. p. 499.

<sup>1</sup> Abydenus is the great authority for these statements. His words have been already given (see Essay vii. p. 499, note<sup>6</sup>). He is confirmed, to some extent, by Polyhistor (Euseb. Chron. Can. c. 5, § 3), and by Berosus, who said that Nebuchadnezzar was married to a Median princess (Fr. 14).

<sup>2</sup> So Syncellus gives the name (p. 396); but the Armenian Eusebius has Amuhia twice (para. i. c. 5, § 8, and

c. 9, § 2).

<sup>3</sup> Polyhistor made him send the troops: "Is ad Aedabagom, qui erat Medicæ gentis præses et satrapa, copias auxiliares misit" (ap. Euseb. i. c. 5, § 3). Abydenus, on the other hand, represented him as commanding them in person: "contra Nineven urbem impetum faciebat." So Syncellus, οὗτος στρατηγὸς ἐπὶ Σαρδίου τοῦ Χαλδαίου βασιλέως ἐναλίσ, κατὰ τὸν αὐτοῦ Σαρδίου εἰς Νινὴν ἐπιστρατεύσει (l. s. c.).

Assyria was destroyed.<sup>4</sup> The immediate result of this event was, not merely the establishment of Babylonian independence, but the formation of that later Babylonian empire, which, short as was its continuance, has always been with reason regarded as one of the most remarkable in the history of the world.

11. The rise and fall of this empire were comprised within a period considerably short of a century. Six kings only occupied the throne during its continuance, and of these but two had reigns of any duration. Nabopolassar, who founded the empire, Nebuchadnezzar, who raised it to its highest pitch of glory, and Nabonadius, under whom it was destroyed, are the great names to which its entire history attaches.

12. Of Nabopolassar, the founder of the empire, whose alliance with Cyaxares<sup>5</sup> decided the fall of Nineveh and the consequent ruin of the Assyrians, the historical notices which remain to us are scanty. We have already seen that he was appointed by the last king of Assyria to take the command at Babylon, and that he immediately rebelled, united his arms with those of the Median monarch, and gave him effectual aid in the last siege of the Assyrian capital. By this bold course he secured not only the independence of his own kingdom, but an important share in the spoils of the mighty empire to whose destruction he had contributed. While the northern and eastern portions of the Assyrian territory were annexed by Cyaxares to his own dominions, the southern and western—the valley of the Euphrates from Hit to Carchemish, Syria, Phœnicia, Palestine, and perhaps a portion of Egypt—passed under the sceptre of the king of Babylon.<sup>6</sup> Judæa was at this time governed by Josiah, who probably felt no objection to the

<sup>4</sup> The active part which the Babylonians took in the siege is witnessed besides the authorities already quoted) by Josephus (*Ant. Jud.* X. v. § 1) and the book of Tobit (xiv. 15). It is certainly curious that Herodotus makes no mention of it.

<sup>5</sup> I suppose Cyaxares to have been the real ally of Nabopolassar, (1) because the capture of Nineveh is assigned to him by Herodotus; (2) on chronological grounds, because he reigned from B.C. 633 to B.C. 593; (3) because his name corresponds to some extent with the Assuerus of the book

of Tobit (xiv. 15). The fact that Polyhistor and Abydenus both speak of Asdabages (*Astyages*), is to be explained by the use of that term as a title by the Median kings generally. (See Essay iii. p. 396, note<sup>7</sup>, and p. 405, note<sup>8</sup>.)

<sup>6</sup> This appears sufficiently in Scripture, where the Babylonian monarchy succeeds to the Assyrian as paramount over Judæa. It is distinctly declared by Berossus, who says that Egypt, Coele-Syria, and Phœnicia were ruled by a satrap receiving his appointment from Nabopolassar (*Fr.* 14).

change of masters; and as the transfer of allegiance thus took place without a struggle, we do not find any distinct mention of it in Scripture.<sup>7</sup> There is, however, no reason to doubt that the Babylonian dominion was at once extended to the borders of Egypt, where it came in contact with that of the Psammetichi; and the result is seen in wars which shortly arose between the two powers, wars which were very calamitous to the Jews, and eventually led to their transplantation.

13. It is not improbable that, besides an augmentation of territory, Babylon gained at this time a great increase in its population. It appears to be certain that Nineveh was not only taken, but destroyed,<sup>8</sup> and the bulk of the inhabitants would thus become the captives of the conquerors. Babylon would undoubtedly receive her full share of the prisoners, and hence would have at her disposal from the very foundation of the empire a supply of human labour capable of producing gigantic results. Nabopolassar availed himself of this supply to commence the various works which his son afterwards completed; and its existence is a circumstance to be borne in mind when we come to speak of the immense constructions of that son, Nebuchadnezzar.

14. Nabopolassar occupied the imperial throne of Babylon for a few years only—from B.C. 612 or 611 to B.C. 605—when he was succeeded by his son Nebuchadnezzar. The chief events commonly ascribed to his reign are the assistance which he is supposed to have lent to Cyaxares against Alyattes, and the war in which he was engaged with Neco. If the Lydian war of Cyaxares is rightly placed between B.C. 608 and B.C. 603,<sup>9</sup> it must have synchronized very closely with the attack of Neco. Whether Nabopolassar was engaged in the war from its commencement, or only sent troops when the Medes had been several times defeated,<sup>1</sup> it is impossible to determine. Nothing is known, excepting that in the great battle which was stopped by the eclipse said to have been predicted by Thales, a Babylonian prince—the leader undoubtedly of a Babylonian contingent—was present; and that, as the most important

<sup>7</sup> The early chapters of Jeremiah (chs. i.-vi.) perhaps refer to this time; but they are prophetic, not historical.

<sup>8</sup> See Diod. Sic. ii. 7 and 28; Herod. i. 193; Ezek. xxxi. 11-17; Nahum iii. 18, &c.

<sup>9</sup> See Essay iii. p. 403. It must be

admitted that the arguments for placing the war in B.C. 591-585 are weighty; in which case it would belong to the reigns of Nebuchadnezzar and Astyages.

<sup>1</sup> Herod. i. 74.

person on the Median side, next to the king, he acted as one of the mediators by whose intercession the war was brought to a close, friendly relations being henceforth established between the kingdoms of Lydia and Media.<sup>1</sup> Whether this prince was Nabopolassar himself, his son Nebuchadnezzar, or another son, of whom there is but his mention, must be regarded as uncertain.<sup>2</sup> This is, however, a matter of small consequence. What is important is to find that the alliance between the Babylonians and the Medes continued, and that it was now for a second time brought into active operation. No fear or jealousy was as yet entertained;<sup>3</sup> Babylonia was ready to help Media, as Media will be found a little later quite ready in her turn to lend assistance to Babylon.

The Egyptian war of Nabopolassar seems to have commenced in his 18th year, B.C. 608, by a sudden invasion of his territory on the part of Neco, the son of Psammetichus. Josiah, king of Judah, moved by a chivalrous sentiment of fidelity, and not regarding the warnings of Neco as coming "from the mouth of God,"<sup>4</sup> though in a certain sense they may have been divinely inspired,<sup>5</sup> went out with the small force which he could hastily raise against the larger and well-appointed host of the Egyptians. Naturally enough he was defeated; and the Egyptian king pressed forward through Syria towards the Euphrates, which he made the boundary between his own empire and that of the king of Babylon.<sup>6</sup> The Babylonian governor of these countries—if indeed he was a distinct person from Neco himself, which may be doubted<sup>7</sup>—proved a traitor; and Neco returned triumphant to Egypt, passing through Jerusalem on his way, where he deposed Jehoahaz, a younger son of Josiah, whom the Jews had made king in the room

<sup>1</sup> Compare Essay i. § 17.

<sup>2</sup> See note<sup>a</sup> on book i. ch. 74. The most probable supposition is that Herodotus has made a mistake in the name. His Babylonian history is exceedingly incorrect and imperfect. See the Introductory Essay, ch. ii. pp. 61, 62.)

<sup>3</sup> Herodotus tells us that a strong feeling of jealousy was entertained in the time of Nitocris, who, according to him, was the mother of the last king (i. 185).

<sup>4</sup> 2 Chron. xxxv. 22: "He (Josiah) hearkened not unto the words of

Necho from the mouth of God."

<sup>5</sup> That is, in the sense that Caiaphas is said to have "prophesied," when he urged upon the Jews that it was "expedient that one man should die for the people" (John xi. 50-1).

<sup>6</sup> 2 Kings xxiv. 7.

<sup>7</sup> I suspect that Neco himself is the person whom Berosus represented as satrap of Egypt, Coele-Syria, and Phœnicia, receiving his authority from Nabopolassar. In the same way Polyhistor made Cyaxares (Asdahages) satrap of Media (Euseb. Chron. Can. para. i. c. v. § 3).

of his father, and gave the crown to Jehoiakim, the elder brother: after which he seems to have taken Cadytis or Gaza.<sup>1</sup> Nabopolassar was at this time weak from age, and perhaps suffering from ill health.<sup>2</sup> Neco appears to have retained his conquests for three or four years. But "in the fourth year of Jehoiakim"<sup>3</sup> (B.C. 606 or 605) Nabopolassar, feeling his inability to conduct a war, sent his son Nebuchadnezzar at the head of a large army against the Egyptians. The two hosts met at Carchemish on the Euphrates, and a battle was fought in which the Babylonian prince was completely victorious. Neco "fled apace"<sup>4</sup>—Nebuchadnezzar advanced—Jehoiakim submitted to him and was allowed to retain his throne<sup>5</sup>—the whole country as far as "the river of Egypt" was recovered, and so severe a lesson read to the Egyptian king, that he "came not again any more out of his land,"<sup>6</sup> but remained henceforth on the defensive.

15. Meanwhile Nabopolassar died at Babylon (B.C. 605), after having reigned one and twenty years.<sup>7</sup> Nebuchadnezzar,<sup>8</sup> who was in Egypt or upon its borders when the news reached him, hastily arranged affairs in that quarter, and returned with all speed, accompanied only by his light troops, to the capital. He appears to have felt some anxiety about the succession, which, however, proved needless, as he found the throne kept vacant for him by the

<sup>1</sup> "Jehoahaz was twenty and three years old when he began to reign, and reigned three months in Jerusalem" (2 Kings xxiii. 31). "Jehoiakim was twenty and five years," when, immediately upon his brother's deposition, he was appointed to succeed him (*ibid.* ver. 36).

<sup>2</sup> See Herod. ii. 159, and compare Jerem. xlvii. 1, where we are informed that a Pharaoh, who is almost certainly Pharaoh-Necho, "smote Gaza."

<sup>3</sup> Οὐ δύναμενος ἐπὶ κακοπαθεῖν is the expression of Berosus (Fr. 14).

<sup>4</sup> Jer. xlv. 2: "The army of Pharaoh-Necho king of Egypt, which was by the river Euphrates in Carchemish, which Nebuchadnezzar king of Babylon smote in the fourth year of Jehoiakim." This is probably the battle to which Berosus alludes when he says: Συμμίξας δὲ Ναβουχοδονόσορος τῷ ἀποστάτῃ καὶ παραταξάμενος αὐτοῦ τε ἐκράτησε, καὶ τὴν χώραν ἐκ ταύτης τῆς

ἀρχῆς ἐπὶ τὴν αὐτοῦ βασιλείαν ἐνέκτιστο (l. s. c.).

<sup>5</sup> Jer. xlv. 6.

<sup>6</sup> 2 Kings xxiv. 1. <sup>7</sup> *Ibid.* ver. 7.

<sup>8</sup> Beros. Fr. 14. The cuneiform remains of Nabopolassar are very scanty, consisting only of a few tablets—containing orders on the imperial treasury—which were found at Warka (Loftus, p. 221-2), and are now in the British Museum. Nothing is very remarkable in them except that he takes the title reserved for lords paramount, thereby showing that he was independent.

<sup>9</sup> I adopt this form of the name as that with which we are most familiar. The true orthography, however, is *Nabu-kuduri-usur*, which is well represented by the Nebuchadnezzar (נְבֻכַדְנֶצַּר) of Ezekiel and Jeremiah, and the Nabucodrossor of Abydenus and Megasthenes.

læans. The bulk of his army and his numerous captives—, Phœnicians, Syrians, and Egyptians—arrived later, having used the usual route, while Nebuchadnezzar had crossed the T—probably by way of Tadmor or Palmyra. The captives were planted in various parts of Babylonia,<sup>3</sup> and their numbers, added to that of the Assyrian prisoners, gave Nebuchadnezzar that bounded command of naked human strength<sup>1</sup> which enabled him to cover his whole territory with gigantic works, the remains of which excite admiration even at the present day.

Of all the works of Nebuchadnezzar, the most extraordinary are to have been the fortifications of the capital. A space of over 180 square miles,<sup>2</sup> five or six times the area of London, enclosed within walls, which have been properly described “artificial mountains,”<sup>3</sup> their breadth being above 80 feet, their height between 300 and 400 feet (!), if we may believe the statements of eye-witnesses.<sup>4</sup> This wall alone must have contained—unless the dimensions are exaggerated—above 1,000,000 yards of solid masonry, or nearly twice the cubic contents of the great wall of China.<sup>5</sup> Inside it ran a second, somewhat less thick, but almost as strong,<sup>6</sup> the exact dimensions of

These particulars are all recorded by Berosus (Fr. 14).

Grote's History of Greece, vol. iii. 401.

<sup>1</sup> This calculation is based on the measurements of Strabo, which probably came from Aristobulus. If we were to accept the statement of Herodotus with respect to the circumference of Babylon, we should have raised the area of the city from 180 to 200 square miles.

<sup>2</sup> Grote, History of Greece, vol. iii. 397, note.

<sup>3</sup> Herodotus makes the height 200 royal cubits, which is at least 337 feet 8 inches—possibly 378 feet 4 inches. (See note<sup>2</sup> on book i. ch. 78.) Ctesias gives 50 fathoms, or 30 ordinary cubits, somewhat more than 300 feet. It has been said that his authority is valueless, since the walls had been destroyed by Cyrus (Beros. Fr. 14), and by Darius (Herod. ii. 159). But probably they had only been breached by these kings. Herodotus and Ctesias speak of them as existing in their day (vide infra, p. 543, note<sup>2</sup>); and Abydenus expressly states that the wall raised by Nebuchadnezzar continued to the conquest of Alexander (τειχίσαι δὲ αὐτοῖς Ναβουχοδονόσορον τὸ μέχρι τῆς Μακεδονίαν ἀρχῆς διαμείναν ἐν χαλκόφυλον. Ap. Euseb. Chron. Can. pars. i. c. 10, § 2). No doubt the wall gradually sank in height from want of repairs, and hence a portion of it, which Xenophon saw (Anab. ii. iv. § 12), was in his day no more than a hundred feet, while by the time of Alexander the general height was perhaps 75 feet. (Cf. Strab. xvi. p. 1048.)

<sup>4</sup> The great wall of China is 1200 miles long, from 20 to 25 feet high, and from 15 to 20 feet broad. It was estimated (in 1823) to contain more material than all the buildings of the British empire put together (Transactions of Asiatic Soc., vol. i. p. 6, note).

<sup>5</sup> Herod. i. 181.

which are nowhere given.<sup>7</sup> Nebuchadnezzar appears to have built the latter entirely as a defence for his "inner city;"<sup>8</sup> but the great outer wall was an old work which he merely repaired and renovated.<sup>9</sup> At the same time he constructed an entirely new palace—the ruins of which remain in the modern *Kasr*—a magnificent building, which he is said to have completed in fifteen days!<sup>1</sup> Another construction (probably) of this monarch's was the great canal of which Strabo speaks<sup>2</sup> (and which may be still distinctly traced),<sup>3</sup> running from Hit, the Is of Herodotus, to the bay of Graine in the Persian Gulf, a distance of from 400 to 500 miles, large enough to be navigated by ships, and serving at once for purposes of trade, for irrigation, and for protection against attacks from the Arabs. From these instances we may judge of the scale on which his other great works were constructed. He built or rebuilt almost all the cities of Upper Babylonia. Babylon itself, upon the bricks of which scarcely any other name is found, Sippara, Borsippa, Cutha, Teredon, Chilmad,<sup>4</sup> &c.; he formed aqueducts,<sup>5</sup> and constructed the wonderful hanging gardens at Babylon;<sup>6</sup> he raised the huge pyramidal temple at Borsippa

<sup>7</sup> The Standard Inscription of Nebuchadnezzar gives the circumference of his "inner city" as 16,000 cubits, or about 5 English miles. (See note <sup>6</sup> on book i. ch. 178, and note <sup>3</sup> on ch. 181.)

<sup>8</sup> Τῆς ἐνδον πόλεως. Beros. Fr. 14.

<sup>9</sup> The old wall was ascribed to the mythic founder Belus. Abydenus says: Λέγεται . . . Εἴλον . . . Βαβυλῶνα τείχει περιβαλεῖν τὸ δὲ χρόνῳ τῷ ἰκνευμένῳ ἀφανισθῆναι· τειχίσαι δὲ αὖτις Ναβουχοδονόσορον, κ. τ. λ. (Euseb. Chron. Can. pars. i. c. 10, § 2.) The Standard Inscription also speaks of the great wall as rebuilt.

<sup>1</sup> This fact (?) is recorded in the Standard Inscription, and was mentioned also by Berosus. (See Fr. 14. καὶ τειχίσας ἀνωλόγως τὴν πόλιν, καὶ τοὺς πυλῶνας κοσμήσας ἱεροσπετῶς, προσκατεσκεύασε τοῖς πατρικοῖς βασιλείοις ἕτερα βασιλεία ἐχόμενα αὐτῶν ὃν τὸ μὲν ἀνδστήμα καὶ τὴν λοιπὴν πολυτέλειαν περισσὸν ἴσως ἂν εἴη λέγειν πλὴν ὡς οὐτα μεγάλα καὶ υπερβάρη, συνετελέσθη ἡμερᾶς πεντεκαίδεκα.) Some writers exaggerated this feat, and said that all the fortifications were

completed in fifteen days. (Abyden. Fr. 9.)

<sup>2</sup> Strab. xvi. p. 1052.

<sup>3</sup> Sir H. Rawlinson has traced the course of this canal, which is now entirely choked up, from Hit almost to the bay of Graine.

<sup>4</sup> The fact of his rebuilding Babylon is vouched for by Berosus (ap. Joseph. l. s. c.), τὴν ἀπέρχουσαν ἐξ ἀρχῆς πάλιν καὶ ἑτέραν ἐξωθεν προσκατασκεύας καὶ ἀνακατασκευάζας. It is this which enables Nebuchadnezzar to say, in the book of Daniel, "Is not this great Babylon that I have built?" (Dan. iv. 30.) The other cities are assigned to him either because his name is found exclusively upon their bricks, or because they are expressly declared to be his in the inscriptions.

<sup>5</sup> These are mentioned in the Standard Inscription, and in the Armenian Eusebius (Chron. Can. pars. i. c. 11, § 3).

<sup>6</sup> Berosus ap. Joseph. (l. s. c.). Abyden. ap. Euseb. Chron. Can. pars. i. c. 10, p. 26. The former writer thus described this "wonder of the world": "Within the precincts of the



still remains in the Birs-i-Nimrud,<sup>7</sup> together with a vast number of other shrines not hitherto identified;<sup>8</sup> he formed the massive reservoir near Sippara, 140 miles in circumference;<sup>9</sup> he made quays and breakwaters along the shores of the Persian Gulf;<sup>1</sup> he made embankments of solid masonry at various points of the great streams;<sup>2</sup> and finally he greatly beautified, if he did not wholly rebuild, the famous temple of Belus.<sup>3</sup>

palace Nebuchadnezzar raised to a vast height a pile of stone masonry, giving them as far as possible the appearance of natural rock; he then planted the whole with trees of different kinds, and thus constituted what is called the hanging garden; all which he did to pleasure his wife, who had been brought up in the mountain regions." Ctesias appears to have furnished the dimensions of the hanging garden which are given in Diodorus (ii. 10). According to his writer it was a square of 400

The inscribed bricks of this building bear his name. Its construction and dedication is described in the Standard Inscription which Sir H. Rawlinson found in it (see Loftus's Chaldaea, pp. 30, and noticed in the Standard Inscription of Nebuchadnezzar, of which the India House slab is the best perfect copy. With respect to size and shape, we may note that, like the temple of Belus at Babylon, and the great Pyramid of Saccara, it was built in stages, and covered an area about two-thirds of that of the pyramid of Mycerinus. The present height, according to Capt. Jones's survey, is rather more than 150 feet; the present circumference is said to be above 2000 feet (Rich, First Memoir, p. 36; Ker Porter, vol. ii. p. 820). Originally the base was a square of 72 feet.

<sup>8</sup> An account is given of these in the Standard Inscription referred to above.

<sup>9</sup> Abydenus ap. Euseb. (Præp. Evang. ix. 41). Ὅτις τῆς Σικκάρων τοῦ λίκου ἀναψάμενος, περίμετρον μὲν τεσσαράκοντα παρασάγγων, βάθος δὲ

δρυγίων ἑκατοί, κ. τ. λ. It was constructed for purposes of irrigation.

<sup>1</sup> Abyden. ap. eund. (l. s. c). Ἐπει-  
τέλειψε δὲ καὶ τῆς Ἐρυθρῆς θαλάσσης  
τὴν ἐκίχλυσιν.

<sup>2</sup> If we might presume that Nitocris was the wife of Nebuchadnezzar, and that the works ascribed to her were really for the most part his (Heeren's As. Res. vol. ii. p. 179), then the great embankments along the Euphrates to the north of Babylon (Herod. i. 185) would be of his making. At any rate he constructed some works of this character; for instance, the embankment at Baghdad, an enormous mass of brickwork, which has been supposed to be of the age of the Caliphs, but which Sir H. Rawlinson has found to date from the time of Nebuchadnezzar. (See the Assyrian Commentary, p. 77, note.)

<sup>3</sup> Berosus ap. Joseph. (contr. Ap. i. 20). Αὐτὸς δὲ (ὁ Ναβουχοδονόσορος) ἀπὸ τῶν ἐκ τοῦ πολέμου λαφύρων τό τε Βήλου ἱερὸν καὶ τὰ λοιπὰ κοσμήσας φιλοτίμως, κ. τ. λ. The Standard Inscription also mentions the restoration. The remains of the temple of Belus still exist in the mound called the Mujelibé by Rich, but now known to the Arabs universally as Babil. This is an immense pile of brick, in shape an oblong square, facing the four cardinal points, 730 yards in circumference, and from 100 to 140 feet high. (See Rich's First Memoir, p. 28.) Two of the sides, those facing north and south, are almost exactly a stadium in length. The other two are shorter. One is four-fifths, the other two-thirds of a stadium. All the inscribed bricks hitherto discovered at the Mujelibé bear the name of Nebuchadnezzar.

17. During the time that he was constructing these great works, Nebuchadnezzar still prosecuted his military enterprises with vigour. Soon after his departure from Syria, Judaea rebelled, expecting (according to Josephus<sup>4</sup>) to be assisted by the Egyptians and Phœnicia appears about the same time to have thrown off the yoke.<sup>5</sup> Nebuchadnezzar, having called in the aid of Cyranus, king of Media, led in person the vast army<sup>6</sup>—composed of contingents of the two nations—which marched to chastise the rebels.<sup>7</sup> He immediately invested Tyre, the chief of the Phœnician cities, but finding it too strong to be taken by assault, he left there a sufficient force to continue the siege, and marched against Jerusalem.<sup>8</sup> Jehoiaikim, seeing that the Egyptians did not

<sup>4</sup> Antiq. Jud. x. 6.

<sup>5</sup> Josephus says that Nebuchadnezzar began the siege of Tyre in the seventh year of his reign (contr. Apion. i. 21). It was in this or the following year (compare Jer. lili. 28, with 2 Kings xxiv. 12) that he invaded Judaea for the second time.

<sup>6</sup> According to Polyhistor, who is the chief authority for the facts here stated, the joint army consisted of 10,000 chariots, 120,000 cavalry, and 180,000 infantry (Fr. 24).

<sup>7</sup> Antiq. Jud. vii. 4; 2 Chron. xxxvi. 6.

<sup>8</sup> In this arrangement of the events of Nebuchadnezzar's reign, I differ from Mr. Kenrick (Phœnicia, pp. 385, 386). He considers it "evident" that the attack on Tyre followed the capture (final?) of Jerusalem. His grounds are:—1. The opening words of Ezekiel's 26th chapter: "It came to pass in the eleventh year" (a.c. 586), "in the first day of the month, that the word of the Lord came unto me, saying, Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken that was the gates of the people, she is turned unto me; I shall be replenished now that she is laid waste: therefore thus saith the Lord, I am against thee, O Tyrus, and I will cause many nations to come up against thee." 2. The improbability of Nebuchadnezzar engaging in the siege of Tyre, "while a place of such strength in his rear as Jerusalem was still unsubdued." And, 3. The incon-

sistency between the statement of Josephus that the siege began in Nebuchadnezzar's seventh year, and his own reckoning of the interval between the capture of Jerusalem and the accession of Cyrus. It may be replied, 1. That Ezek. xxvi. certainly shows that the capture of Tyre did not precede the fall of Jerusalem. It proves nothing with respect to the first attack. 2. That the improbability is exactly the reverse of that stated, since Jerusalem is not in the rear of an invader advancing from Babylon through Coele-Syria against Tyre; Tyre is in the rear of one who advances upon Jerusalem. And, 3. That the years given by Josephus from the Tyrian annals are calculated from the accession of Cyrus in Persia, as is evident in the passage itself (contr. Apion. i. 21, *ἐπὶ τοῦτο*—scil. *Εὐδότου*—*Κίρου Περσέως ἐξουδερευέντος*), and that they exactly fill up the interval, if we make a single correction from the Armenian version of Eusebius. From the seventh of Nebuchadnezzar (a.c. 599) to the first of Cyrus in Persia (a.c. 558) is 40 years, which are made up within a few months, by the 13 years of Ithobaal, the 10 of Baal, the two months of Etanbaal or Ecubad, the 10 months of Chelbes, the 3 months of Abbaal, the 6 years of Mytgon and Gerastartus, the 1 year of Balator, the 4 years of Merbal, and the four (not fourteen) years of Hrom,—in all 39 years and 3 months.

mitted; but Nebuchadnezzar punished him with death, establishing Jeconiah his son as king in his room.<sup>9</sup> Shortly afterwards, however, becoming suspicious of the fidelity of this prince, who had probably shown symptoms of rebellion, he came against Jerusalem the third time, deposed Jeconiah, whom he carried away captive to him to Babylon, and put Zedekiah, uncle to Jeconiah, upon the throne.<sup>1</sup> Tyre meanwhile continued to resist all the efforts that were made to reduce it, and it was not until the thirteenth year in the first investment of the place that the city of merchants was taken.<sup>2</sup> A few years before its fall, the final rebellion of Jerusalem had taken place.<sup>3</sup> The accession of a new and enterprising monarch in Egypt, Uaphris, the Apries of Herodotus, and the Pharaoh-hophra of Scripture,<sup>4</sup> gave the Jews hopes of once more recovering their independence. Zedekiah revolted, sending ambassadors to Egypt to entreat Apries to espouse his quarrel.<sup>5</sup> Although the application seems to have been favourably received, the Egyptians were slow to move, and Nebuchadnezzar had reached Jerusalem and had already invested the city, before Apries advanced to their relief.<sup>6</sup>

<sup>1</sup> Joseph. Ant. Jud. x. 7; Jer. xxii. and xxxvi. 30. The non-arrival of expected succours from Egypt is intimated 2 Kings xxiv. 7.

<sup>2</sup> 2 Kings xxiv. 11-17: Joseph. Ant. d. x. 8.

<sup>3</sup> Josephus, citing the Tyrian histories (*τὰς τῶν Φοινίκων ἀναγραφάς*), *ὡς ἐπολιόρκεισε Ναβουχοδονόσορος τὴν πόλιν ἐπ' ἑτη δεκάτριά.* He also quotes Diodorus Siculus to the same effect (Ant. d. x. 11, § 2). He does not positively say that Tyre was taken. Heeren (As. Nat. vol. ii. p. 11) throws no doubt on the fact of the capture, which (he observes) "rests upon the prophecy of Ezekiel (ch. xxvi.) alone," and is contradicted by a later passage in the same prophet (xxix. 18), which shows that the attempt to subdue it failed." But the capture is prophesied by Jeremiah as well as Ezekiel (Jer. xvii. 3-6); and by Ezekiel in such positive terms that we cannot question the fact without denying the inspiration of the prophet, and by implication that of Scripture generally. Nor is the passage in the 29th chapter at all inconsistent with the notion that Tyre had been taken. It may only mean

that Nebuchadnezzar had obtained no sufficient recompence for the toil and expense of the siege. Mr. Kenrick thinks that the continental Tyre (Palæstyrus) was taken, but that the island Tyre escaped. He rightly rejects Jerome's account of a mole or dam thrown by Nebuchadnezzar across the strait, but he very insufficiently meets the suggestion that the Babylonians being masters of the rest of Phœnicia, would have a strong naval force, and may have taken the island by a blockade. He too, like Heeren, supposes that prophecy can remain unfulfilled (Phœnicia, p. 390). The threats of Ezekiel are clearly directed especially against the Island City (see Ezek. xxvi. 15-18, xxvii. 32, xxviii. 2, &c.).

<sup>4</sup> In the ninth year of Zedekiah (2 Kings xxv. 1; Jer. xxxix. 1, &c.), three years before the fall of Tyre.

<sup>5</sup> Jer. xlv. 30.

<sup>6</sup> Ezek. xvii. 15. "He rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people."

<sup>7</sup> Jer. xxxvii. 5; Joseph. Ant. Jud. x. 9.

On the news of his approach Nebuchadnezzar raised the siege, and marched to encounter the more powerful enemy. According to Josephus,<sup>7</sup> a battle was fought in which Apries was completely defeated; but the narrative of Scripture rather implies that the Egyptian troops retired on the advance of the Babylonians, and avoided an engagement.<sup>8</sup> The siege of Jerusalem was resumed, and pressed with such vigour, that in the third year from the first appearance of Nebuchadnezzar before the walls, the city fell. Zedekiah was taken prisoner, his eyes were put out, and he was carried to Babylon. The city and temple were burnt, the walls levelled with the ground, and the greater part of the inhabitants transplanted to the banks of the Euphrates.<sup>9</sup> Tyre seems to have capitulated in the next year (B.C. 585).<sup>1</sup>

18. After these successes the Babylonian monarch appears to have indulged in a brief repose. In the 5th year however from the destruction of Jerusalem, he again led an army into the field,<sup>2</sup> and proceeded through Syria and Palestine into Egypt,<sup>3</sup> which was still under the rule of Apries. Here again his arms triumphed. Josephus relates that he put the reigning monarch to death, and set up another king in his room;<sup>4</sup> but this is inconsistent with both chronology and history, and is not at all required (as Josephus may have imagined) by the prophecies of Jeremiah and Ezekiel.<sup>5</sup> Apries

<sup>7</sup> Antiq. Jud. x. 9.

<sup>8</sup> Jer. xxxvii. 5-7. "Then Pharaoh's army was come forth out of Egypt: and when the Chaldeans that besieged Jerusalem heard tidings of them, they departed from Jerusalem. Then came the word of the Lord unto the prophet Jeremiah, saying, Thus saith the Lord, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to inquire of me: Behold Pharaoh's army, which is come forth to help you, shall return to Egypt into their own land."

<sup>9</sup> 2 Kings xxv. 1-10; Jer. lii. 1-14.

<sup>1</sup> The capture of Jerusalem was "in the nineteenth year of Nebuchadnezzar" (Jer. lii. 12). Tyre was invested in his seventh year, and besieged thirteen years. This would bring its capture into Nebuchadnezzar's twentieth year.

<sup>2</sup> Joseph. Ant. Jud. x. 9.

<sup>3</sup> It is not unlikely that this attack

was provoked by aggressions on the part of Egypt. Herodotus tells us that Apries marched an army to attack Sidon, and fought a battle with the king of Tyre by sea (ii. 161). These acts would have constituted an aggression upon Babylonia at any part of the reign of Apries. They are likely to have followed the humiliation of Phoenicia by Nebuchadnezzar, and the withdrawal of the Babylonian forces after the fall of Tyre.

<sup>4</sup> Antiq. Jud. i. s. c.

<sup>5</sup> The strongest passage is the well-known one in Jeremiah (xliv. 30), where Apries is mentioned by name. "Behold, I will give Pharaoh-Hophra, king of Egypt, into the hands of his enemies, and into the hands of them that seek his life." But (1) this need not mean that he should be put to death, for in the same passage Zedekiah, who was not put to death, is said to have been delivered "into the hand

ably fled into some stronghold, while Nebuchadnezzar ravaged open country, and took many of the towns. It does not however appear that he made any permanent conquest of Egypt, which or twelve years afterwards is found acting as an autonomous e, and attempting the reduction of the distant settlements of éné and Barca.<sup>6</sup> Probably he was content to return with his il and his captives, having sufficiently resented the affront which been offered him, and secured his dominions in that quarter n any further attack.

9. The remainder of the reign of Nebuchadnezzar—a period of ut eighteen years—is not distinguished by any known event of torical importance.<sup>7</sup> The embellishment of his capital, and the at works of public utility which he had commenced in various ts of his kingdom, may have principally occupied him. During en years, however, out of the eighteen, he was incapacitated from forming the duties of his station by the malady sent to punish pride, a form, apparently, of the madness called Lycanthropy.<sup>8</sup> is impossible to fix exactly either the commencement or the ter- nation of this attack. We may gather from Scripture that he igned for some years after his recovery from it;<sup>9</sup> but neither ripture nor Josephus furnishes us with any exact chronology for is portion of his life.

20. After a reign of forty-three years, the longest recorded of y Babylonian monarch, Nebuchadnezzar died (B.C. 562). He was eceeded by Illoarudamus, or Evil-Merodach;<sup>1</sup> who is declared,

Nebuchadnezzar, king of Babylon, s enemy, and *that sought his life*;" and (2) the reference need not be to ebuchadnezzar—the enemies spoken may be Amasis and his party. The her passages (Ezek. xxx. 21-4, xxxii. 1-2) are even less determinate.

<sup>6</sup> According to Josephus (Antiq. ud. x. 10), Egypt was invaded in the 3rd year of Nebuchadnezzar, which as B.C. 582. The expedition of Apries gainst Cyrene was B.C. 571 or B.C. 70.

<sup>7</sup> It may be suspected that Nebu- hadnezzar invaded Egypt a second ime about B.C. 570 (Ezek. xxix. 17-20), when he deposed Apries and set up Amasis, who was perhaps his tri- utary. (See App. to Book ii. ch. 8, § 37.) The fables of Megasthenes—who made Nebuchadnezzar march

along Africa and cross into Spain, subdue that country, and plant his captives on the shores of the Euxine (Fr. 22)—are not to be regarded as history.

<sup>8</sup> See on this subject the paper of Welcker in his "Kleine Schriften" (vol. iii. pp. 157 et seqq.): "Die Lycanthropie ein Aberglaube und eine Krankheit." There is perhaps a reference to this illness in the Standard Inscription of Nebuchadnezzar. (See the Appendix to Book iii. note A, sub fin.)

<sup>9</sup> Otherwise it could scarcely be said that he was afterwards "established in his kingdom, and excellent majesty was added unto him" (Dan. iv. 36).

<sup>1</sup> That these two names represent one and the same king is evident, not so much from the resemblance between

by the united testimony of the best authorities, to have been his son.<sup>3</sup> This prince reigned, according to the Astronomical Canon, but two years, and was followed by Nerigassolassar, or Neriglissar; whom Berosus<sup>3</sup> and Abydenus<sup>4</sup> represent to have been the husband of his sister. According to these writers Neriglissar obtained the throne by the murder of his brother-in-law, who is accused by Berosus of provoking his fate by lawlessness and intemperance.<sup>5</sup> The single action by which Evil-Merodach is known to us—his compassionate release of Jehoiachin from prison in the first year of his reign, and kind treatment of him during the remainder of his life<sup>6</sup>—is very remarkably in contrast with this unfavourable estimate of his character.<sup>7</sup>

21. Of Neriglissar (*Nergal-shar-uzur*), the successor of Evil-Merodach, who ascended the throne in B.C. 560, very little is known beyond the fact of his relationship to the monarch whom he succeeded, and the bloody deed by which he obtained possession of the supreme power. It is probable, though not certain, that he was the "Nergal-sharezer, the Rab-Mag," who, nearly thirty years previously, accompanied the army of Nebuchadnezzar to the last

them, which is but slight, as from the year assigned for the accession of each, which, both in Scripture and in the Astronomical Canon, is the forty-fourth from the accession of Nebuchadnezzar. For, as the 1st year of Jehoiachin's captivity was the 8th of Nebuchadnezzar (2 Kings xxiv. 12), the 37th year of his captivity would have been the 44th of Nebuchadnezzar, if he had lived so long. But he died after a reign of 43 years, according to the Canon (confirmed in this point by Josephus, Berosus, Abydenus, &c.). It was therefore the first year of his successor, Illoarudamus. Scripture expressly states that it was the first year of Evil-merodach (2 Kings xxv. 27). Probably the name Illoarudamus (ΙΛΛΟΑΡΟΤΑΑΜΟΣ) has been corrupted from Illoarudachus (ΙΛΛΟΑΡΟΠΑΔΑΧΟΣ).

<sup>3</sup> Berosus (ap. Joseph. contr. Apion. i. 21), Abydenus (ap. Euseb. Chron. Can. i. 10), Polyhistor (ap. eund. i. 5), Josephus (Ant. Jud. x. 11).

<sup>4</sup> Berosus says expressly, *Εὐειμαρδ-δουχος ἐπιβουλευθείς ὑπὸ τοῦ τῆν ἀδελφῆν*

*ἔχοντος αὐτοῦ Νηριγλισσαδρου ἀρρίβη* (Ap. Joseph. cont. Ap. l. s. c.)

<sup>5</sup> Abydenus calls Neriglissar less definitely the *κακότης* of Evil-Merodach. (Ap. Euseb. Præp. Ev. ix. 41.)

<sup>6</sup> *Προσὸς τῶν πραγμάτων ἀνέβηται αὐτὸν ἀσπλγῶς.*

<sup>7</sup> 2 Kings xxv. 27-30. "And it came to pass in the seven-and-thirtieth year of the captivity of Jehoiachin, king of Judah, in the twelfth month, on the seven-and-twentieth day of the month, that Evil-Merodach king of Babyka, in the year that he began to reign, did lift up the head of Jehoiachin out of prison; and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon, and changed his prison garments: and he did eat bread continually before him all the days of his life. And his allowance was a continual allowance given him of the king, a daily rate for every day, all the days of his life."

<sup>8</sup> Perhaps, however, the Babylonians might regard such unwonted clemency as a departure from their usages.

of Jerusalem, and who was evidently at that time one of the officers of the crown.<sup>8</sup> He bears the title of Rab-Mag in the inscriptions,<sup>9</sup> and calls himself the son of "*Bel-zakir-iskun*,"<sup>1</sup> king of Babylon," who is supposed to have held the throne during some time of B.C. 626.<sup>2</sup> Some remains, not very extensive, have been found of a palace which Neriglissar built at Babylon. He was probably advanced in life when he ascended the throne;<sup>3</sup> and hence he did not live but four years, or rather three years and a half,<sup>4</sup> dying a natural death in A.D. 556, and leaving the crown to his son, Laborosorachod, or Labossoracus; who, though a mere boy, appears to have been allowed quietly to assume the sceptre.<sup>5</sup>

Neriglissar, during his brief reign of less than four years, must have witnessed the commencement of that remarkable revolution which was in a short time to change completely the whole position of Western Asia. The year following his accession is the most likely that in which Cyrus dethroned Astyages,<sup>6</sup> and established the supremacy of the Persians from the deserts of Carmania to the banks of the Halys. How this event affected the relations of Babylonia towards foreign powers we are nowhere distinctly informed; but there can be little doubt that its tendency must have been to throw Babylon into an attitude of hostility towards the Arian race, and to attach her by a community of interests to the Lydian and Egyptian kingdoms. A tie of blood had

Jer. xxxix. 3 and 18-4. Gesenius (lex. p. 888, E. T.) understands by *Rab-Mag* "the chief of the Magi;" but this interpretation is very doubtful.

<sup>8</sup> The title in the inscriptions reads *Rubumma*. It is of Hamite origin, and appears in some of the earliest documents. The meaning is in all probability "chief priest."—[H. C. R.]

<sup>1</sup> This is the Semitic or Assyrian reading of the name. The Hamite or Babylonian form, which is that occurring on the Cambridge Cylinder, should probably be read as "*Bel-mu-ingar*," the meaning of which is, "Bel appoints a name."—[H. C. R.]

<sup>2</sup> This is the opinion of Mr. George Smith. (See above, p. 497.)

<sup>3</sup> If we identify him with the Nergal-sharezer of Jeremiah, and regard him as at least 30 when he held high office at the siege of Jerusalem (B.C. 586),

he must have been at least 57 at his accession.

<sup>4</sup> The nine months of Laborosorachod, which are omitted from the Canon, must be deducted from the adjoining reigns to obtain their real length.

<sup>5</sup> Beros. Fr. 14. Compare Abyd. Frs. 8 and 9.

<sup>6</sup> The date of B.C. 590 for the accession of Cambyses is fixed by the Canon of Ptolemy, as well as by the numbers of Herodotus, and may be regarded as absolutely certain. The year to be assigned for the defeat of Astyages will depend upon the length of the reign of Cyrus. This is given at 29 (Herodotus), 30 (Ctesias and Dino), and 31 years (Synceus, &c.). The authority of Herodotus far outweighs that of Ctesias and Dino; besides which his is an exact, theirs may be only a round number. The accession

hitherto united the royal families of the two great empires which had divided between them the spoils of Assyria: this tie was now broken, or greatly weakened.<sup>7</sup> Mutual benefits—a frequent interchange of good offices—had softened the natural feelings of hostility between Medes and Babylonians—Scytho-Arians and Semites—the worshippers of Ormazd or of the elements, and the devotees of Bel and Nebo. But these services, rendered to or received from the Medes, could count as nothing in the eyes of that new race which had swept away the Median supremacy, and which already aspired to universal dominion. Babylon must at once have feared that terrible attack, which, although delayed by circumstances for twenty years, manifestly impended over her from the moment when Astyages succumbed to the superior genius of Cyrus.

23. Laborosoarchod,<sup>8</sup> the son of Neriglissar, sat upon his father's throne but nine months. He is said to have given signs of a vicious disposition, and thereby to have aroused the fears or provoked the resentment of his friends and connections. A conspiracy was formed against him among his courtiers, and he was put to a cruel death.<sup>9</sup> The conspirators then selected one of their number, a man of no very great eminence previously,<sup>1</sup> and placed him upon

of Cyrus must thus be regarded as falling into the year B.C. 559.

<sup>7</sup> Broken, if Cyrus was no relation to Astyages, as Ctesias said (Pers. Exo. § 2); greatly weakened, if he was grandson of Astyages on the mother's side (Herod. i. 108).

<sup>8</sup> The true reading of this name is very doubtful. It has not been found upon the monuments. Josephus gives it in one place as Labosordachus (Ant. Jud. x. 11, § 2), in another, where he professes to quote Berosus (see the next note), as Laborosoarchodus. According to the Greek Eusebius (Præp. Ev. ix. 41) Abydenus used the form Labassaracus; according to the Armenian Eusebius he spoke of Labosoracus (Chron. Can. pars. i. c. 10). The uniformity with which the initial *L* is used tells against Niebuhr's view, that we have in Laborosoarchod "the same roots" as in Nebuchadnezzar. (Lectures on Anc. Hist. vol. i. p. 38, E. T.). M. Oppert conjectures the native form to have been *Irû-akhi-mardoc* (Rapport, p. 51).

<sup>9</sup> Λαβοροσάρχοδος ἐκρίνετο πρὸς τῆς βασιλείας ταύτης ὅν, μῆρας ὅντος ἐνταυτοῖς δὲ διὰ τὸ πολλὰ ἐμψέειν ἀποκρίν. ὅν τῶν φίλων ἐπενομοκρίσθη. Berosus ap. Joseph. contr. Ap. i. 21. Abydenus agrees (Fra. 8 and 9), but is briefer.

<sup>1</sup> The expression used by Berosus is "a certain Nabonnedus, a Babylonian (*Ναβοννῆδός τις τῶν ἐκ Βαβυλῶνος*). Abydenus remarked that he was not related to his predecessor (ap. Euseb. Præp. Ev. ix. 41). It has generally been supposed that Herodotus regarded him as the son of his first Labynetos, the prince who assisted Cyaxares against the Lydians (Clinton, F. H. vol. ii. p. 372-3; Jackson, Chron. Ant. vol. i. p. 421); but there is no proof of this. Herodotus merely asserts that he was the son of a Labynetos (i. 188). He does not state the rank of his father, or say anything to identify him with the former Labynetos. And there would be a difficulty in this supposing the son of that monarch to be contemporary with the great grandson of Cyaxares. By the monuments



vacant throne. This was Nabonidus, or Nabonadius,<sup>2</sup> the last of the Labynetus II. of Herodotus.

The accession of Nabonadius (*Nabu-nit* or *Nabu-nahit*), B.C. nearly synchronizes with the commencement of the war between him and Croesus. It was probably in the first or second year of his reign that the ambassadors of the Lydian king arrived with their proposition of a grand confederation of nations against the power which was felt to threaten the independence of all its neighbours. It was the bold conception of Croesus to unite the three lesser monarchies of the East against the more powerful fourth; and Nabonadius was scarcely seated upon the throne before he was called on to join in a league with Egypt and Lydia, whereby it was hoped to offer effectual resistance to the common enemy.<sup>3</sup> The Babylonian monarch entered readily into the scheme. He was, to all appearance, sufficiently awake to his own danger. Already were those remarkable works in course of construction, which, being attributed by Herodotus to a queen, Nitocris—the mother, according to him, of the last Babylonian monarch<sup>4</sup>—have handed her name down to all succeeding ages. These defences, which Herodotus speaks of as constructed against the Medes,<sup>5</sup> were probably made really against

*Nabu-nahit* appears to have been the name of a certain *Nabu* \* *-dirba*, who was called "Rab-Mag," like Neriglissar, and was therefore a person of considerable official rank.

<sup>2</sup> There are two distinct forms of this prince's name, both in classical writers and in the Inscriptions. In the latter his name is ordinarily *Nabu-nit*, or, as it is now read, *Nabu-nahit*, but sometimes the form *Nabu-induk* is used. The classical writers express the former by Nabonidus, Nabonadius, Nabonnedus, or as Herodotus) by Labynetus—the latter may be traced in the Nabonidochus of Abydenus (Fr. 9), and the Nabonidochus (Nabonidochus?) of Josephus (Ant. Jud. x. 11, § 2). [*Nabu-nahit* is the Semitic or Assyrian, and *Nabu-induk* the Hamite or Babylonian form. The one is a mere translation of the other, and the two forms are used indifferently. The meaning is, "Nebo blesses" or "makes prosperous."—H. C. B.]

<sup>3</sup> Herod. i. 77.

<sup>4</sup> The Nitocris of Herodotus still figures in history upon his sole authority. She was evidently unrecognized by Berosus—she has no place in the Canon—and no trace of her appears in the Inscriptions. Her Egyptian name is singular, but not inexplicable, since we may easily imagine Nebuchadnezzar or one of his nobles marrying an Egyptian captive. The theory which regards her as the wife of Nebuchadnezzar (Heeren, As. Nat. vol. ii. p. 179, E. T.; Niebuhr, Lectures on Anc. Hist. vol. i. p. 37; Clinton, F. H. vol. i. p. 279 note) is plausible and ingenious, but remains still without proof. Herodotus distinctly connects her with his second Labynetus, and only indistinctly with any former king. Perhaps on the whole it is most probable that he regarded her as at once the wife of his first Labynetus (Nebuchadnezzar?) and the mother of his second (*Nabu-nahit*); but it does not seem possible that she can really have filled both positions.

<sup>5</sup> Herod. i. 185.

Cyrus, who, upon his conquest of the Median empire, appears to have fixed his residence at Agbatana,<sup>6</sup> from which quarter it was that he afterwards marched upon Babylon.<sup>7</sup> They belong, in part at least, to the reign of Nabonadius, as is evident both from a statement of the native historian, and from the testimony of the inscriptions. The river walls, one of the chief defensive works which Herodotus ascribes to his Nitocris, are distinctly assigned by Berosus to Nabu-nahit;<sup>8</sup> and the bricks which compose them, one and all bear upon them the name of that monarch.<sup>9</sup>

Of the other defensive works ascribed to Nitocris—the winding channel dug for the Euphrates at some distance above Babylon, and the contrivance for laying under water the whole tract of land towards the north and west of the city<sup>3</sup>—no traces appear to remain; and it seems certain that the description which Herodotus gives of them is at least greatly exaggerated.<sup>3</sup> Still we may gather from his narrative, that besides improving the fortifications of the city itself, Labynetus endeavoured to obstruct the advance of an enemy towards Babylon, by hydraulic works resembling those of which so important a use has frequently been made in the Low Countries. It has been supposed by some,<sup>4</sup> that in connection with the defences here enumerated, and as a part of the same system of obstruction, a huge wall was built across Mesopotamia from the Tigris to the Euphrates, to secure the approaches to the city upon that side of the river. The “Median wall” of Xenophon<sup>5</sup> is regarded as a bulwark of this description, erected to pro-

<sup>6</sup> Herod. i. 153.

<sup>7</sup> Otherwise he would not have been brought into contact with the Gyndes (the modern *Diyálah*) on his road to Babylon.

<sup>8</sup> *Ἐν τούτου* (Nabonnedus) τὰ περὶ τὸν ποταμὸν τείχη τῆς Βαβυλωνίων πόλεως ἐξ' ὧν τῆς πλείου καὶ ἀσφάλτου κατακοσμήθη. Berosus, ap. Joseph. contr. Ap. l. s. c.

<sup>9</sup> *Athenæum*, No. 1377.

<sup>3</sup> Herod. i. 185. It need not be supposed that Herodotus himself “sailed down the Euphrates to Babylon” (Grote’s Hist. of Greece, vol. iii. p. 404, note 1), in which case his description would be authoritative. He speaks rather as if his information came from others—the travellers (merchants?) who were wont to pass from the Mediterranean to the Eu-

phrates, and then to descend the river to Babylon.

<sup>2</sup> Ibid. l. s. c. The work which Herodotus calls a reservoir (*ἑλκυστήρ*) seems really to have had this object. He allows that in its ordinary condition it was empty (i. 191).

<sup>4</sup> See note 4 on Book i. ch. 185. The travellers from whom Herodotus took his account of the winding course of the Euphrates above Babylon, may have been deceived by passing several villages of the name of Ardericca, and believing them to be the same. Ardericca was a common name. (See Herod. vi. 119.)

<sup>5</sup> See Heeren’s Asiatic Nations, vol. ii. p. 132; Grote’s Greece, vol. iii. pp. 394 and 404.

<sup>6</sup> Anab. i. vii. § 15.

tect Babylonia against the incursions of the Medes, and this was no doubt the notion which Xenophon entertained of it; but the conjecture is probable,<sup>6</sup> that the barrier within which the Ten Thousand penetrated was in reality a portion of the old wall of Babylon itself, which had been broken down in places, and suffered to fall into decay by the Persians. The length of 70 miles which Xenophon ascribes to it,<sup>7</sup> is utterly unsuitable for a mere line of wall across the tract between the two streams; for the streams are not more than 20 or 30 miles apart, from the point where the Euphrates throws off the Saklawiyeh canal—more than a degree above Babylon—to the near vicinity of the city; and such a work as the supposed “wall of Media” would naturally have been carried across where the distance between the rivers was the shortest.<sup>8</sup> Herodotus too would scarcely have ignored such a bulwark, had it really existed, or have failed to inform us how Cyrus overcame the obstacle.<sup>9</sup> We may therefore omit the “Median wall” from the Babylonian defences, and consider them to have consisted of an outer and an inner circuit of enormous strength, of high walls along the river banks, and of certain hydraulic works towards the north, whereby the approach of an enemy could be greatly impeded.<sup>1</sup> With these securities against capture Nabonadius appears to have been content; and he awaited probably without much fear the attack of his powerful neighbour.

25. Within two years of the time when Nabonadius, at the instance of Croesus, joined the league against the Persians, another embassy came from the same quarter with tidings that must have

<sup>6</sup> See a paper read before the Geographical Society by Sir H. Rawlinson in 1851.

<sup>7</sup> Twenty parasangs, or 600 stades, are a little more than 69 miles. If Xenophon's informants meant this for the circuit of Babylon, they went even beyond Herodotus, who made the circuit 480 stades (i. 178).

<sup>8</sup> Mr. Grote (Hist. of Greece, vol. iii. 394) speaks of the wall as situated a little to the north of that point where the two streams most nearly approach one another.” But if we accept Xenophon's measurement, we cannot place the wall lower than between Hit and Samara, which is more than a degree above the point where the streams approach the closest.

<sup>9</sup> Mr. Grote sees this difficulty (Hist.

of Greece, vol. iii. p. 404, note <sup>1</sup>), but puts it aside with the remark that the wall “was not kept up with any care, even in Herodotus's time.” But if it was a hundred feet high in Xenophon's time, it must have been visible enough fifty years earlier.

<sup>1</sup> The passage of Berosus, where these works seem to be mentioned, is very obscure, and appears to refer to some former occasion on which the city had been besieged, and taken or injured by means of the river. (πρὸς τὸ μὴ κέτι δύνασθαι τοὺς πολιορκούντας τὸν ποταμὸν ἀναστρέφοντας ἐπὶ τὴν πόλιν κατασκευάσειν, ὑπερβάλετο τρεῖς μὲν τῆς ἑνδον πόλεως περιβάλου, τρεῖς δὲ τῆς ἔξω τούτων. Ap. Joseph. contr. Apion. l. s. c.).

been far from satisfactory. Nabonadius learned that his rash ally had ventured single-handed to engage the Persian king, and had been compelled to fall back upon his own capital. He was requested to get ready an army, and in the spring to march to the general rendezvous at Sardis, whither the Lydian monarch had summoned all his allies.<sup>2</sup> Nabonadius no doubt would have complied; but the course of events proceeded with such rapidity, that it was impossible for him to give any assistance to his confederate. Herald followed on herald, each bringing news more dismal than the last. Cyrus had invaded Lydia—had marched on Sardis—Croesus had lost a battle, and was driven within his walls—Nabonadius was entreated to advance to his relief immediately.<sup>3</sup> A fortnight afterwards, when perhaps the troops were collected, and were almost ready to march, tidings arrived that all was over—the citadel had been surprised—the town was taken—Croesus was a prisoner, and the Persian empire was extended to the Egean. Probably Nabonadius set to work with fresh vigour at his defences, and may even have begun at once to lay in those stores of provisions, which are mentioned as accumulated in the city when, fifteen years later, its siege took place.<sup>4</sup>

26. A pause of fifteen years gave certainly every opportunity for completing such arrangements as were necessary for the defence of the town. It may be thought that even the territory might have been secured against hostile invasion, if a proper strategic use had been made of the natural barriers furnished by the two broad and deep rivers, and the artificial obstructions, consisting of canals, dykes, and embankments, with which the whole country was covered. The preservation of the capital, however, seems to have been all that was attempted. This is evidenced by the nature of the defences constructed at this period, and still more by the care taken to provision the city for a siege. It was probably hoped that the enormous height and thickness of the walls would baffle all attempts to force an entrance on the part of the besiegers, and that the quantity of corn laid up in store, and the extent of land within the defences on which fresh crops might be raised,<sup>5</sup> would render reduction by

<sup>2</sup> Herod. i. 77.

<sup>3</sup> Herod. i. 81.

<sup>4</sup> Ib. i. 190. *Σαρία ἐπέμψε κάρτα πολλὰν.*

<sup>5</sup> It must be borne in mind that the walls of Babylon, like those of most Oriental towns, enclosed rather popu-

lous districts than cities. It is quite impossible that a tract containing above 130 square miles should have been one-half covered with houses. On the other hand, it is highly probable that as much as nine-tenths may

blockade impracticable. The whole mass of the population of the country might easily take shelter within the space enclosed by the great walls; and so Babylon, like Athens in the Peloponnesian war, intended to surrender its territory to the enemy to be ravaged at pleasure, and to concentrate all effort on the defence of the metropolis. When Cyrus, at the end of the fifteen years, appeared before the walls, a single battle was fought, to try whether it was necessary to submit to a siege at all; and when the victory declared for the Persians, the Babylonians very contentedly retired within their defences, and thought to defy their enemy.<sup>6</sup> Thenceforth "the mighty men of Babylon forebore to fight—they remained in their holds."<sup>7</sup> We are not informed how long the siege lasted; but no second effort seems to have been made to drive away the assailants.

27. After a time Cyrus put in execution the stratagem, which (it may be conjectured) he had resolved to practise before he left Gbatana. By the dispersion of the waters of the Gyndes,<sup>8</sup> his army had perhaps gained an experience which it was important for them to acquire before attempting to deal with the far mightier stream of the Euphrates, where any accident—the weakness of a floodgate, or the disruption of a dyke—might not only have disconcerted the scheme on which the taking of Babylon depended, but have destroyed a large portion of the Persian army. The exact mode by which Cyrus drained the stream of its water is uncertain. Herodotus relates that it was by turning the river into the receptacle excavated by Nitocris, when she made the stone piers of the bridge within the town.<sup>9</sup> Xenophon records a tradition that it was by means of two new cuttings of his own, from a point of the river above the city to a point below it.<sup>10</sup> Both agree that he entered the city by the channel of the Euphrates, and that he invited for a general festival which was likely to engage the atten-

re consisted of gardens, parks, *parades*, and even mere fields and orchards. (Compare Q. Curt. v. 1, § 7.) During a siege the whole of the land could be used for growing corn. Hence the confidence of the Babylonians (λόγον εἶχον τῆς πολιτείας εἶνα).

Herod. i. 190. Berosus agreed in making of a single battle (ap. Joseph. tr. Ap. i. s. c.).  
Jer. li. 30.

<sup>6</sup> The Gyndes is identified, almost to a certainty, with the Diyálah, by the fact that it was crossed by boats on the road between Sardis and Susa after the Greater and the Lesser Zab (Herod. v. 52). The Diyálah is the only stream of this magnitude between the Lesser Zab and the Kerkhah (Choaspes), on which Susa stood.

<sup>7</sup> Herod. i. 191.

<sup>10</sup> Xen. Cyrop. vii. v. § 10.

tion of the inhabitants, before turning the stream from its natural bed.<sup>1</sup> If the sinking of the water had been observed, his plan would have been frustrated by the closing of the city water-gates and his army would have been caught, as Herodotus expresses: "in a trap."<sup>2</sup>

28. The city was taken at the extremities long ere the inhabitants of the central parts had a suspicion of their danger. Then it may well be that "one post ran to meet another, and one messenger to meet another, to show the king of Babylon that his city was taken at one end."<sup>3</sup> According to Berosus, indeed, Nabonadius was not in Babylon, but at Borsippa, at the time when Babylon was taken, having fled to that comparatively unimportant city when his army was defeated in the field.<sup>4</sup> He seems, however, to have left in Babylon a representative in the person of his son, whom a year or two previously he had associated with him in the government. This prince, whose name is read as *Bil-shar-uzur*, and who may be identified with the Belshazzar of Daniel,<sup>5</sup> appears to have taken the command in the city when Nabonadius threw himself, for some unexplained reason, into Borsippa, which was undoubtedly a strong fortress, and was also one of the chief seats of Chaldean learning, but which assuredly could not compare, either for magnificence or

<sup>1</sup> Herod. l. s. c.; Xen. Cyrop. vii. v. § 15.

<sup>2</sup> *ὡς ἐν κέρτει*.

<sup>3</sup> Jer. li. 31.

<sup>4</sup> *Ναβόννηδος ἡγήθη εἰς τὴν Βορσπητῶν πόλιν* (ap. Joseph. contr. Ap. i. 21).

<sup>5</sup> Ch. v. Two difficulties still stand in the way of this identification, which (if accepted) solves one of the most intricate problems of ancient history. The first is the relationship in which the Belshazzar of Scripture stands to Nebuchadnezzar, which is throughout represented as that of son (verses 2, 11, 13, 18, &c.); the second is the accession, immediately after Belshazzar, of "Darius the Mede." With respect to the first of these, it may be remarked that although Nabonadius was not a descendant, or indeed any relation, of Nebuchadnezzar, Belshazzar may have been, and very probably was. Nabu-nahit, on seizing the supreme power, would naturally seek to strengthen his position by marriage

with a daughter of the great king, whose son, son-in-law, and grandson had successively held the throne. He may have taken to wife Nerigissar's widow, or he may have married some other daughter of Nebuchadnezzar. Belshazzar may thus have been grandson of Nebuchadnezzar on the mother's side. It is some confirmation of these probabilities, or possibilities, to find that the name of Nebuchadnezzar was used as a family name by Nabu-nahit. He must certainly have had a son to whom he gave that appellation, or it would not have been assumed by two pretenders in succession, who sought to personate the legitimate heir of the Babylonian throne.

On the difficulty presented by the reign of Darius the Mede in Babylon, some remarks have already been made in the Essay, 'On the Great Median Empire' (Essay iii. § 11).

<sup>6</sup> Strab. xvi. p. 1050. Strabo also says that it was famous for its manufacture of linen.

for strength, with Babylon. Belshazzar, who was probably a mere youth, left to enjoy the supreme power without check or control, neglected the duty of watching the enemy, and gave himself up to enjoyment. The feast of which we read in Daniel, and which suffered such an awful interruption, may have been in part a religious festivity;<sup>7</sup> but it indicates nevertheless the self-indulgent temper of the king, who could give himself so entirely up to merriment at such a time. While the king and his "thousand nobles"<sup>8</sup> drank wine out of the sacred vessels of the Jews, the Persian archers entered the city, and a scene of carnage ensued. 'In that night was Belshazzar slain.'<sup>9</sup> Amid the confusion and the darkness, the young prince, probably unrecognized by the soldiery, who would have respected his rank had they perceived it,<sup>1</sup> was struck down by an unknown hand, and lost his life with his kingdom.

29. Cyrus then, having given orders to ruin the defences of the city,<sup>2</sup> proceeded to the attack of Borsippa, where Nabonadins still

<sup>7</sup> See Herod. i. 191. *τυχεῖν γὰρ σφί οὔσαν ὁρμήν*. The religious character of the festival is indicated in the book of Daniel by the words—"They drank wine, and praised the gods of gold, and of silver, of brass, of iron, &c" (ver. 4).

<sup>8</sup> Dan. v. 1. <sup>9</sup> Ibid. verse 30.

<sup>1</sup> Croesus nearly lost his life in the same way, amid the confusion consequent upon the taking of his capital by assault, but was spared as soon as his rank was indicated (Herod. i. 85).

<sup>2</sup> We are generally told, when the capture of Babylon by an enemy is related, that the defences are *demolished*. Croesus said that Cyrus ordered the outer defences to be razed to the ground (*συντράξας τὰ ἔξω τῆς πόλεως τεῖχη κατασκάψαι*, Fr. 14, sub fin.). Herodotus makes Darius *remove* the wall and tear down the gates, adding that Cyrus had left them standing (*τὸ ἔξω περιέειλε, καὶ τὰς πόλιν ἀπέσπασε: τὸ φ' πρότερον ἔλεν Κύρος τὴν Βαβυλῶνα οἰήσας τοῦτον οὐδέτερον*, iii. 159). Strabo tells us that Xerxes razed to the ground (*κατέσκαψε*) the temple of Belus (Exp. Alex. vii. 17; compare p. 16). In every case there is undoubtedly an exaggeration. The conqueror was satisfied to dismantle the

city, without engaging in the enormous and useless labour of demolition. He broke, probably, large breaches in the walls, which sufficed to render the place defenceless. When a revolt occurred, these breaches were hastily repaired, and hence Babylon could stand repeated sieges—one at the hand of Cyrus, a second and third during the reign of Darius, and a fourth during that of Xerxes (Ctes. Exc. Pers. § 22). The walls must have remained at least to this last occasion; and certainly Herodotus writes as if he had himself seen them (Herod. i. 178 and 181; see Mr. Grote's note, Hist. of Greece, vol. iii. pp. 395-8). Ctesias too appears to have represented himself as an eyewitness of their grandeur (cf. Diod. Sic. ii. 7. *τὸ ἔξωθεν ἐπιστολὴ τοῖς ἀκούουσιν, ὡς φησὶ Κτησίας ὁ Κνίδιος*). Abydenus, it must be remembered, expressly declared that the wall of Nebuchadnezzar continued to the Macedonian conquest (see above, page 527, note \*), and St. Jerome says that the old walls of Babylon had been repaired and served as the enclosure of a park in his day (Comment. in Esaiam. xiv. vol. iii. p. 115).

maintained himself. But the loss of his capital and his son had subdued the spirit of the elder prince, and on the approach of the enemy he at once surrendered himself.<sup>3</sup> Cyrus treated him with the gentleness shown commonly by the Persians to those of royal dignity,<sup>4</sup> and assigned him a residence and estates in Carmania forming a sort of principality, which has been magnified into the government of the province.<sup>5</sup> Here, according to Berosus, he ended his days in peace. Abydenus, however, states that he gave offence to Darius, who deprived him of his possessions, and forced him to quit Carmania.<sup>6</sup>

30. It is possible that Nabonadius was involved in one of the revolts of Babylon from Darius, where his name was certainly made use of to stir the people to rebellion, and so incurred the displeasure of the Great King. Twice at least in the reign of that monarch, a claimant to the Babylonian crown came forward with the declaration, "I am Nebuchadnezzar, the son of Nabonadius;" and at the same time the magic of the name was sufficient to seduce the Babylonians from their allegiance. Babylon stood two sieges, one at the hands of Darius himself, the other at the hands of one of his generals. On the first occasion two great battles were fought, at the passes of the Tigris, and at Zazana on the Euphrates,<sup>7</sup> Babylon offering a stouter resistance to the Persian arms under the leadership of the pretended son of Nabonadius, than it had formerly offered under Nabonadius himself. The siege which followed these battles is probably that which Herodotus intended to describe in the concluding chapters of his third Book; but very little historical authority can be considered to attach to the details of his description.<sup>8</sup>

<sup>3</sup> Beros. Fr. 14 sub fin.

<sup>4</sup> See Herod. iii. 15, and note ad loc.

<sup>5</sup> Berosus only said — *χρησάμενος Κύρος φιλαυθάς (τὸν Ναβόννηδον), καὶ δοὺς οἰκητήριον αὐτῷ Καρμανίας, ἐξέτεμψεν ἐκ τῆς Βαβυλωνίας*. But Abydenus declared—*τὸν δὲ (Ναβονίδοχον) Κύρος ἐλὼν Βαβυλῶνα, Καρμανίης ἡγεμονίῃ δωρεῖται* (Fr. 9).

<sup>6</sup> Ap. Euseb. Chron. Can. pars. i. c. x.

<sup>7</sup> Behist. Inscr. Col. I. Par. 16-19; Col. II. Par. 1; Col. III. Par. 13, 14.

<sup>8</sup> The Behistun Inscription is conclusive, as far as negative evidence can be, against the details of the siege

given in Herodotus. After a short and elaborate account, containing two entire paragraphs, of the events which preceded the siege, we are simply, "Then Naditabirus, with a few horsemen, fled to Babylon, and took Babylon and seized that Nabonabirus" (Col. II. Par. 1). The events cannot belong to the second siege of the reign of Darius; since the city was not then taken by Darius himself, but by Intaphres (Col. III. Par. 14). It is probable, therefore, that any such circumstances as are related by Herodotus ever took place, was, as Ctesias asserted, on the occasion of the first siege.



31. Whatever ravages were inflicted on the walls and public buildings of Babylon by the violence of the Persian monarchs, or the slow operation of time, there is reason to believe that it remained the second city in the Persian empire down to the time of its conquest by Alexander. The Persian court resided for the larger portion of the year at the great Mesopotamian capital;<sup>9</sup> and when Alexander overran the whole territory of the Achæmenian empire it appears to have attracted a far larger share of his regard than any other city.<sup>1</sup> Had he lived, it was his intention that Babylon should be restored to all her ancient splendour, and become the metropolis of his wide-spread empire. This intention was frustrated by his death; and the disputes among his successors transferred the seat of government, even for the kingdom of the Seleucids, into Syria. From this time Babylon rapidly declined. Her glory upon the Tigris, which arose in its vicinity, drew away its population;<sup>2</sup> and the very materials of the ancient Chaldean capital were gradually removed and used in the construction of a new and rival city. Babylon shortly "became heaps,"<sup>3</sup> and realized the descriptions of prophecy.<sup>4</sup> The ordinary houses rapidly dis-

the revolt from Xerxes. Sir H. Rawlinson sees reason to doubt the whole tale. (Note on the Beh. Inscrip. p. xvi.)

<sup>9</sup> See Brissot, *de Regn. Pers.* i. pp. 159.

<sup>1</sup> Cf. Arrian. *Exped. Alex.* vii. 17, 21; Strab. xvi. p. 1049.

<sup>2</sup> Plin. H. N. vi. 30. <sup>3</sup> Jer. li. 37.

<sup>4</sup> Isa. xlii. 19-22: "And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall any Arabian pitch tent there, neither shall all the shepherds make their fold there. But wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate places, and dragons in their pleasant places, and her time is near to come, when her days shall not be prolonged." Jer. li. 41: "How is Sheshach taken! how is the praise of the whole

earth surprised! how is Babylon become an astonishment among the nations! The sea is come up upon Babylon; she is covered with the multitude of the waves thereof. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby." Jer. l. 39, 40: "A drought is upon her waters, and they shall be dried up; for it is the land of graven images, and they are mad upon their idols. Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein; and it shall be no more inhabited for ever, neither shall it be dwelt in from generation to generation." Compare the descriptions of Mr. Rich (*First Memoir*, pp. 17-34), Ker Porter (*vol. ii.* pp. 336-392), and Mr. Layard (*Nin. and Babylon*, pp. 491-509). The following summary from the last-named writer is striking: "Besides the great mound, other shapeless heaps of rubbish cover for many an acre the face of the land. The lofty banks of ancient canals fret the country like natural ridges of hills.

appeared; the walls sank, being either used as quarries<sup>5</sup> or crumbling into the moat from which they had risen: only the most elevated of the public buildings retained a distinct existence, and these shrank year by year through the ceaseless quarrying. Finally the river exerted a destructive influence on the ruins, especially on those lying upon its right bank, on which side it has always a tendency to run off.<sup>6</sup> Perhaps under these circumstances there is more reason to be surprised that so much of the ancient town still exists than that the remains are not more considerable. The ruins near Hillah extend over a space above three miles long and two and a half miles broad, and are in some parts 140 feet above the level of the plain. They still furnish building materials to all who dwell in the vicinity and have clearly suffered more from the ravages of man than from the hand of time.<sup>7</sup> The following account of their present condition from the pen of a recent traveller may well close this sketch of the history of ancient Babylon.

"The ruins at present existing stand on the eastern bank of the Euphrates, and are inclosed within an irregular triangle formed by two lines of ramparts and the river, the area being about eight miles. The space contains three great masses of building—the high pile of unbaked brickwork called by Rich 'Mújellibe,' but which is known to the Arabs as 'Babel;' the building denominated the 'Kasr' or palace; and a lofty mound upon which stands the

Some have been long choked with sand; others still carry the waters of the river to distant villages and palm-groves. On all sides, fragments of glass, marble, pottery, and inscribed brick, are mingled with that peculiar nitrous and blanched soil, which, bred from the remains of ancient habitations, checks or destroys vegetation, and renders the site of Babylon a naked and a hideous waste. Owls" (which are of a large grey kind, and often found in flocks of nearly a hundred) "start from the scanty thickets, and the foul jackal skulks through the furrows" (Nineveh and Babylon, p. 484).

<sup>5</sup> For the rapidity with which a line of wall will disappear when quarrying has once begun, compare Dennis's *Etruria*, vol. ii. pp. 292-294. Mr. Rich, who is surprised at the disappearance of the walls of Babylon, remarks that

"they would have been the first object to attract the attention of those who searched for bricks" (First Memoir, p. 44).

<sup>6</sup> See Layard's *Nineveh and Babylon*, pp. 492-3; and compare *Levant*, Chaldaea, p. 18. Captain Selby has found several distinct traces of the river-beds on this side of the street (See his *Map of Babylon*, Sheet 1).

<sup>7</sup> Rich, pp. 19 and 23.

<sup>8</sup> All the descriptions agree in the Mr. Layard shows that the quarrying still continues. "To this day," he says, "there are men who have no other trade than that of gathering bricks from this vast heap, and taking them for sale to the neighbouring towns and villages, and even to Bagdad. There is scarcely a house at Hillah which is not built of them" (*Nineveh and Babylon*, p. 506).

modern tomb of Amrám-ibn-'Alí. Upon the western bank of the Euphrates are a few traces of ruins, but none of sufficient importance to give the impression of a palace.<sup>9</sup> . . . .

"During Mr. Layard's excavations at Babylon in the winter of 1850, Babel, the northern mound, was investigated, but he failed to make any discovery of importance beneath the square mass of unbaked brickwork, except a few piers and walls of more solid structure. According to the measurement of Rich, it is nearly 200 yards square and 141 feet high. It may be suggested that it was the basement on which stood the citadel (?). From its summit is obtained the best view of the other ruins. On the south is the large mound of Mújellibe, so called from its 'overturned' condition. The fragment of ancient brick masonry called the Kasr, which remains standing on its surface, owes its preservation to the difficulty experienced in its destruction. The bricks, strongly fixed in fine cement, resist all attempts to separate the several layers. Their under sides are generally deeply stamped with the legend of Nebuchadnezzar. Not far from this edifice is the well known block of basalt, roughly cut to represent a lion standing over a human figure. This, together with a fragment of frieze, are the only instances of *bas-reliefs* hitherto discovered in the ruins. . . . On the south of the Mújellibe is the mound of Amrám.

"Various ranges of smaller mounds fill up the intervening space to the eastern angle of the walls. The pyramidal mass of El Heimar, far distant in the same direction, and the still more extraordinary pile of the Birs Nimrúd in the south-west, across the Euphrates, rise from the surrounding plain like two mighty tumuli designed to mark the end of departed greatness. Midway between them the river Euphrates, wending her silent course towards the sea, is lost amid the extensive date-groves which conceal from sight the little Arab town of Hillah. All else around is a blank waste, recalling the words of Jeremiah:—'Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby.'"<sup>1</sup>

<sup>9</sup> The ruins on the western bank seem, however, to have constituted the palace of Neriglissar (*supra*, p. 535).

<sup>1</sup> Loftus's *Chaldaea and Susiana*, pp. 17-20.

## CHRONOLOGY OF THE BABYLONIAN EMPIRE.

B.C.	BABYLONIA.	CONTEMPORARY KINGDOMS.			
		MEDIA.	EGYPT.	LYDIA.	JERUSALEM.
626	Nabopolassar made viceroy.	8th year of Cyaxares.	39th year of Psammatik I.	Alyatten.	18th year of Josiah
610	Revolt. Assists Cyaxares against Nineveh.	Takes Nineveh.	Neco.		
606	Attacked by Neco.	Cyaxares attacks Lydia.	Invasades Syria. Defeats Josiah.	Attacked by Cyaxares.	Jehoiachin submits to Nebuchadnezzar.
606	Sends Nebuchadnezzar against Neco.	.. ..	Defeated at Carchemish by Nebuchadnezzar.	.. ..	
605	Nebuchadnezzar.				
603	Makes peace between Cyaxares and Alyatten.	.. ..	.. ..	Peace made.	Rebels.
588	Besieges Tyre.				
587	Besieges Jerusalem.	Assists Nebuchadnezzar.	.. ..	.. ..	Jehoiachin is exiled.
584	.. ..	.. ..	Psammatik II.		
584	.. ..	Astyages.			
583	Second siege of Jerusalem.	.. ..	Apries.	.. ..	Attacked by Nebuchadnezzar.
582	Takes Jerusalem.	.. ..	.. ..	.. ..	Taken prisoner.
582	Takes Tyre.				
581	Invasades Egypt.	.. ..	Attacked by Nebuchadnezzar.		
570	Second invasion of Egypt (?)	.. ..	Again attacked.		
569	.. ..	.. ..	Amasis.		
568	.. ..	.. ..	.. ..	Croesus.	
562	Evil-Merodach.	.. ..	.. ..	.. ..	Jehoiachin dies.
560	Neriglissar.				
559	.. ..	Deposed by Cyrus.			
556	Laborosoarchod.				
556	Nabonidus. Alliance with Croesus.	.. ..	Makes alliance with Croesus.	Alliance with Egypt and Babylon.	
554	.. ..	.. ..	.. ..	Conquered by Cyrus.	
546	Associates Belshazzar (?).				
539	Conquered by Cyrus.				

## ESSAY IX.

### ON THE GEOGRAPHY OF MESOPOTAMIA AND THE ADJACENT COUNTRIES.

1. Outline of the Physical Geography—Contrast of the plain and the highlands.
2. Division of the plain—Syrian or Arabian Desert—Great Mesopotamian valley.
3. Features of the mountain region—Parallel chains—Salt lakes.
4. Great plateau of Iran.
5. Mountains enclosing the plateau—Zagros—Elburz—Southern or coast chain—Hala and Suliman ranges.
6. Low countries outside the plateau—(i.) Southern—(ii.) Northern—(iii.) Eastern.
7. River-system of Western Asia—(i.) Continental rivers—*Sykhun—Jyhun—Helmend, &c.—Kur—Aras—Sefid-Rud—Aji-Su—Jaghetu, &c.—Barada—Jordan*—(ii.) Oceanic rivers—Euphrates—Tigris—their affluents, viz. Greater Zab, Lesser Zab, *Diyaleh, Kerkhah, and Kuran*—Indus—Affluents of Indus, *Sutlej, Chenab, &c.—Rion—Litany* and Orontes.
8. Changes in the Physical Geography—(i.) in the low country east of the Caspian—(ii.) in the valley of the Indus—(iii.) in Lower Mesopotamia.
9. Political Geography—Countries of the Mesopotamian plain—(i.) Assyria—position and boundaries—Districts—Adiabéné, &c.—(ii.) Susiana or Elymais—(iii.) Babylonia—Position—Districts—Chaldæa, &c.—(iv.) Mesopotamia Proper.
10. Countries of the mountain region—(i.) Armenia—Divisions—(ii.) Media—(iii.) Persia Proper—Parastacéné, *Mardiyéné, &c.*—(iv.) Lesser mountain countries—Gordîæa—Uxia, &c.
11. Countries west of the Mesopotamian plain—(i.) Arabia—(ii.) Syria—Divisions—Commagéné, Cœle-Syria, Palestine—(iii.) Phœnicia—Cities.
12. Conclusion.

1. THE geographical features of Western Asia are in the highest degree marked and striking. From the great mountain-cluster of Armenia Proper, situated between the 38th and 41st parallels, and extending from long. 38° to 45° E. from Greenwich, descend two lofty ranges to the right and to the left,<sup>1</sup> forking at an angle of about forty degrees, and enclosing within them a vast triangular plain, measuring at its base, which is nearly coincident with the 30th parallel, fifteen degrees of longitude, or about 900 miles. This plain itself may be subdivided, by a line running from the mouth of the *Shat-el-Arab* to a point a little south of the city of Aleppo, into two nearly equal triangles, lying respectively towards

<sup>1</sup> To the right is the range of Lebanon and Anti-Lebanon, which is prolonged through Palestine to the Desert

of Tij; to the left Zagros, or the Kurdish Hills, which forms the modern boundary between Turkey and Persia.

the north-east and the south-west. These two portions are of very unequal elevation, the eastern triangle being for the most part a low plain little removed from the level of the rivers which water it; while the western is comparatively high ground, attaining in parts an elevation of from 1000 to 2000 feet.<sup>2</sup>

2. The latter of the two tracts is with scanty exceptions wooded and streamless, consisting of the Syrian and part of the Arabian desert, a country never more than thinly inhabited by a nomad population, and with difficulty traversed, except near its western angle, by well-appointed caravans carrying with them abundant supplies of water. The other or eastern tract is the great Mesopotamian valley. It is formed by the divergent streams of the Tigris and Euphrates, which, rising from different sides of the same mountain-range, begin by flowing eastward and westward, but between them in their upper course a broad region, which is at least from 200 to 250 miles across, but which rapidly narrows below the 36th parallel until it is reduced in the neighbourhood of Bagdad to a thin strip of land, not exceeding the width of twenty miles. Here the two rivers seem about to unite, but repenting of their intention they again diverge, the Tigris flowing off boldly to the east, and the Euphrates turning two points to the south, until the distance between them is once more increased to about 100 miles. After attaining to the maximum of divergence between Kufa and *Al Khudr*, the great rivers once more flow towards one another and uniting at *Kurnah*, nearly in the 31st degree of latitude, form the *Shat-el-Arab*, which runs in a single stream nearly to *Mekka*, when it divides into two slightly divergent channels, which empty into the Persian Gulf almost exactly in lat. 30°. To the tract between the rivers, which is Mesopotamia Proper, if we regard the etymology of the term, must be added—to complete our triangle—first, a narrow strip of cultivable land lying along the Euphrates between its waters and the desert; and secondly, a broader and more important territory east of the Tigris, between that stream and the chain of Zagros, the eastern base of the plain region. This country, which is cooled by breezes from the adjacent mountain-range, and abundantly watered by

<sup>2</sup> The plain between Aleppo and the Euphrates has been reckoned at 1100 or 1200 feet (see Col. Chesney's *Euphrates Expedition*, vol. i. p. 411):

that of *Djedur*, which stretches westward from the foot of the *Zagros* non to the Arabian desert, is at 2000 feet (*ibid.* p. 501).

Streams which flow from the high tract into the Tigris, must  
 have been at all times the most desirable portion of the productive  
 tract known generally as Mesopotamia.

The most remarkable feature of the mountain-ranges surrounding this vast flat is their tendency to break into numerous parallel lines. This feature is less developed on the western or Syrian side, yet even there Lebanon and Anti-Lebanon, and the ridges east and west of the Jordan, are instances of the character in question, which is far more strongly and distinctly marked on the north and east, in Armenia and Kurdistan. North of the plain, between Darbeir and the Euxine, no less than four parallel ridges of great height, and separated from each other by deep gorges, enclose and guard the low region; while eastward, in Kurdistan<sup>4</sup> and Laristan,<sup>5</sup> besides ranges of hills, three, four, or five mountain-chains are to be traced, intervening between the low plain and the high region of Persia. On the side of Mesopotamia these ridges are for the most part bare and stony, but in the interior of Kurdistan and in the north of Armenia they are clothed with forests of walnut and other trees, and the valleys smile below, and in summer "the richest pastures feed the uplands."<sup>6</sup> The mountains rise in places

above the snow-line, and are believed occasionally to attain an elevation of from 13,000 to 15,000 feet.<sup>7</sup>

Another feature of the mountain-region enclosing the great plain, common both to its eastern and western portions, is the occurrence in it of large lakes, the waters of which do not reach the sea. These lakes are of two very opposite characters. On the east, they lie at a vast elevation, 4000 or 5000 feet above the sea-level, while on the west they occur along that remarkable depression which separates the mountains of Palestine Proper from the high ground lying east of the Jordan. The sea of Tiberias is 652 feet, and the Dead Sea 1312 feet below the level of the Mediterranean; lake *Urumsiyeh* is 4200, and the lake of Van 5400 feet above the same. The waters of all (excepting Tiberias, through which the Jordan flows) are of a very similar character; they are heavily impregnated with salt, which so greatly raises their specific gravity that they are little affected by storms, and possess extraordinary buoyancy.<sup>8</sup>

<sup>7</sup> In traversing the country between Mosul and Lake Van, Mr. Layard crossed several passes on which the snow lay in August, and which exceeded 10,000 feet. He estimates the *Touru Jelu*, "probably the highest mountain in central Kurdistan," at "not under, if it be not above, 15,000 feet" (p. 430). Further south the *Rowandus* attains to the height of 10,568 feet (*Geograph. Journ.* vol. xi. part i. p. 64). In the most southern part of the Zagros chain, Mr. Layard says the summits are "frequently within the range of perpetual snow" (*Journal of Geograph. Society*, vol. xvi. p. 49). In Armenia, about Lake Van, Col. Chesney mentions the peaks of *Ala Tagh*, *Napaa*, *Nimrud*, and *Mut Khan*, as all above the snow line (*Euphrates Exp.* vol. i. p. 69).

<sup>8</sup> These properties have long been noticed as attaching to the Dead Sea (*Tacit. Hist.* v. 6): "*Laena immenso ambitu . . . neque vento impellitur, neque pisces aut suetos aquis volucres patitur. Incertae undae superjecta ut solido ferunt; periti imperitique nandi perinde attoluntur.*" Compare Joseph. *Bell. Jud.* iv. 8; Strab. xvi. p. 1086; Plin. H. N. v. 16. And for modern testimonies to the extraor-

dinary buoyancy, see Dr. Robinson's *Biblical Researches*, vol. ii. p. 213, and Mr. Kinglake's *Eothen*, ch. xiii. ad fin. The same qualities are found, however, still more strikingly in the Lake of *Urumsiyeh*, of which Sir E. Rawlinson gives the following account: "The specific gravity of the water, from the quantity of salt which it retains in solution, is great; so much so indeed that the prince's vessel, of 100 tons burthen, when loaded, is not expected to have more draught than three or four feet at utmost. The heaviness of the water also prevents the lake from being much affected by storms. . . . A gale of wind can raise the waves but a few feet, and as soon as the storm has passed they subside again into their deep, heavy, death-like sleep" (*Journal of Geogr. Soc.* vol. x. part i. p. 7). In Lake Van the features seemed to be less marked. The water in some places is "quite salt" (Brant in *Geograph. Journ.* vol. x. p. 384), in others only "slightly brackish" (*ibid.* vol. iii. p. 50; vol. x. p. 403). Cattle drink it, and it produces a species of fish; whereas in Lake *Urumsiyeh* and in the Dead Sea no living creatures are found excepting zoophytes (*ibid.*



4. Eastward of the lofty chain of Zagros, which, running in a direction nearly from north-west to south-east, shuts in the great plain of Western Asia on the side of the continent, the traveller comes upon a second level region contrasting strongly with that which lies upon the opposite side of the range. The Mesopotamian flat and great parts of the Arabian desert form a continuous lowland, at no place more than a few hundred feet above the sea-level; the great plain of Iran east of Mount Zagros is a high plateau or tableland, possessing an average elevation of above 4000 feet,<sup>9</sup> and seldom sinking below 3000—the height of Skiddaw and Helvellyn. Its shape is an irregular rectangle or oblong square, the northern boundary being formed by the mountain-chain called sometimes *Erburz*, which runs eastward from Armenia, and, passing south of the Caspian, joins the *Hindoo Koosh* above Cabul, the eastern by the *Suliman* and *Hala* ranges, which shut in upon the west the valley of the Indus, the western by Mount Zagros, and the southern by a lower line of hills which runs nearly parallel with the coast, and at no great distance from it, along the entire length of Persia and Beloochistan, from *Bushire* to *Kurrachee*. This parallelogram extends in length more than 20 degrees or above 1100 miles, while in breadth it varies from seven degrees or 480 miles (its measure on the west along Mount Zagros), to nearly ten degrees or 690 miles, which is the average of its eastern portion. It contains about 700,000 square miles, thus exceeding in size the united territory of Prussia, Austria, and France.

It is calculated that two-thirds of this elevated region are absolutely and entirely desert.<sup>1</sup> The rivers which flow from the mountains surrounding it are, with a single exception—that of the *Etymandrus* or *Helmend*—insignificant, and their waters almost always lose themselves, after a course proportioned to their volume,

vol. x. part i. p. 7; Humboldt's *Aspects of Nature*, vol. ii. p. 75, E. T.; Wagner's *Reise*, vol. ii. p. 136). Lake Van, too, breaks into "high waves" under a storm (Layard's *Ninoveh and Babylon*, p. 415).

<sup>9</sup> Col. Chesney calls the elevation 5000 feet (*Euphrat. Exp.* vol. i. p. 65), but this is above the average. The level of Teheran, which is probably as great as that of almost any part of the plain, is no more than 4000 feet

(*Geograph. Journ.* vol. iii. p. 112).

<sup>1</sup> See Chesney's *Euphrates Exp.* vol. i. p. 78. The "Great Salt Desert" is said to extend 400 miles from Kashan to Lake Zerrah, and 250 miles from Kerman to Masanderan. The Sandy Desert of *Sigistan* is reckoned at from 400 to 450 miles in its greatest length, and in its greatest width at above 200 miles. (See Kinneir's *Geographical Memoir of the Persian Empire*, pp. 20 and 222).

in the sands of the interior. Only three, the *Helmend*, the *Bendawir*, and the river of *Ghuznee*, have even the strength to form lakes—the others are absorbed in irrigation, or sucked up by the desert. Occasionally a river, rising within the mountains, forces its way through the barrier, and so contrives to reach the sea. This is the case, especially on the south, where the coast-chain is pierced by a number of streams, some of which have their sources at a considerable distance inland.<sup>2</sup> On the north the *Heri-rud*, or river of Herat, in a similar way makes its escape from the plateau, but only to be absorbed, after passing through two mountain-chains, in the sands of the *Kharezm*. Thus by far the greater portion of this region is desert throughout the year, while, as the summer advances, large tracts, which in spring were green, are burnt up—the rivers shrink back towards their sources—the whole plateau becomes dry and parched—and the traveller wonders that any portion of it should be inhabited.<sup>3</sup>

It must not be supposed that the entire plateau of which we have been speaking, is to the eye a single level and unbroken plain. This is not even the character of the Mesopotamian lowland; and still less is it that of the upland region under consideration. In the western portion the plains are constantly intersected by "browa, irregular, rocky ridges;"<sup>4</sup> rising to no great height, but serving to condense the vapours held in the air, and furnishing thereby springs and wells of inestimable value to the inhabitants. In the southern and eastern districts "immense" ranges of mountains are said to occur,<sup>5</sup> and the south-eastern as well as the north-eastern corners of the plateau<sup>6</sup> are little else than confused masses of giant elevations. Vast flats, however, are found. In the Great Salt Desert which extends from *Kashan* to lake *Zerrah* or *Dharrah* in western Afghanistan, and in the sandy desert of *Sigistan*, which lies east and south

<sup>2</sup> Especially the *Dusee* or *Punjgur* river, which rises near Nushky, in lat. 25° 40' long. 65° 5', and falls into the sea near *Gwattur*, in lat. 25° long. 62° nearly.

<sup>3</sup> "A dreary, monotonous, reddish-brown colour," says Col. Chesney, "is presented by everything in Iran, including equally the mountains, plains, fields, rocks, animals, and reptiles. For even in the more favoured districts, the fields which have yielded an abundant crop are so parched and

burnt before midsummer, that if it were not for the heaps of corn in the villages near them, a passing stranger might conclude that a harvest was unknown in that apparently barren region" (*Euphrates Exp.* vol. i. p. 79).

<sup>4</sup> *Ibid.*

<sup>5</sup> See Kinneir's *Persian Empire*, p. 210.

<sup>6</sup> *Afghanistan and Beloochistan Proper.* (See Chesney, vol. i. ch. viii., and Kinneir, p. 211.)

lake Zerrah, reaching from near *Farrak* to the *Mekran* mountains, plains of above a hundred miles in extent seem to occur<sup>7</sup>—sometimes formed of loose sand, which the wind raises into blocks,<sup>8</sup> sometimes hard and gravelly,<sup>9</sup> or of baked and indurated clay.<sup>1</sup>

5. The mountain tracts surrounding this great plateau are for the most part productive and capable of sustaining a numerous population. Zagros especially is a delightful region. The outer ranges indeed, particularly on the side of Assyria, are stony and barren, but in the interior the scenery assumes a character of remarkable beauty and grandeur; forests of walnut, oak, ash, and plane thickly clothe the ranges of parallel hills, along the sides of which are terraces cultivated with rice, wheat, and other grain, while frequent gardens and orchards, together with occasional vineyards, diversify the scene, the deep green valleys producing cotton, tobacco, hemp, Indian corn, &c., and numerous clear and sparkling streams everywhere leaping from the rocks and giving life and freshness to the landscape.<sup>2</sup> Towards the north, the outer barrier of the Zagros range, on the side of Iran, appears to be the most elevated of the many parallel ridges.<sup>3</sup> It rises up for the most part abruptly from the high plains in this quarter, with snow-clad summits and dark serrated flanks, forming a gigantic barrier between the upper and lower regions,<sup>4</sup> traversed with difficulty by a few dangerous passes, and those only open during seven months of the year.<sup>5</sup>

The northern or Elburz range, which, starting from the ridge of

<sup>7</sup> This appears sufficiently from the account given by Kinneir of Lieutenant Pottinger's journey (Persian Empire, pp. 216-218). But see also Pottinger's Travels (pp. 132-8, &c.), and the diaries of Dr. Forbes and Serjeant Gibbons in the Journal of the Geographical Society (vol. xi. pp. 136-56; vol. xiv. pp. 145-179).

<sup>8</sup> "The sand of this desert is of a reddish colour, and so light that when taken into the hand the particles are scarcely palpable. It is raised by the wind into longitudinal waves, which present on the side towards the point from which the wind blows a gradual slope from the base, but on the other side rise perpendicularly to the height of 10 or 20 feet, and at a distance

have the appearance of a new brick wall" (Kinneir, p. 222).

<sup>9</sup> Ibid. p. 217. Compare the "Geographical Notes" of Mr. Keith Abbot (Geograph. Jour. vol. xxv. art. 1).

<sup>1</sup> Chesney, vol. i. p. 79; Ferrier's Caravan Journeys, p. 403.

<sup>2</sup> See Layard's Nineveh and Babylon (pp. 367-375), Chesney's Euphrat. Exp. (vol. i. pp. 122-3), and the communications of Mr. Ainsworth, the Baron de Bode, Mr. Layard, and Sir H. Rawlinson, in the Journal of the Geographical Society (vol. xi. p. 21, &c.; vol. xii. p. 75, &c.; vol. xvi. art. 1; and vol. x. part i. art. 2).

<sup>3</sup> Journal of Geograph. Society, vol. x. part i. p. 22.

<sup>4</sup> Ibid. pp. 15 and 30. <sup>5</sup> Ibid. p. 20.

*Zenjan*,<sup>6</sup> in long. 48°, proceeds south-east and ends at the southern shores of the Caspian, and thence stretches to *Meshed* and *Herat* to *Cabool*, is in its western portion a very narrow tract, consisting for the most part of a narrow valley, not exceeding 20 miles in breadth, rocky and barren in surface, full of precipices, and cleft occasionally into long, deeply scarred transverse valleys.<sup>7</sup> In places, however, it too breaks into two or more parallel lines of hills, and streams are found (like the *Shah Rud* and the *Sefid Rud*) in case its character approaches to the richness of the *Zenjan*. On the northern flanks overhanging *Ghilan* and *Mazanderan* mountains are clothed nearly to their summits with shrubs and brushwood, while lower down the slopes are covered with forests of elms, cedars, chesnuts, beeches, and oaks. The average height of the range in this part is from 5,000 to 6,000 feet, while here and there still loftier peaks arise, like the cone of *Demavend*, the snowy summit of which is more than 15,000 feet above the sea-level.<sup>1</sup> Further to the east, beyond long. 55°, the character of the range alters, and becomes less, while its width greatly increases. It suddenly to a breadth of full 200 miles,<sup>2</sup> and is divided into ridges, separating valleys which communicate with the sea by passes or defiles, and are rich, well inhabited, and cultivated.<sup>3</sup> This character continues to about long. 60°, where the chain once more contracts itself. Between the points where the range presents to the desert on the south a slope called "the Skirt," which is capable of being made highly productive, is covered with the ruins of great cities, but it is a wilderness.

The southern and eastern chains are less accurately

<sup>6</sup> Col. Chesney makes the *Massula* range the commencement of this chain (*Euphr. Exp.* p. 73), but it was found by Sir. H. Rawlinson that the ridge between *Zenjan* and the *Sefid Rud* considerably exceeded in height the *Massula* mountains (*Geograph. Journ.*, vol. x. part i. p. 61).

<sup>7</sup> See Ker Porter's *Travels*, vol. i. p. 357.

<sup>8</sup> See *Geograph. Journal*, vol. viii. p. 102, and vol. x. part i. p. 62.

<sup>9</sup> Chesney, *Euphr. Exp.* vol. i. p.

217; *Geograph. Journal* 103.

<sup>1</sup> The recent ascent of *Demavend*, made by the British Embassy at Tehran, has proved this volcano to have been first discovered by F. Thomson and Lord Kerr in the autumn of 1828.

<sup>2</sup> See *Geograph. Journal* 308.

<sup>3</sup> *Ibid.*, and comp. pp. 308.

others. The southern may be regarded as commencing between Bushire and Shiraz. It is at first a considerable distance from the sea, but approaches the coast nearly in long.  $55^{\circ}$ , and then runs long parallel to it at a distance of a few miles, having an elevation of about 5000 feet near Cape Jask, and then decreasing in height until, a little west of the Indus, it is lost in the Hala mountains.<sup>4</sup> The eastern chain follows nearly the course of the Indus valley, which it shuts in upon the west; it consists of the Hala and Suliman ranges, the latter of which attains in some places the elevation of 2,000 feet.<sup>5</sup> These mountains are, on the Indus side, arid and sterile; their western flank can scarcely be said to be as yet known.

6. Outside the mountains enclosing the great table-land of Iran, on the south, the north, and the east, the traveller descends to low and level countries, which have now to be described briefly.

(i.) The southern tract, which commences from the river *Tab* or *Hindyan*, about a degree north of Bushire, is a thin strip of territory, varying along the shores of the Persian Gulf from 60 to 20 miles in width,<sup>7</sup> and near the mouth of the gulf contracting to a very narrow space indeed,<sup>8</sup> after which it seldom exceeds about eight or ten miles,<sup>9</sup> occasionally falling short of that breadth, and in one place—at *Chobar* or *Choubar*—almost suffering interruption by the advance of the mountains to the very edge of the sea. The character of this tract is peculiar. It is watered for six months of the year by a number of streams, some flowing from the coast-chain, others from a more inland mountain-range; but these streams fail almost entirely during the summer, when the natives depend upon well-water, which is generally of a bad quality.<sup>1</sup> The country between the streams is dry, sandy, and arid, and the general cha-

<sup>4</sup> Chesney, p. 73. This writer says of the eastern portion of the range, "Where it has been examined, the formation is sandstone, limestone, gypsum, clays, and marls. The brown, bare, and furrowed appearance belonging to the first of these rocks, seems to be the prevailing character of this part of the chain, the sides and crests of which are generally deprived of vegetation; but the valleys, where they happen to be irrigated, produce the plantain, date, and other fruits, as well as grain."

<sup>5</sup> This is the estimated height of the

Takht-i-Suliman, the loftiest peak of the chain. (See Col. Chesney's map at the end of his second volume.)

<sup>6</sup> Journal of Geograph. Society, vol. iii. p. 131, and vol. xiv. p. 197.

<sup>7</sup> See Kinneir's Persian Empire, pp. 56, 68, &c.

<sup>8</sup> Especially at Cape Jask, where the mountains "approach almost the edge of the sea" (Kinneir, p. 203).

<sup>9</sup> Ibid.

<sup>1</sup> See Col. Chesney's Euphrates Exp. vol. i. p. 178. Kinneir, pp. 57, 58, and p. 205.

racter of the strip, both towards the east<sup>2</sup> and towards the west,<sup>3</sup> is one of desolation. In the centre, however, from *Gucatur* to Cape *Jask*, where the streams are most frequent, there is fine pasturage, and abundant crops are produced—the population supported being considerable.<sup>4</sup>

(ii.) The tract of country outside the northern mountain-line divides itself into two distinct and strongly contrasted districts. Beginning upon the west, it consists in the first place of a narrow belt of rich alluvial land along the southern shores of the Caspian, varying in width from five to thirty miles, and in length extending above 300.<sup>5</sup> This is by far the most romantic and beautiful province in the modern kingdom of Persia. Forests of oak, elm, beech, and box cover the hills; the vegetation is luxuriant; flowers and fruit of the most superb character are produced; lemons, oranges, peaches, pomegranates, besides other fruits, abound; rice, hemp, sugar-canes, and mulberries are cultivated with success; and the district is little less than one continuous garden.<sup>6</sup> Nature, however, has accompanied these advantages with certain drawbacks; the low countries suffer grievously from inundations through the swelling of the streams;<sup>7</sup> and the waters which escape from the river-beds stagnate in marshes, whose pestilential exhalations render the provinces of *Ghilan*, *Mazanderan*, and *Asterabad* about the most unhealthy in Persia.<sup>8</sup> Eastward of the belt of land thus characterized, the low country suddenly acquires new and quite different features. From the south-eastern angle of the Caspian an immense and almost boundless plain—the desert of *Khiva* or *Kharezm*—stretches northwards 800 miles to the foot of the *Moghojar* hills, and eastward an equal distance to the neighbourhood of *Balkh*. This vast tract, void of all animal life, without verdure or vegetation,<sup>9</sup> depressed in parts

<sup>2</sup> Kinneir, p. 203.

<sup>3</sup> Malcolm's History of Persia, vol. i. p. 2. Kinneir, p. 70.

<sup>4</sup> Kinneir, pp. 203, 204.

<sup>5</sup> Chesney, vol. i. p. 216.

<sup>6</sup> See Kinneir, p. 38, and pp. 159-162; Chesney, vol. i. pp. 216, 217. And compare Major Todd's journey through *Mazanderan* (*Geograph. Journ.* vol. viii. pp. 102-4).

<sup>7</sup> Chesney, p. 80; *Geograph. Journ.* vol. viii. p. 103.

<sup>8</sup> Kinneir, p. 166; Chesney, p. 216; Fraser's Travels near the Caspian

Sea, p. 11.

<sup>9</sup> Mouravieff (quoted by De Heli) says of it: "This country exhibits the image of death, or rather of the desolation left behind by a great convulsion of nature. Neither birds nor quadrupeds are found in it; no verdure nor vegetation cheers the sight, except here and there at long intervals some spots on which there grow a few stunted shrubs" (*Travels in the Steppes of the Caspian Sea*, E. T., p. 326). The account given by Sir A. Burnes is less poetical, but in its main

(according to some accounts) below the level of the ocean—the desiccated bed, as Humboldt thinks,<sup>1</sup> of a sea which once flowed between Europe and Asia, joining the Arctic ocean with the Euxine—separates more effectually than a water-barrier between the Russian steppes and the country of *Khorassan*, and lies like a broad dry moat outside the rampart of the Elburz range. It is sandy and salt;<sup>2</sup> and is scarcely inhabited excepting towards the skirts of the hills that fringe it, and along the courses of the rivers that descend from those hills, and struggle—vainly, except in one or two instances<sup>3</sup>—to force their way to the sea of Aral or the Caspian.

(iii.) The valley of the Indus, which lies along the Eastern mountains, is near the sea a broad tract,<sup>4</sup> very low and swampy, yielding however abundant crops of rice, and capable of becoming richly productive under proper cultivation.<sup>5</sup> A vast sandy desert encloses the entire valley upon the east, reaching from the Great Runn of Cutch nearly to the vicinity of *Perozepoor*, a distance of above 500 miles. Between the desert and the mountains is a space never less than 50 or 60 miles in breadth, and sometimes expanding to 100 or 150 miles, which is all capable of being irrigated, and might equal the borders of the Nile in productiveness. The most remarkable expansion is on the western side of the river, from the 27th to the 29th parallels, where the triangular plain of *Cutchi Gundara* intervenes between the mountains and the Indus, having its apex at *Dadur*, 120 miles from the river, and its base reaching from *Mittun Kote* to lake *Manchur*, a distance of 230 miles. A portion of this plain is exceedingly rich and fertile, but part is barren and sandy; the whole however is capable of being made into

features similar. (See the summary in the *Geographical Journal*, vol. iv. pp. 306-311.)

<sup>1</sup> See *Geograph. Journ.* vol. xii. p. 278.

<sup>2</sup> *Ibid.* vol. iv. pp. 309-310, &c.

<sup>3</sup> The *Jyhus* and *Syhus* (ancient *Oras* and *Jaxartes*) are almost the only rivers of this tract which succeed in maintaining themselves against the absorbing power of the desert. The *Murghab*, the *Hari Rud*, the river of *Mashed*, and various minor streams, are lost in the sands, like the rivers of central Iran. The *Zerafshan*, or river

of *Bokhara*, terminates in a small lake (*Lake Darya*).

<sup>4</sup> The Delta of the Indus, in the widest extent of the term, extends 125 miles along the coast, from the *Korree* mouth to near *Kurrachee*. The true Delta, between the *Pites* and *Mull* mouths, is 70 miles (*Geograph. Journ.* vol. iii. p. 115). For the rapid changes in the Delta and in the course of the river, see *Geograph. Journ.* vol. viii. art. 25; and vol. x. p. 530.

<sup>5</sup> See *Kinneir*, p. 224, and *Barnes's* *Memoir on the Indus* (*Geograph. Journ.* vol. iii. p. 113, et seqq.).

a garden by skilful and well-managed irrigation.<sup>6</sup> Above *Mir Kote* begins the well-known country of the Punjab, another triangle—equilateral, or nearly so<sup>7</sup>—between the points of *Gumplier* at the junction of the *Chenab* with the *Indus*, *Attock* at the junction of the river of *Cabul* with the same stream, and *Bulaspoor* at the point where the *Sutlej* issues from the mountains. This region, which derives its name from the five great rivers whereby it is watered, is richly productive along their courses; but the wide spaces between the streams are occupied by deserts, either of sand or clay, in some places bare, in others covered with thick jungle, or with scattered tamarisk-bushes, in either case equally unfitted for the habitation of man, and at present thinly dotted over with a few scattered villages.

7. The River-System of Western Asia, like its other geographical features, is peculiar. North of a line drawn from *Erzeroum* across *Zagros* into *Luristan*, and thence across *Kerman* and *Beloochistan* in a direction a little north of east, to the *Suliman* mountains, the *Hindoo Koosh*, and the chain of the *Kuen Lun* above *Ladak*, the rivers as far as the 50th parallel in Asia, and the 60th in Europe, fail of reaching the circumambient ocean, either losing themselves in the sands, or else terminating in lakes, which are larger or smaller according to the volume of the streams forming them, and the exhalant force of the sun in their respective latitudes. The principal of these lakes or inland seas are the *Caspian* and the *Aral*, the former of which receives the waters of the *Wolga*, the *Ural*, the united *Kur* and *Aras*, the *Kouma*, the *Terek*, the *Sefid Rud*, the *Jir*, and the *Attruk*; while the latter is produced by the combined streams of the *Jyhun* or *Amu* (*Oxus*) and the *Syhun* or *Sir* (*Jaxartes*). Thus into these two reservoirs—recently one, according to *Humboldt*<sup>8</sup>—are drained the waters of a basin 2000 miles in length from the source of the *Wolga* to that of the *Sir* or *Syhun*, and 1800 miles in breadth from the head-streams of the *Kaama*, in northern Russia, to those of the *Sefid Rud*, in Kurdistan. In the deserts beyond the *Syhun*,<sup>9</sup> in the highland of Thibet,<sup>1</sup> and in the great

<sup>6</sup> See the *Journal of the Geographical Society*, vol. xiv. p. 198, and compare *Kinney*, p. 213.

<sup>7</sup> The base, from *Gumplier* to *Bulaspoor*, is about 390 miles; the eastern side, from *Bulaspoor* to *Attock*, 320; and the western side, from *Attock* to *Gumplier*, 380 miles.

<sup>8</sup> *Asie Centrale*, vol. ii. p. 296.

<sup>9</sup> The principal lakes of this region are, *Lake Balkash* in lat. 46°, long. 77°. *Lake Karakoul* in lat. 44° 30' long. 70°, and *Lake Chelkar* in lat. 47° 50', long. 63° 50'.

<sup>1</sup> *Lakes Temourton* and *Lob* are the most western of these. Eastward



Iranic plateau, are a number of similar but smaller salt-lakes, while throughout these regions the phenomenon of the gradual disappearance of a river in the sands, either with or without irrigation, is of very frequent occurrence. Besides these inland or "continental" streams (as they have been called<sup>3</sup>) whose waters do not reach the sea, Western Asia contains a considerable number of oceanic rivers, the chief of which are the Indus, the Euphrates, and the Tigris, while among those of lesser importance may be named the *Trchoruk* or river of *Batum*, the *Rion* or ancient *Phasis*, the *Orontes*, the *Litany*, the *Jerahie*, the *Tab* or *Hindyan*, the *Dusee* or *Bugour*, and the *Purales* or *Beila* river. A more particular description will now be given of the principal of these streams—so far, at least, as they belong to Asia.

(i.) Among the "continental" rivers of Western Asia those of the greatest importance are, the *Syhun*, the *Jyhun*, and the *Helmend* on the east; on the west, the *Kur*, the *Aras*, and the *Sefid Rud*.

The *Syhun* rises from two sources on the northern flank of the Thianshan mountain-chain, the more easterly of which is in long. 77°. It flows at first nearly due west between the *Gakchal* and *Alatau* ranges, but near *Kokand* (in long. 69° 50') it bends southward, and, making a complete sweep by *Khajend*, pursues a northern course for above two degrees (140 miles), after which it turns north-west, and then still more west, finally reaching the sea of Aral near its north-eastern extremity. At first, while it runs between the two lines of mountain, it receives on both sides numerous tributaries, but on issuing into the plain at *Kokand*, and proceeding upon its northern course, skirting the *Alatau* hills, it ceases to obtain feeders from the left, and at length leaving the hills altogether (in 66° 50'), and proceeding across the desert, its supplies fail entirely, and it gradually diminishes in volume, partly from the branches which it throws out, but still more from evaporation, until, where it reaches the sea, it is diminished to one-half of the breadth which it had before quitting the mountains in the vicinity of *Otrar*.<sup>3</sup> It has a course, without including meanders, of above a thousand miles,<sup>4</sup> and is in places from 200 to 250 yards wide.

they continue at intervals along the whole tract between the Kien-lun and the Thian-shan to the frontiers of China.

<sup>3</sup> See Mr. Keith Johnston's *Atlas of Physical Geography*, 'Hydrology,' No. 5, p. 13.

<sup>3</sup> This description is chiefly drawn from the excellent map (No. 91) published in the *Library Atlas* of the *Useful Knowledge Society*.

<sup>4</sup> Mr. Keith Johnston estimates the length of the *Syhun* at 1208 miles (*Phys. Atl. 'Hydrology,'* No. 5, p. 14.)

The *Jyhun* rises from an alpine lake<sup>5</sup>—lake *Sir-i-kol*—lying on the western side of the *Pamir* steppe-region in lat.  $37^{\circ} 40'$ , long.  $73^{\circ} 50'$ . After a rapid descent from the high elevation of the lake, during which it pursues a serpentine course, flowing first south-west, then nearly west, then north-west by north, and at last curving round so as to run almost due south, the *Jyhun* issues from the hills on receiving from the south-east the waters of the river *Koksha*, and follows a direction at first almost due west, and then from the latitude of Balkh till it crosses the 40th parallel, north-west by west, after which it bends still more to the north, and passing Khiva enters the Aral lake at its south-western corner by three branches. It is increased by a multitude of small streams from the right, and by some from the left, until it passes *Kilef*, when it fairly enters upon the plain, across which it runs without receiving a single tributary<sup>6</sup> till lat.  $40^{\circ}$ , after which a few small streams reach it from the hills which skirt the plain upon the north-east. Near *Kilef* it is 800 yards wide, after which it diminishes in breadth, but increases in depth, till in the latter part of its course it is weakened by means of canals drawn off from it for the purpose of irrigation. Its whole course, including the principal sweeps, but exclusive of meanders, is about 1200 miles.<sup>7</sup>

The *Helmend*, or *Etymandrus*, rises between Bamian and Cabul from the south-western angle of the Hindoo Koosh, and flows in a slightly waving line from north-east to south-west across Affghanistan, a distance of 500 miles, to *Palaluk*, after which it sweeps round to the north, and then proceeds by an irregular course bearing generally north-west by west to lake Zerrah. The only important tributary which it is known to receive is a stream from the east<sup>8</sup> formed by the junction of the *Urghandab* and the *Turnuk*, the two rivers between which lies the city of Kandahar. The *Helmend* is from 60 to 90 yards wide at *Girisk*, but increases to above 300 yards

<sup>5</sup> Lieut. Wood found the elevation of Lake *Sir-i-kol* to be 15,600 feet (*Geograph. Journ.* vol. x. p. 536); which is higher than that of the sacred lakes of *Manasa* and *Ravanahadra* in the loftiest region of Middle Thibet, whose level is barely 15,000 feet. (See Humboldt's *Aspects of Nature*, vol. i. p. 82, E. T.)

<sup>6</sup> A number of streams flow from the hills towards the *Jyhun* in the middle

part of its course, but fail of reaching it. The most remarkable are the *Bund-i-Burbun*, or river of Balkh; the *Murgaub*, or river of Merv; the *Her Rud*, or river of Herat; and the *Koksh*, or river of Bokhara.

<sup>7</sup> See map (No. 91) in the Library Atlas, and compare Col. Chesney's delineation. Mr. Keith Johnston's estimate is 1400 miles (*loc. sup. cit.*).

<sup>8</sup> Chesney, vol. i. p. 166.

after receiving its great tributary,<sup>9</sup> and at *Paluluk*<sup>1</sup> attains a width of 400 yards. It has a course exceeding 600 miles.

With the *Helmend* may be joined those other streams of the *Iranic* plateau (the *Gonsir*, or river of *Hamadan*—the ancient *Ecbatana*—the *Zendarud*, or river of *Isfahan*, the *Bendamir* or river of *Persepolis*, the *Jare-rud*, the river of *Ghuznee*, &c.) which descend from the mountains enclosing it, and flow inwards towards a common centre, but stagnate after a time, either expanding into lakes, or more commonly sinking imperceptibly amid the dry sands of the desert. In the same connection must be mentioned the other feeders of lake *Zerrah* besides the *Helmend*, namely, the *Haroot-rud*, which flows into it from the north, the *Furrah-rud*, which descends from the north-east, and the river of *Khash*, which comes in nearly from the east. These streams are none of any great magnitude, but they have an importance disproportionate to their size, arising out of their value in a country where water is so scarce, and where cultivation depends so greatly upon irrigation.

The *Kur* and *Aras*, which unite at *Djavat*, are, together with the *Sind Rud*, the streams which carry off the drainage of the mountain-country lying between the western shore of the *Caspian* and a ridge which may be regarded as a continuation of *Zagros*, forming the watershed between the continental and the oceanic rivers. The two streams rise within a few miles of each other in lat.  $40^{\circ} 40'$ , long.  $42^{\circ} 40'$ ,<sup>2</sup> and flow at first in nearly opposite directions, the *Kur* a little east of north and the *Aras* almost due south, till they are 140 miles apart in long.  $44^{\circ}$ . After this they flow to the east, and approach somewhat in the neighbourhood of *Erivan*, where the distance between them is not more than 100 miles. The *Aras* then turns suddenly southward, on receiving the waters of lake *Sivan*, and the interval between the streams increases to 130 miles, but in long.  $46^{\circ}$  the *Aras* ceasing to flow south, and in long.  $47^{\circ}$  beginning to draw a little towards the north, while the *Kur*, which for a short space had flowed north of east, in long.  $47^{\circ}$  turns to the south-east, the two rivers gradually draw together, till they unite in long.  $48^{\circ} 40'$ . The course of the *Kur* up to this point is reckoned at

<sup>9</sup> See *Ferrier's Caravan Journeys*, pp. 428-9. The average depth of the *Helmend* in the latter part of its course is from  $1\frac{1}{2}$  to 2 fathoms (*ibid.*).

<sup>1</sup> *Kinneer*, p. 191.

<sup>2</sup> See *Col. Chesney's Euphrates*

*Expedition*, vol. i. p. 10. Some regard the *Bunjol-Su* as the true *Aras*. This branch rises near *Erzeroum*, in lat.  $39^{\circ} 25'$ , long.  $41^{\circ} 20'$  (*Geograph. Journ.* vol. x. p. 445).

about 750 miles, and that of the Aras at an almost equal distance.<sup>3</sup> Both are considerable streams, the Kur being ninety yards wide, and from 10 to 20 feet deep at Tiflis,<sup>4</sup> and the Aras being 50 yards wide at *Gurgur*,<sup>5</sup> and 40 as high up as *Karakala*,<sup>6</sup> just below its junction with the *Arpatchai*. Both have numerous tributaries, the Kur receiving a number of important streams from the flanks of the Caucasus, of which the chief are the *Aragbor*, and the united *Alazani* and *Yori* rivers, while on the other side it is also augmented by various feeders from the high ground separating its basin from that of the Aras; this latter river being supplied with a constant succession of affluents<sup>7</sup> from the mountains which close it in on both sides from its rise to its entrance on the plain of *Moghan*, in long. 47° nearly. In the spring and early summer these rivers both swell enormously, from the melting of the snows:<sup>8</sup> hence the difficulty of maintaining bridges over them which drew notice in Roman times,<sup>9</sup> a difficulty attested apparently by the many ruins of ancient bridges upon their course,<sup>1</sup> yet which is proved not to be insuperable.<sup>2</sup> The united Kur and Aras flow across the plain of *Moghan*, a distance of 110 miles,<sup>3</sup> to the Caspian, which the main stream enters in lat. 39° 50'.

The *Sefid Rud* drains the tract of high ground immediately south of the basin of the Aras: its true source is in the province of *Ardelan* or *Kurdistan Proper*, in lat. 35° 45', long. 46° 45' nearly, where it is known as the *Kizil Uzen*. It proceeds with a general

<sup>3</sup> Chesney, pp. 10 and 12. This estimate, however, includes the lesser windings of the streams.

<sup>4</sup> *Ibid.* p. 10.

<sup>5</sup> Ker Porter's Travels, vol. i. p. 215. Kinneir says it was 80 yards wide at Megree, north of Tabriz, when he crossed it in 1810 (Persian Empire, p. 321).

<sup>6</sup> Ker Porter, vol. ii. p. 640.

<sup>7</sup> Twenty-one tributaries of the Aras are enumerated by Colonel Chesney (Euphrat. Exp. vol. i. pp. 8-10).

<sup>8</sup> See Ker Porter's Travels, vol. i. p. 215; Chesney, vol. i. p. 10. The Kur, which in the dry season averages 93 yards at Tiflis, in the time of the floods expands to 233 yards.

<sup>9</sup> Cf. Virg. *Æn.* viii. 728, "Indomitique Dahæ, et pontem indignatus Araxes," and compare his imitators (Claudian. *Rufin.* i. 376; Sidon. *Apoll. Paneg. Auth.* 441).

<sup>1</sup> See Ker Porter's Travels, vol. ii. pp. 610, 641, &c.

<sup>2</sup> Col. Chesney mentions three bridges over the Aras, one, that of Shah Abbas, north of Tabriz; another at *Kopri Kieu*; and the third at *Hassan Kaleh* (Euphrat. Exp. vol. i. p. 11).

<sup>3</sup> Chesney's Euphr. Exp. vol. i. p. 11.

<sup>4</sup> The basin of Lake *Urumiyeh* intervenes partially between the basins of the Aras and the *Sefid Rud*. Two rivers principally feed this lake, the *Jaghetu*, which enters it from the south, and the *Aji*, or river of Tabriz, which flows in from the east. This latter stream rises from Mount *Serilan*; and its valley, which slopes westward, is interposed between the *Sefid Rud* and Aras basins, whose slant is towards the Caspian.

direction of N.E. by E. to the Caspian Sea, but makes one enormous bend in its course between long.  $48^{\circ}$  and  $49^{\circ} 15'$ , running first N.W., then N., and then N.N.W. as far as lat.  $37^{\circ} 30'$ . Here it turns the flank of the great range north of *Zenjan*,<sup>5</sup> and, sweeping round suddenly, flows south-east between that range and the *Massula* hills to *Menjil* (in lat.  $36^{\circ} 40'$ , long.  $49^{\circ} 15'$ ); after which it resumes its original direction, forces a way through the *Massula* chain, and runs towards the N.E. across the low country of *Ghilan* to the Caspian. Its course is reckoned at 490 miles. The chief tributaries which it receives are the river of *Zenjan*, the *Miana*, and the *Shahrud*.<sup>6</sup>

Westward of the Caspian, intervening between it and the great mountain-chain which forms the watershed between the continental and oceanic rivers, is the separate basin of lake *Urumiyeh*, fed by a number of streams flowing into it on all sides but the north, the most important of which are the *Aji Su* or river of *Tabriz*, the *Jaghetu*, and the *Tatau*. The *Aji Su* rises from Mount *Scvilan* (in lat.  $38^{\circ} 10'$ , long.  $47^{\circ} 45'$ ), in two streams, which flow towards the south-west a distance of some 40 miles, when they unite, and the river thus formed proceeds somewhat north of west for 50 miles further, where a large affluent is received from the south in about long.  $46^{\circ} 50'$ . The *Aji Su* shortly after this changes its course suddenly, and once more runs south of west, passing through the immense plain of *Tabreez*, and leaving that city on its left bank at about five miles' distance; after which it bends rather more to the south, and enters the lake of *Urumiyeh* in the remarkable bay which indents its eastern shore, in lat.  $37^{\circ} 48'$ , long.  $45^{\circ} 40'$ . Its entire course, exclusive of the lesser windings, is about 180 miles, or somewhat more than that of the *Thames* and *Severn*. The *Jaghetu* and *Tatau* flow into lake *Urumiyeh* from the south. The former, which is the superior stream, rises in the pass of *Naükhan*, on the eastern side of *Zagros*, in lat.  $35^{\circ} 40'$ , long.  $46^{\circ} 30'$  nearly, and has a general course of N.N.W. to the south-eastern shore of the lake, which it enters in lat.  $37^{\circ} 13'$ , long.  $45^{\circ} 52'$ . It receives one important tributary from the east, the *Saruk* or river of *Takhti-Naleiman*, the northern *Ecbatana*; and has a course of 130 or 140 miles. The *Tatau* is a smaller river descending from the district of *Nardasht*. Its earlier course is north along the line of the 46th

<sup>5</sup> Vide supra, § 5.

<sup>6</sup> See Col. Chesney's *Euphrat. Exp.* vol. i. pp. 190, 191, and compare Geo-

graph. Journ. vol. iii. part i. p. 11, and vol. x. part i. p. 64.

degree of longitude, which it quits in lat.  $36^{\circ} 54'$ , bending away to the north-west, and leaving between its stream and the *Jagheta* the fertile plain of *Miyandab*. It falls into the lake at its south-eastern angle, and has a course of 80 or 90 miles.<sup>7</sup>

Still further to the west, and separated altogether from the great region of continental streams which we have been considering, is a small tract lying very nearly upon the Syrian coast, the waters of which, equally with those of Iran and of Central Asia, are landlocked, and fail of reaching the sea. This tract, which extends from the source of the *Barada* (in lat.  $32^{\circ} 50'$ ) upon the north, to the shores of the Dead Sea on the south, consists of the two strongly contrasted valleys of the *Barada* and the Jordan, with the tributary streams of those rivers. The *Barada* rises from the south-eastern flank of Anti-Lebanon, and flows at first nearly south, in a gorge parallel to the chain, but soon leaves the mountains and takes a direction almost south-east through a broad and rich valley expanding gradually into a plain, across which it proceeds to run, seeming as if it would force its way through the desert, and fall into the Persian Gulf or the Euphrates. For this, however, its force is insufficient. It is greatly weakened by being divided into a number of different channels above Damascus,<sup>8</sup> which are used for irrigation, and fertilize the extensive gardens around that town. Although these streams reunite below the town, and the *Barada* flows once more for a short distance in a single stream, though moreover it receives in this part of its course two considerable tributaries from the south-west, the *Nahr-el-Berde* and the *Awaadj*, yet in spite of all it shortly after loses itself in the extensive marsh which, under the name of *Bahr-el-Merdj*, spreads eastward towards the desert, extending from the point where the *Barada* enters it, a distance of nine miles, and having an average width of about two miles.<sup>9</sup> The course of the *Barada*, exclusive of meanders, does not exceed 40 miles.

<sup>7</sup> See Geograph. Journ. vol. iii. art. 1, and vol. x. part i. art. 1.

<sup>8</sup> Col. Chesney enumerates nine of these (Euphrat. Exped. vol. i. p. 502). The river first splits into two streams, one of which does not further subdivide, but passes in a single channel along the northern side of the city. This branch has perhaps a right to be considered as the ancient Pharpar. (See Benjamin of Tudela, as quoted by Col. Chesney.) The other branch,

which may be regarded as the Abana, is further subdivided into eight channels, which pass either through the city or south of it, and all reunite before the northern branch again joins the southern. For a graphic description of the plain of Damascus, see Maundrell's Journey, pp. 122, 123 (quoted by Dean Stanley in his Sinai and Palestine, p. 402).

<sup>9</sup> This is the account of Col. Chesney, vol. i. p. 503. According to Mr. Porter

From the opposite side of Anti-Lebanon, at a point nearly parallel with its culminating height, the lofty elevation of *Jebel-es-Sheikh* or Hermon,<sup>1</sup> rises the Jordan from a number of copious springs flowing chiefly from the main chain, which here takes a direction almost due south, but in part also from the western prolongation of the Anti-Lebanon, which skirting the valley of the *Litany*, runs on from thence through Palestine and Idumæa to Sinai. Of these springs, one of the principal—"the parent stream of the valley,"<sup>2</sup> as it has been called—is the torrent of the *Hasbeya*. This torrent, which rises in the fork of the Anti-Lebanon, where the two chains separate, in lat. 33° 40', long. 35° 50' nearly, runs at first with a south-westerly course down a deep and rocky gorge, but gradually bends towards the south, and entering upon the plain near *Laish* (*Tel-el-Kadi*), flows somewhat east of south through a marshy tract into the lake of Merom (now *Bahr-el-Huleh*). Another stream, more usually regarded as the true Jordan, rises from two copious sources—one at Dan or Laish, the other at Cæsarea Philippi or Panæas (now *Banias*)<sup>3</sup>—and, running parallel to the *Hasbeya* through the flat, enters Merom a little to the east of the other feeder. From Merom, which is a mountain tarn, seven miles long and six broad at its greatest width<sup>4</sup>—the Jordan issues in a single stream and begins that remarkable descent which distinguishes it from all other rivers. Lake Merom is 50 feet above, the Sea of Tiberias 652 feet below, the Mediterranean, the distance between the two being at the utmost 10 miles. Down the narrow and depressed cleft between these lakes the river flows with a rapid current and in a

(Geograph. Journ. vol. xxvi. pp. 43.6)

there is no such stream at all as the *Nahr-el-Berda*, and the *Arcadj* flows, not into the Barada, but into a lake or marsh of its own. This traveller also states that in lieu of a single lake there are three distinct lakes, two formed by the Barada, and the other, as above stated, by the *Arcadj*. Perhaps this change is caused by a continuance of dry seasons.

<sup>1</sup> Mount Hermon has not, I believe, been accurately measured, but is calculated at about 10,000 feet (Cheaney, vol. i. p. 393; Stanley, frontispiece). Its top ascends high above the line of perpetual snow.

<sup>2</sup> Stanley, p. 386.

<sup>3</sup> A minute description of these two sources is given by Dean Stanley (Sinai and Palestine, pp. 386-391).

<sup>4</sup> These are the dimensions given by Dean Stanley (ibid. p. 382). Col. Cheaney says, "The waters seem to have preserved the extent assigned to them by Josephus—7 miles long, and 3½ wide" (Euphrat. Exp. vol. i. p. 399, and note). Colonel Wildenbruch observes that the dimensions depend on the time of year, the wetness or dryness of the season, &c., and vary continually (Geograph. Journ. vol. xi. p. 224).

narrow bed, being in fact little better than a succession of rapids. Its course here is but slightly winding, and the fall cannot average less than 40 or 50 feet per mile.<sup>6</sup> The general direction is almost due south till within a short distance of the Sea of Tiberias, when it becomes south-west by south for a few miles before the river enters the sea. After resting for a while in this clear and deep basin—an irregular oval, 13 miles long, and towards the middle about six miles broad<sup>7</sup>—the Jordan again issues forth with the same southern direction along the still lower depression which unites the Sea of Tiberias and the Dead Sea. Here the descent of the stream becomes comparatively gentle, not much exceeding three feet per mile; for though the direct distance between the two seas is less than 70 miles, and the entire fall 660 feet, which would seem to give a descent of nearly 10 feet per mile, yet as the course of the river throughout this portion of its career is tortuous in the extreme,<sup>8</sup> the fall is really not greater than above indicated. Still it is sufficient to produce as many as twenty-seven rapids, or at the rate of one to every seven miles.<sup>9</sup> Five miles below the point where the Jordan issues from the Sea of Tiberias, it receives an important affluent from the east, the *Sheriat-el-Mandhur*, or ancient Hieromax, which drains a large district east of the main chain descending from Anti-Lebanon—the ancient Ituræa and Trachonitis, the modern *Hauran*. Again, about midway between the two seas, another affluent of almost equal size joins it, the *Jabbok*, or river of *Zur*, which descends through a deep ravine from the ancient country of the Ammonites. The whole course of the Jordan, from the most northern source—that of the *Hasbeya*—to its termination in the

<sup>6</sup> Where the river first issues from the lake it is sluggish, but after passing Jacob's bridge,  $2\frac{1}{2}$  miles from the lake, it is said to become a sort of "continuous waterfall" (Geograph. Journ. l. s. c.).

<sup>7</sup> The fall between the two lakes is 702 feet—the distance, following the curve of the stream, between 11 and 12 miles. As the river here meanders very little, its actual course is not likely to exceed 14 or at most 16 miles. This would give an average fall of from 44 to 50 feet. Taking into account the fact that for  $2\frac{1}{2}$  miles the fall is very slight indeed, it would seem that from Jacob's bridge to the

Sea of Tiberias the rate must considerably exceed 50 feet. Mr. Preussmann calculated it to exceed 116 feet (Geograph. Journ. vol. xviii. p. 105), but he regarded the Sea of Tiberias as more depressed than it really is, and made no allowance at all for meanders.

<sup>8</sup> See Dean Stanley's work, p. 32. Col. Chesney makes the length 12 and the greatest breadth 5 miles (Euphrat. Exp. vol. i. p. 400).

<sup>9</sup> The 70 miles of actual length are increased by the multitudinous windings to 200 (Geograph. Journ. vol. xviii. p. 94, note; Stanley, p. 277).

<sup>10</sup> Stanley, p. 276.



**Dead Sea**, including the passage of the two lakes through which it flows, is, if we include meanders, about 270, if we exclude them, about 140 miles. Its width in the lower part of its course is from 50 to 100 feet, while its depth varies from four to nine feet.<sup>1</sup> It is calculated to pour into the Dead Sea about 6,090,000 tons of water daily.<sup>2</sup>

(ii.) The principal oceanic streams of Western Asia are the Euphrates, the Tigris, and the Indus. The general course of the Euphrates and Tigris has been already given;<sup>3</sup> but a more particular description seems to be proper in this place.

The Euphrates or *Frat* rises from two chief sources in the Armenian mountains, one of them at *Domli*,<sup>4</sup> 25 miles N.E. of Erzeroum, and little more than a degree from the Euxine; the other on the northern slope of *Ala Tagh*, near the village of *Diyadin*, and not far from Mount Ararat. The former, or northern Euphrates, has the name *Frat* from the first, but is known also as the *Kara-su*; the latter, or southern Euphrates, is always called the *Murad-chai*, but is in reality the main stream, and real source of the river.<sup>5</sup> Both branches flow at first with a general direction of W.S.W. through the wildest mountain-districts of Armenia towards the Mediterranean, the interval between them varying from 50 to 70 miles, till in long. 39° the northern branch inclines more to the south, while the *Murad-chai* runs north of west to meet it, and a junction is formed near *Kebban Maden*; after which the augmented stream proceeds by a tortuous course southward to *Balis*, where the river finally gives up its struggle to reach the Mediterranean,<sup>6</sup> and turns eastward, pursuing from this point an almost uniform south-easterly direction, till it joins the Tigris and passes into the Persian Gulf by the *Shat-el-Arab* and the *Bah-a-Mishir*. The course of the

<sup>1</sup> Dean Stanley says the width is from 60 to 100, the depth from four to six feet. But as the river is fordable in very few places, this is clearly too low an estimate. Mr. A. Petermann calls the average width below the Sea of Tiberias 90 feet, and the depth 8 or 9 feet (Geograph. Journ. vol. xviii. p. 96).

<sup>2</sup> Chesney's Euphrat. Exped. vol. i. p. 401.

<sup>3</sup> *Supra*, § 2.

<sup>4</sup> See Hamilton's Travels, vol. i. p. 178.

<sup>5</sup> See Geograph. Journ. vol. vi. part ii. p. 204, vol. x. p. 418, and compare Chesney's Euphr. Exped. vol. i. p. 42.

<sup>6</sup> The least distance of the Euphrates from the Mediterranean would seem by the map to be about 100 miles, from *Bayas* in the Gulf of Issus (*Iskenderun*) to a point a few miles above *Bir* upon the river. The distance from *Bir* to the mouth of the Orontes, which was traversed by the Euphrates Expedition, is by the road 140, in a direct line 133 miles (Chesney, vol. i. p. 47).

*Murad-chai* until its junction with the *Kara-su* is a little more than 400 miles, that of the *Kara-su* being 270 miles: 'on their union the "Euphrates assumes an imposing appearance;"<sup>7</sup> it is here—130 miles from its mouth—120 yards wide and very deep; it still flows through a mountainous country, receiving one or two important tributaries from the west,<sup>8</sup> till between the 37th and 38th parallels it forces its way through the last and principal range of *Taurus*, and enters upon a comparatively low but hilly district a little above *Sumeisat* (*Samosata*), whence it is navigable, without any serious interruption, for nearly 1200 miles to the sea.<sup>1</sup> The hills continue till a little above *Bakkah*, where they recede, and the Euphrates enters on a flat country, through which it meanders for about 20 miles, when it comes upon a chain of hills known as the *Sinjar* range, which stretches across Mesopotamia from Mosul to this point,<sup>2</sup> and hence traverses the Arabian desert to Palmyra. Through this barrier the river makes its way in a very remarkable manner, flowing in a smooth channel, 250 yards wide and seven fathoms deep, between beetle-browed precipices, which rise from 300 to 500 feet above the water's edge.<sup>3</sup> Ninety miles lower down the Euphrates receives its last tributary, the *Khabur*, from the north-east; and 270 miles below the confluence it leaves the last hills and enters on the alluvial plain near *Hit* (the *Is* of Herodotus). In this part of its course it has an average width of 350 yards, and a depth of about 18 feet; but soon afterwards it throws off a number of important canals which seriously diminish its bulk, reducing it about *Lamlun* to a breadth of 120 yards with a depth of only 12 feet. This seems to be its greatest diminution,<sup>4</sup> as a little below *Lamlun* some of the canals reunite with the main stream, which at *Al Khudr* is again 200 yards broad, and further on increases to 250 yards, which is its average for the hundred miles from *Al Khudr* to *Kurnah*. At *Kurnah* the Euphrates and Tigris join, forming the *Shat-el-Arab*, a tidal river above 100 miles long, which receives also the *Kerkhah*, and lower down the *Kuran* from the *Zagros* range, and

<sup>7</sup> Chesney, vol. i. pp. 42 and 43.

<sup>8</sup> *Ibid.* p. 44.

<sup>9</sup> It is one of the peculiarities of the Euphrates that it receives so few tributaries. After the river is constituted by the junction of the *Murad* and *Karasu*, the only affluents of the least importance are the *Chamurli Su*

and the *Tokhmah Su* from the west; from the east the *Belik* and the *Khai* rivers.

<sup>1</sup> Chesney, vol. i. p. 45.

<sup>2</sup> Layard's *Nineveh and Babylon*, ch. xi. Chesney, vol. i. pp. 48-9.

<sup>3</sup> Chesney, vol. i. pp. 48-9.

<sup>4</sup> The gradual diminution in the size

gradually increases from an average breadth of 600 yards with a depth of 21 feet above *Burrah*, to a width of 1200 yards and a depth of 30 feet between that town and the sea.<sup>5</sup> The entire course of the Euphrates is estimated at 1780 miles from its more southern source near *Diyadin* to the embouchure of the *Shat-el-Arab*.<sup>6</sup> The quantity of water discharged by it at *Hit* has been found to be 72,840 cubic feet per second.<sup>7</sup>

The Tigris, like the Euphrates, has two principal sources. The western is in lat. 38° 10', long. 39° 20', a little south of lake *Chijik*,<sup>8</sup> and a few miles only from the Euphrates where it bursts through the outer barrier of Taurus, and descends upon the lower country near *Sumeisat*. This stream at first flows north-east along a deep valley at the foot of Mount *Kizan*, but after running about 25 miles in this direction, it sweeps round to the south and descends by *Aryhani Maden* upon Diarbekr, receiving a tributary on each side from the mountains, and emerging upon a comparatively open country in lat. 37° 50', through which it flows with a course almost due east to *Osman Kieui*, where it is joined by the second or eastern Tigris. The eastern Tigris rises in lat. 38° 40', long. 40° 15', from the side of the great range of *Ala Tugh* (the ancient Niphates), and runs S.S.W. by *Myafarekin* to *Osman Kieui*, collecting on its way the waters of a large number of streams which descend from other parts of the same range. The length of the Diarbekr stream or true Tigris up to the point of junction is somewhat more than 150

of the Euphrates will be best seen from data furnished by Col. Chesney:—

	Average width in yards.	Average depth in feet.	Distance from mouth. Miles.
Euphrates, from its junction with the <i>Khabour</i> to <i>Werdé</i>	400	18	906 to 731
“ from <i>Werdé</i> to <i>Anah</i> . . . . .	350	18	639
“ at <i>Madisah</i> . . . . .	300	18	569
“ from <i>Madisah</i> to <i>Hit</i> . . . . .	350	16	536
“ from <i>Hit</i> to <i>Palajah</i> . . . . .	350	20	459
“ from <i>Palajah</i> to <i>Hillah</i> . . . . .	300	16	366
“ at <i>Dwanisah</i> . . . . .	160	—	302
“ at <i>Lamlam</i> . . . . .	120	12	264
“ at <i>Al Khadr</i> . . . . .	200	—	234
“ from <i>Al Khadr</i> to <i>Shirih-el-Shuyukh</i> . . . . .	250	20	170
“ from <i>Shirih-el-Shuyukh</i> to <i>Kurnah</i> . . . . .	250	18	107

<sup>5</sup> See Chesney, vol. i. pp. 60, 61. The recent expedition to the Persian Gulf has shown that great alterations have taken place in the course and windings of the lower Euphrates since the survey of Col. Chesney. Such

changes are no doubt perpetual.

<sup>6</sup> See Chesney, vol. i. p. 40.

<sup>7</sup> By Mr. Rennie. See Chesney, vol. i. p. 62.

<sup>8</sup> Journal of Geograph. Society, vol. vi. p. 208, and x. p. 366.

miles, while that of the *Myafarekin* stream falls short of 100 miles.<sup>1</sup> The Tigris, a little below the junction, and before receiving its next great tributary, is 150 yards wide and from three to four feet deep. It continues to flow towards the east as far as *Til* (in lat.  $37^{\circ} 45'$ , long.  $41^{\circ} 30'$ ), where it receives another large stream, which is called by some the Eastern Tigris,<sup>2</sup> and does not seem to be altogether undeserving of the title. This branch rises near *Billi* in northern Kurdistan (in lat.  $37^{\circ} 50'$ , long.  $43^{\circ} 30'$ ), about 25 miles from *Julamerik*, on the mountain-road between that place and the lake of Van. It runs at first towards the north-east, but soon sweeps round to the north, and then proceeds with a general westerly course, nearly along the line of the 38th parallel, to *Sert*, which it leaves a little upon the right; thence flowing south-west to its junction with the *Bilîs Chai* (in lat.  $37^{\circ} 55'$ , long.  $41^{\circ} 35'$ ), and from that point proceeding almost due south to *Til*.<sup>3</sup> The course of this stream is probably not much shorter than that of the Diarbekr branch, or Western Tigris, and the two rivers are said to be of nearly equal size at their junction.<sup>4</sup> From *Til* the Tigris runs southward for 20 miles through a long, narrow, and deep gorge, at the end of which it emerges upon the low but still hilly country of Mesopotamia, near *Jesireh*. Hence it flows at first in a S.S.E. direction past *Mosul* (Nineveh) and *Tekrit* (near which the alluvial plain begins) to Baghdad, thence proceeding a little south of east to *Kantara*, and from *Kantara* again S.S.E. to *Kurnah*, where it joins the Euphrates. Along this part of its course it continues to receive numerous and important tributaries which flow into it from the Zagros range, whereof the principal are the eastern *Khabor*, the Greater and Lesser Zabs, and the *Diyaleh* or ancient Gyndes. These rivers are all of large size; and by the addition of their waters the Tigris is rendered in its lower course a stream of greater volume than the Euphrates. It is narrower, seldom exceeding 200 yards in width, but deeper and far swifter, its mean velocity at Baghdad being between 7 and 8 feet per second, while that of the Euphrates at Hit is but  $4\frac{1}{2}$  feet; and its discharge being 1641<sup>100</sup>.

<sup>1</sup> Chesney, vol. i. p. 17.

<sup>2</sup> Journal of Geograph. Society, vol. viii. part i. p. 80.

<sup>3</sup> See Rich's Kurdistan, vol. i. p. 378; Layard's Nineveh and Babylon, p. 416, &c.

<sup>4</sup> Col. Chesney's description (pp. 18,

19) must here be superseded by the personal observations of Mr. Layard who was the first to trace the course of these rivers (Nineveh and Babylon pp. 39, 49, 416, 420, 422, &c.).

<sup>5</sup> Layard, p. 49.

cubic feet of water in the same time, while the discharge of the Euphrates is no more than 72,800 feet.<sup>5</sup> The whole course of the Tigris is reckoned at 1146 miles.<sup>6</sup>

The tributaries which the Tigris and the Shat-el-Arab receive from the Zagros range are affluents of such importance as to require some separate notice. Besides minor streams, such as the *Khabur* and the *Adhem*, five rivers of large volume flow from the mountains which close in the Mesopotamian plain upon the east, and carry their waters to join those of the great valley-streams. These are the Upper and Lower Zabs, the Diyaleh, the Kerkhah, and the Kuran or Shuster river.

The Upper or Great Zab (*Zab Ala*) rises near *Khoniye*, between lakes Van and Urumiyeh, in about lat.  $38^{\circ} 20'$ , long.  $44^{\circ} 30'$ . Its general direction is a very little west of south, but it serpentine in a remarkable way, making first one great bend to the west by *Julamerik*, so as to reach long.  $40^{\circ} 30'$ , and then another to the east nearly to *Rowanduz*, where it touches long.  $44^{\circ} 15'$ .<sup>7</sup> It receives two principal tributaries, the river of *Rowanduz*, which flows in from the east, and the *Ghazir*, which joins it from the north-west, not far from its confluence with the Tigris.<sup>8</sup> It is fordable in places,<sup>9</sup> but near its junction with the Tigris is a deep stream, with a width of 20 yards.<sup>1</sup> It is very swift and strong, and is sometimes called by the Arabs, "the Mad River."<sup>2</sup>

The Lower or Lesser Zab (*Zab Asfal*) has its principal source near *Legwin*,<sup>3</sup> about 20 miles south of lake Urumiyeh, in lat.  $36^{\circ} 40'$ , long.  $45^{\circ} 25'$ . It is the only stream which, rising to the east of the Zagros range upon the great plateau of Iran, pierces this boundary and finds its way into the Mesopotamian valley. The course of the Lower Zab is at first south-west, but meeting the great range it turns and flows along it to the south-east, till finding a gap in lat.

<sup>5</sup> See Col. Chesney's Euphrates Exp. vol. i. p. 62.

<sup>6</sup> Ibid. p. 38.

<sup>7</sup> Mr. Ainsworth was the first to discover that the *Julamerik* stream was the real Zab, and the *Rowanduz* a comparatively small river (Geograph. Journ. vol. xi. part i. p. 70). His statements are confirmed by Mr. Layard (Nineveh and Babylon, pp. 372, 381, 426, &c.).

<sup>8</sup> Mr. Ainsworth speaks of a third great affluent, the *Berdicawi*, or

"Little Zab," which joins the Great Zab from the north-west, nearly in latitude  $37^{\circ}$  (Geograph. Journ. vol. xi. part i. p. 47). But Mr. Layard omits this river. (See the large map at the end of his Nineveh and Babylon).

<sup>9</sup> See Layard's Nineveh and Babylon, p. 169.

<sup>1</sup> Chesney, vol. i. p. 24.

<sup>2</sup> Ibid. p. 22, note 4.

<sup>3</sup> Geograph. Journal, vol. x. part i. p. 31.

36° 20', it turns again, resuming its original direction, and forcing the barrier, receives numerous tributaries on both sides from the valleys running parallel with the mountains, and debouches upon the plain in lat. 36° 8', long. 44° 30', not far from the famous city of Arbela.<sup>4</sup> Its course across the plain exceeds 100 miles, and its width, where it enters the Tigris, is 25 feet.<sup>5</sup>

The *Diyaleh* (or ancient Gyndes) is formed by the confluence of two principal streams, known as the rivers *Holwan* and *Shirwan*, of which the *Shirwan* is the more important. This branch rises from the most easterly range of Zagros, in lat. 34° 45', long. 47° 40', and flows at first west and somewhat north of west, parallel with the main chain, as far as Mount *Auroman*, where it turns a little south of west, and being increased (like the Lesser Zab) by tributaries from the longitudinal valleys, bursts through the last mountains at *Semiram*, and flows S.W. by S. across an open country to its junction with the *Holwan* river, and thence S.W. and S.S.W. to the Tigris.<sup>6</sup> The whole course of the stream is about 350 miles. Its width at its junction with the Tigris, where it is crossed by a bridge of boats, is 60 yards.<sup>7</sup>

The *Kerkhah* (or ancient Choaspes) is formed by three streams of almost equal magnitude, all of them rising in the most eastern portion of the Zagros range. The central of the three flows from the southern flank of *Elwand* (Orontes), the mountain behind *Hamadan* (the southern Ecbatana), and receives on the right, after a course of about 30 miles, the northern or *Singur* branch, and 10 miles further on the southern or *Guran* branch, which is known by the name of the *Gamasab*. The river thus formed flows westward to Behistun, after which it bends to the south-west, and then to the south, receiving tributaries on both hands, and winding among the mountains as far as the ruined city of *Rudbar*. Here it bursts through the outer barrier of the great range, and receiving the large stream of the *Kirrind* from the N.W., flows S.S.E. and S.E. along the foot of the range between it and the *Kebir Kuh*, till it meets the stream of the *Abi-Zal*, when it finally leaves the hills, and flows through the plain, pursuing a S.S.E. direction to the ruins of Susa, which lie upon its left bank, and thence running S.S.W., and

<sup>4</sup> See Sir H. Rawlinson's map to accompany his route from Tabriz to Ghilan, in the Journal of the Geographical Society (vol. x. part i., opposite p. 198).

<sup>5</sup> Chesney, vol. i. p. 25.

<sup>6</sup> Geograph. Journ. vol. x. part . p. 11.

<sup>7</sup> Chesney, vol. i. p. 35.

falling into the Shat-el-Arab, 5 miles below *Kurnah*.<sup>8</sup> Its course is estimated at above 500 miles,<sup>9</sup> and its width, at some distance above its junction with the *Abi-Zal*, is from 80 to 100 yards.<sup>1</sup>

The last and largest of the Mesopotamian affluents is the *Kuran*, which is formed of two considerable streams, the *Dizful* river and the *Kuran* proper, or river of *Shuster*. The *Dizful* branch rises from two sources, nearly a degree apart, in lat. 33° 50'. These streams run respectively south-east and south-west, a distance of 40 miles, to their point of junction near *Bahrein*, whence their united waters flow south in a tortuous course, which crosses and recrosses the line of the 49th degree of longitude, as far as the fort of *Diz* in lat. 32° 25'. From this point the river bends westward, and passing *Dizful*, approaches to within 7 or 8 miles of the *Kerkhah* in the immediate vicinity of *Sus* (*Susa*), thence returning eastward, and almost touching the 49th degree once more, where it meets the waters of the river of *Shuster* at *Bandi Kir*.<sup>2</sup> The *Shuster* branch rises in the *Zarduh Kuh* mountains, in lat. 32°, long. 51°, almost opposite to the river of *Isfahan*.<sup>3</sup> From its source it is a large stream. Its general direction is at first somewhat north of west, and this course it pursues through the mountains, receiving tributaries of importance from both sides, till, near *Akhili*, it emerges from the outermost of the *Zagros* ranges and flows S.W. by S. to *Shuster*, where it is artificially divided into two channels, which pass east and west of the town, reuniting below *Bandi Kir*, after the western branch has received the waters of the *Dizful* river. The *Kuran* below this point is said to be "a noble river, exceeding in size the *Tigris* or *Euphrates*."<sup>4</sup> It is navigable for steamers,<sup>5</sup> and pursues a very winding course across the plain for above 150 miles, in a general direction of S.S.W., to the *Shat-el-Arab*, which it enters near *Mohamrah* by an artificial cut, thrown off at *Sablah*, and thus forming the main channel of the river.<sup>6</sup> The river formerly ran direct from *Sablah* into the Persian Gulf, and its ancient channel

<sup>1</sup> The course of the *Kerkhah* was carefully explored by Sir H. Rawlinson in the year 1836. See the *Journal of the Geographical Society* (vol. ix. part i. art. 2). Col. Chesney (*Euphr. Exped.* vol. i. pp. 193-5) adds nothing to his account.

<sup>2</sup> Chesney, vol. i. p. 195.

<sup>3</sup> *Geog. Journ.* vol. ix. part i. p. 62.

<sup>4</sup> See the map attached to Sir H.

Rawlinson's journey, and compare Col. Chesney's summary (*Euphrat. Exped.* pp. 196-7).

<sup>5</sup> *Geograph. Journ.* vol. xvi. p. 50.

<sup>6</sup> *Ibid.* p. 52. Compare Kinneir's *Persian Empire*, p. 293.

<sup>7</sup> Capt. Selby ascended it to *Shuster*. (See his account of the ascent in the *Geograph. Journ.* vol. xiv. art. 12.)

<sup>8</sup> Chesney, vol. i. p. 200.

still exists, and is filled at high-water. It is 200 yards broad,<sup>7</sup> and runs south-east, parallel to the two channels of the *Shat-el-Arab* and the *Bah-a-Mishir*. The course of the Kuran, measuring by the Duf branch, is, from its source in the Bakhtiyari mountains to its junction with the *Shat-el-Arab*, about 430 miles.<sup>8</sup> Its course, measured by the Shuster river, would fall short of this by about 10 miles.

By far the greatest of all the rivers of Western Asia is the Indus. Its remotest sources are still insufficiently explored, but they will probably be found to lie between the 82nd and 83rd degrees of longitude, and nearly in latitude 31°.<sup>9</sup> The stream may be regarded as formed by three separate rivers, the *Shayok* or northern Indus, which rises near the pass of *Kara-korum*, in lat. 35° 20', long. 78°; the *Senge Khabap* or middle Indus, which rises in *Seng Tot* within the space above indicated, and the *Tsarap* or southern Indus, which rises in lat. 32° 30', long. 77° 55', on the northern slope of the *Paralasa*, and is the stream of greatest volume. The general direction of the river in its earlier course is north-west, parallel to the Himalaya range, and in this line the main stream flows along the great elevated valley of Western Thibet for above 700 miles, receiving on its way first the southern and then the northern branch, and never swerving until it reaches the 75th degree of longitude, up to which point it appears as if it would force its way into the Oxus (*Jyhun*) valley. Met, however, at this point by the great longitudinal ridge of the Pamir,<sup>1</sup> it turns suddenly to the south-west, and enters a transverse valley, by which it cuts through the entire chain of the Himalaya, and issues from the mountains upon the plain country of the Punjab. Its course from *Acho*, where it leaves Western Thibet, to *Attock*, where it receives the river of Kabul, is very imperfectly known;<sup>2</sup> but it is believed to pursue

<sup>7</sup> Chesney, vol. i. p. 199.

<sup>8</sup> Ibid. pp. 197-200.

<sup>9</sup> For the best account of the Thibetian Indus, see Capt. Strachey's paper in the 23rd volume of the *Geographical Journal* (art. 1, pp. 1-69). Major Cunningham, in his work on *Ladak* (p. 86), places the "true source" of the Indus in lat. 31° 20', long. 80° 30'.

<sup>1</sup> Humboldt divides the great mountain chains of Central Asia into those "coinciding with parallels of lati-

tude" (the Altai, the Thian-shan, the Kuenlun, and the Himalaya), and those "coinciding nearly with meridians" (the Ghauts, the Salemas chain, the Paralasa, the Pamir, and the Ural). See his *Aspects of Nature* (vol. i. p. 94, E. T.).

<sup>2</sup> See Capt. H. Strachey's map in the 23rd vol. of the *Geographical Journal*, and compare Lieut. Wood's memoir on the Indus in the third volume of Burnes's *Cabool*, pp. 201 et seqq.



with only small windings, a uniform direction of south-west for 300 or 350 miles, first through the high mountains, and then through lower ranges of hills. From Attock its direction becomes S. S. W. to *Kala Bagh*,<sup>3</sup> where it bursts through the last hills—those of the *Jangher* range—and this course it keeps till *Dera Ismael Khan* (in lat.  $31^{\circ} 50'$ ), when for two degrees it runs due south along the line of the 71st meridian, after which it resumes its former bearings, and runs S. S. W. to its junction with the *Chenab*, and then S. W. to *Ladakh*. From *Dadarah* (in lat.  $27^{\circ}$ , long.  $68^{\circ}$ ) the course is once more south to beyond *Sehwan*, between which place and *Tatta*—where the delta begins—the stream bends two-fifths of a degree to the east, passing by *Hyderabad*, and then returning westward, till at *Tatta* it once more reaches the 68th degree of longitude. Five miles below *Tatta*, and 60 miles from the sea, the river divides into two great arms, which are known as the *Buggaur* and the *Sata* branches. These again subdivide; and the water enters the Indian Ocean by a number of shallow channels. At the time of the inundation, two other arms east of the *Sata* branch, one of which is thrown off above *Hyderabad*, serve to convey the superfluous waters to the sea through the *Sir* and *Koree* mouths: but for nine months of the year the *Indus* flows in one stream to *Tatta*.<sup>4</sup> The entire course of this great river has been estimated at 1960 miles;<sup>5</sup> but this is probably less than the real length, which may be regarded as exceeding 2000 miles. The width of the stream varies greatly. At *Tatta* it is only 700 yards across, but at *Hyderabad* it is 830, while between *N. Awan* and *Bukker* (lat.  $27^{\circ} 40'$ ) it approaches to three-quarters of a mile, and between *Bukker* and *Mittun Kote* it considerably exceeds a mile.<sup>6</sup> Further north, especially between *Dera Ghazee Khan* and *Kala Bagh*, it seems to be even broader.<sup>7</sup> Its depth below *Mittun Kote* is never less than 15 feet.<sup>8</sup> Along its whole course from *Kala*

<sup>3</sup> During this part of its course the *Indus* runs in a contracted bed between mountains, and is nothing but a series of rapids (*Geograph. Journ.* vol. i. p. 532; *Wood's Memoir*, p. 307).

<sup>4</sup> *Geograph. Journ.* vol. iii. p. 128. It must not be forgotten that the geography of the *Indus Delta* is constantly changing. In 1837, *Lieut. Carless* found the *Buggaur* branch completely sanded up, and all the water passing by the *Sata* (*Geogr. Journ.* vol. viii. p. 328). It is clear

that the *Koree* mouth was at one time the main channel of the river.

<sup>5</sup> By *Mr. Keith Johnson* (*Physical Atlas, 'Hydrology,'* No. 5, p. 14). *Major Cunningham's* estimate is 1977 miles (*Ladak*, p. 90).

<sup>6</sup> *Geog. Journ.* vol. iii. pp. 125-135.

<sup>7</sup> I have not found this stated, but in the best maps the river is made broader a little below *Kala-Bagh*, and for a degree above *Dera Ghazee Khan*, than in any other part of its course.

<sup>8</sup> *Geograph. Journal*, vol. iii. p. 113.

*Bagh* to *Bukker* the Indus continually throws out side streams, which after a longer or a shorter space rejoin the main channel. A little below *Bukker* it sends out the last of these on its right bank; this stream continues separate for a degree and a half, and returns into the Indus (after flowing through lake *Manchur*) near *Schewan*. The river also sends off on its left bank several important branches which run towards the sea. Of these the principal are the *Narra*, which is parted from the main stream a little above *Bukker* (in lat. 28°), and is lost in the great sandy desert east of Hyderabad; the *Goomee*, which leaves the Indus at *Muttaree*, and flowing by Hyderabad to the south-east, is consumed in irrigation; and the *Pinjavee*, which branching off 15 or 20 miles above Tatta, proceeds due south, and (like the *Goomee*) disappears among gardens and rice-grounds. During the inundation water flows down the old channels, which in every case may be traced to the sea; but except at this time the beds are dry for 50 or 100 miles of their lower course, and the streams in question cannot therefore be considered as permanent rivers.\* The discharge of the Indus during the wet season reaches to the enormous amount of 446,000 cubic feet per second. In the dry season, however, it falls as low as 40,860 feet.<sup>1</sup>

The four rivers which, together with the Indus, have given the name of Punjab to the tract between the great sandy desert and the mountains of Afghanistan, are the *Jelum* or *Hydaspes*, the *Chenab* or *Acesines*, the *Ravee* or *Hydraotes* (*Iravata*), and the *Sutlej*; or *Hyphasis*. Of these the *Sutlej* is the principal. It rises from the sacred lakes of *Manasa* and *Ravanahrada* or *Rawan Rhud*,<sup>2</sup> at no great distance from the sources of the Indus, and runs at first through a remarkable plain, 120 miles long, and in places 60 broad, which is elevated more than 15,000 feet above the level of the sea.<sup>4</sup> Through this plain it pursues a north-west direction as far as long. 78° 40', where it receives an important branch from the north, and turning to the south of west finds its way through the Himalaya

\* For this whole account see especially Burnes's Memoir on the Indus in the third volume of the Geographical Journal, and Wood's Memoir in Burnes's Cabool, pp. 305, et seqq.

<sup>1</sup> Wood's Memoir, p. 306.

<sup>2</sup> Called now more commonly the *Gharra* (Chesney, vol. i. p. 370).

<sup>3</sup> The affluence from these lakes is said not to be permanent (Geograph. Journ. vol. xxiii. p. 39). If on this

account we refuse to consider these the true source of the river, our choice will lie between the *Chukar* (White River), which descends from the mountains on the south, and the *Ser-Chu* (Gold River), which flows from the ridge separating between the Upper Sutlej and the Upper Indus (ibid.).

<sup>4</sup> Geograph. Journ. vol. xxi. pp. 62-3

ge between the 32nd and 31st parallels, and debouches upon the n (after passing Simla) about half-way between that place and diana. It is a stream of large volume even in its upper course,<sup>5</sup> l where it falls into the *Chenab* is 500 yards in width.<sup>6</sup> It is e as large as the stream formed by the junction of the *Jelum*, *snab*, and *Ravee*, but being less swift than that stream is regarded a tributary, and merges its name in the appellation of *Chenab*, ich is borne by the united waters till they join the *Indus*.<sup>7</sup> Of e other streams the *Chenab* is the largest. It rises on the southern nk of the Himalaya, in lat.  $32^{\circ} 45'$ , long.  $77^{\circ} 25'$ , and has a course arly S.S.E. to its junction with the *Sutlej*: it receives the *Jelum* lat.  $31^{\circ} 10'$ ,<sup>8</sup> and the *Ravee* in lat.  $30^{\circ} 40'$ ,<sup>9</sup> and is then 500 yards ide and 12 feet deep. After its junction with the *Sutlej*, the gmented stream maintains at first pretty nearly the same width, at is deeper, varying from 15 to 20 feet.<sup>1</sup> Afterwards it widens, nd where the junction with the *Indus* takes place the *Chenab* is ae broader, though the *Indus* is the stream of greater volume.<sup>2</sup>

With the three magnificent oceanic rivers now described—the *Euphrates*, the *Tigris*, and the *Indus*—there are no others in this art of Asia that will at all bear comparison. They stand separate and apart, the great drains of the elevated region which extends from the gulf of *Issus* to northern India. A few, however, among the smaller streams, which have a marked geographic character or a special political importance, seem to require description before the conclusion of this branch of our subject.

The *Rion* or ancient *Phasis* is frequently mentioned by *Herodotus*,<sup>3</sup> and was in ancient times a river to which peculiar interest attached from the place which it occupied in the commercial system of those days. It appears to be certain that *Alexander* found a regular line of traffic between India and Europe to pass from *Bactra* (*Balkh*) down the *Oxus* to the *Caspian*, and thence up the *Kur* and across a small neck of land to the *Phasis*, which it followed to the *Euxine*.<sup>4</sup> It may be conjectured from the position occupied

<sup>5</sup> *Geograph. Journ.* vol. xiii. p. 44.

<sup>6</sup> *Ibid.* vol. iii. p. 141.

<sup>7</sup> The name *Punjab*, which is given in our maps, is unknown in the country (*ibid.* pp. 141, 142, and compare *Wood's Memoir* in *Burnes's Cabool*).

<sup>8</sup> *Geograph. Journal*, vol. iii. p. 145.

<sup>9</sup> *Ibid.* p. 148.

<sup>1</sup> *Ibid.* p. 141.

<sup>2</sup> *Wood's Memoir*, p. 354.

<sup>3</sup> See i. 2, and 104; ii. 103; iv. 37, 45, 86; &c. *Herodotus* made the *Phasis* the boundary between Europe and Asia (iv. 45).

<sup>4</sup> This interesting fact rests on very unexceptionable evidence. Three witnesses who visited three different parts of the route between the time

by Colchis in Grecian mythic history, that this route had been pursued by the merchants from a very remote era. It continued to be followed at least as late as the time of Pompey.<sup>5</sup> The Rion, which thus served in these times as one of the main arteries of commerce, rises from the southern flanks of the Caucasus, flowing from several head springs, which have not been sufficiently explored, in the country of the Ossetes. Its general direction is at first a very little south of west, but from about *Kutais* it flows nearly due south until it receives an important tributary, the *Ziroula*, from the east, when it takes the direction of its affluent, and flows east in a very tortuous course,<sup>6</sup> keeping generally a little above the line of the 42nd parallel, and emptying itself into the Black Sea at Poti, in lat. 41° 32', long. 42° 6'. Its course, exclusive of meanders, appears to be about 170 miles.

The Orontes, or *Nahr-el-Asi* (the "Rebel" stream), and the *Litany*, or river of Tyre, although unmentioned by Herodotus, who is very ill acquainted with Syria, are features of too much importance in the geography of that country—the thoroughfare between Egypt and the East—to be omitted from the present review. The long valley intervening between the two mountain-chains which gird the Syrian desert on the west, rises gradually and gently to a ridge, or *col*, nearly 4000 feet above the level of the sea,<sup>7</sup> upon which stand the ruins of Baalbek, the city of Baal or the Sun, the Greek Heliopolis. North and south of this city, on the opposite slopes of the *col*, rise the two great streams of Syria. The *Litany* springs from a small lake about six miles south-west of the ruins, and flows southwards, or a little west of south, along the fertile valley of the *Bika* between Lebanon and Anti-Lebanon, giving out on each side canals for irrigation, while it receives a number of streamlets and

of Alexander and the close of the Mithridatic war, gave substantially the same account, namely, Aristobulus, the companion of Alexander (ap. Strab. xi. p. 742), Patrocles, the governor of the Caspian provinces under Seleucus Nicator (Fr. 7), and Pompey the Great. (See the passage which Pliny quotes from Varro, H. N. vi. 17). Aristobulus was acquainted with Bactria, Patrocles with Hyrcania and the Caspian, Pompey with the countries between the Caspian and the Euxine. The positive mention of

the Phasis first occurs in the account given of Pompey's investigation.

<sup>5</sup> Varro, ap. Plin. H. N. loc. cit.

<sup>6</sup> See Strab. xi. p. 730. ὁ ποταμὸς γὰρ ὁρμαῖς ἑκατὸν καὶ εἰκοσι παραπλάγιος διὰ τὴν σκολιότητα, καταρρεῖ τραχὺς καὶ βλαυτός, κ.τ.λ.

<sup>7</sup> The site of Baalbek has been barometrically estimated at 3810, and again at 3729, feet above the level of the sea. These observations give a medium result of 3769·5 feet. (See the Geogr. Journ. vol. xviii. p. 87.)

and pursuing with few meanders a course south-west by south the narrow gorge in which the valley of *El-Bika* (Cœle-Syria) lies, in about  $33^{\circ} 27'$  north latitude. Here the Litany turns suddenly to the west, and forces its way through Lebanon by a narrow and precipitous ravine spanned by a bridge of one arch; after which it resumes its former direction, flowing S.S.W. for 12 or 13 miles before it again bends westward, and passes with many windings through the low coast tract, falling into the sea about five miles north of Tyre.<sup>8</sup> The Orontes has its rise on the northern side of the slope. Its most remote source is at the foot of Anti-Lebanon, distant about 10 miles from Baalbek in a north-easterly direction. This stream, called the river of *Lebweh*, from a village on its banks, runs for about 15 miles towards the north, when it meets the second and main source of the Orontes, which bursts out from the foot of Lebanon,<sup>9</sup> nearly in lat.  $34^{\circ} 22'$ . The united stream then flows to the north-east, and passing through the *Bahr-el-Kades*—a lake about six miles long and two broad—approaches *Hems*, which it leaves upon its right bank. From this point the course of the river is northerly to near *Hamah*, where, in forcing its way through a mountain-barrier thrown across the valley, it makes a great bend to the east, and then enters the rich pasture country of *El-Ghab*, along which it flows north-westward as far as lat.  $35^{\circ} 30'$ , when the northern direction is resumed and continued nearly to *Jisr-Hadid*, in lat.  $36^{\circ} 14'$ . The Orontes, then, prevented from continuing its northern course by the great range of Amanus, suddenly sweeps round to the west through the plain of *Umk*, and after receiving from the north a large tributary called the *Kara-Su*, the volume of whose water exceeds its own, enters the broad valley of Antioch, doubling back here upon itself and flowing to the south-west. After passing Antioch the river pursues a tortuous course, first between steep and wooded hills, and then across the maritime

<sup>8</sup> For further particulars, see Chesney's *Euphrat. Exped.* vol. i. p. 398; Stanley's *Sinai and Palestine*, pp. 398-9; and Col. Willdenbruch's article in the *Geographical Journal*, vol. xx. art. 15, p. 231.

<sup>9</sup> Col. Chesney says "Anti-Lebanon" (*Euphrat. Exped.* vol. i. p. 394); but I gather from the paper of his authority, Mr. Burckhardt Barker (*Geograph. Journ.* vol. vii. part. i. pp.

99-100), that the triangular basin of which he speaks as the principal source is on the western side of the valley. So Mr. Porter speaks of "crossing the plain" from the foot of Anti-Lebanon to the "great source" of the Orontes. (*Geograph. Journ.* vol. xxvi. p. 63.) See the maps of Syria in the Library Atlas of the Useful Knowledge Society (maps 84 and 85), where this is the view taken.

plain with a fall of 14·8 feet per mile, and with a large volume of water, until it finally falls into the bay of Antioch in lat. 36° 3'.<sup>1</sup> In this part of its course the Orontes has been compared to the Wye.<sup>2</sup> Its length from the source of the river of Lebweh, exclusive of the lesser meanders, is above 200 miles.

8. Before dismissing the subject of the physical geography of these regions, it will be proper to consider briefly the question of what changes they may have undergone during the historical period, or at any rate between the present time and the age of Herodotus. There is no reason to think that the more elevated districts have experienced any alterations of moment; but it is certain that in some of the lower countries changes, throwing great difficulties in the way of the comparative geographer, have occurred, and considerable difference of opinion exists as to the nature and extent of them. The scenes of important physical variation are three chiefly, viz., the valley of the Indus, the lower or alluvial portion of the Mesopotamian plain, and the desert country east of the Caspian.

(i.) It is with regard to this last-mentioned district that the most opposite views prevail among scientific geographers. A long series of writers,<sup>3</sup> ending with the illustrious Baron Humboldt,<sup>4</sup> have maintained that in the time of Herodotus, and for several ages afterwards, the Caspian Sea extended itself very much further towards the east than at present, so as to form one body of water with the Sea of Aral, and to cover great portions of the modern deserts of Khiva and Kizil-Koum. Humboldt believes that at some period subsequent to the Macedonian conquests, either by the preponderance of evaporation over influx, or by diluvial deposits, or possibly by igneous convulsions, the two seas were separated, the tract of land which now intervenes between them south of the plateau of *Ust-Urt* being left dry, or thrown up, and the communication between the waters ceasing. Subsequent desiccation is supposed to have still further contracted the area of both seas, especially of the Caspian, which has thereby sunk 100 feet below

<sup>1</sup> See Chesney, vol. i. pp. 396-7.

<sup>2</sup> Stanley, p. 400.

<sup>3</sup> As Pallas (*Voyages Méridionaux*, vol. ii. p. 638, French Tr.); De Lamalle (*Géographie Physique de la Mer Noire*, ch. 27); Kephallides (*De Historia Caspii Maris*, p. 168, et seqq.);

Bredow (*Geographiæ et Uranologiæ Herodot. Spec.* p. xxviii.); and Klaproth (quoted by Humboldt, *Asie Centrale*, vol. ii. pp. 250-259).

<sup>4</sup> See his *Asie Centrale*, vol. ii. pp. 296, 297.

level of the Aral, and which is supposed to be still sinking. indication of the intermediate state of things, when the separation of the seas had taken place, but a portion of the channel which had connected them was still left, in the shape of a deep gulf running into the land eastward from the Caspian between the 39th and 43rd parallels, is thought to be found both in the *Sinus Sythicus* of Mela,<sup>5</sup> and also in the accounts of travellers in the 16th century.<sup>6</sup> But the best geologists are opposed to this theory, which is certainly devoid of any sufficient historic basis.<sup>7</sup> Murchison, while he grants the fact of an original connection not only between the Caspian and the Aral, but also between those inland waters and the existing Sea of Azof and Euxine, regards the geological phenomena as indicating a different order of events from that suggested by Humboldt, and assigns the whole series of changes by which the existing geography was produced to a period anterior to the creation of man.<sup>8</sup> According to him there was once a shallow mediterranean sea of brackish water, separated entirely from the existing Mediterranean, and extending from the foot of the hills which branch from the Pamir upon the east to the European shores of the Black Sea upon the west. From the bed of this

<sup>5</sup> De Sit. Orb. iii. 5.

<sup>6</sup> See Humboldt, *Asie Centrale*, vol. ii. p. 274.

<sup>7</sup> It is true that the ancient writers appear generally ignorant of the separate existence of the Sea of Aral, and make the Jaxartes (*Syhn*) fall into the Caspian, no less than the Oxus (*Jyhn*). (See Eratosth. ap. Strab. xi. p. 789; Strab. xi. p. 743; Arrian. Exp. Alex. iii. 30; Pom. Mel. iii. 5; Ptolem. vi. 14.) Ptolemy also seems certainly to have regarded the length of the Caspian as from east to west, which it would be if it included the Aral. (See Eustath. ad Dionys. Perieg. 718.) But these testimonies are of no great weight, since they do not proceed from actual observation, but from the reports of ignorant natives, always a most insecure basis for geography. They may all be traced to incorrect information obtained at the time of Alexander's conquests, during the hurried marches and countermarches which he made in the

Transoxianian provinces. It was then, apparently, that the idea arose of the Caspian communicating by a long strait with the Northern Ocean, another proof of how little the Greeks really knew of the country. Against the evidence of the Alexandrine writers may be set, (1) the statement of Herodotus as to the proportionate length and breadth of the Caspian (i. 203, and see note <sup>7</sup> ad loc.), which corresponds with its present shape; (2) his mention of the swamps into which the Massagetic Araxes fell by several mouths (i. 202), which seems a reference to the Aral (cf. Humboldt's *Asie Centrale*, vol. ii. p. 269); and (3) the notice in Ptolemy of a *Palus Osiana* (Αἰνὰ Ὠξιάνα). Geograph. vi. 12), represented as formed by a tributary stream, but which from its name should indicate a lake into which the *Oxus* fell.

<sup>8</sup> See the *Geograph. Journal*, vol. xiv. pp. lxxiii.-iv.

sea was first thrown up towards the east a tract of land including the plateau of *Ust-Urt*,<sup>2</sup> by which the separation of the Aral and the Caspian was effected. Subsequently, another elevation of surface took place towards the west, the tract north of the Caucasus being raised by volcanic agency, and the Caspian thereby separated from the Black Sea and the Sea of Azof. All this was done in the period which geologists call *tertiary*—the latest of the geological times, but one long anterior to the commencement of history. In default of any clear historical data on which to rest the late occurrence of the changes, whereby the Caspian and Aral took their present forms, it seems best to defer to the authority of geology, and to regard the separation as having been effected in ante-historic times. It is still a question, however, whether desiccation has not continued subsequently, and indeed whether it is not still proceeding.<sup>1</sup> Humboldt has shown strong grounds for believing that, so late as the 16th century, a deep bay indented the eastern shore of the Caspian,<sup>3</sup> whereof the existing gulf of *Kuli Derya* is a remnant, and sees in this bay the *Sinus Scythicus* of Mela. His view here appears to have a historic foundation, and may therefore be accepted, though we disbelieve the theory of which in his system it forms a part. But if desiccation has taken place on one side of the Caspian Sea, it must have proceeded equally, though perhaps not with such palpable effects, in every other part. We may therefore conclude that the Caspian is now somewhat smaller than it was in the time of Herodotus; that the rich flats of Ghilan and Masenderan, as well as the steppes of Astrakan, and the deserts of Kharezem and Khiva, have advanced, and that, in particular, on the east coast a gulf has almost disappeared which in his day occupied no inconsiderable portion of the Khiva salt-tract.

Important changes seem also to have taken place on this side of the Caspian in the courses of the principal rivers. The *Jybus* or *Oxus*, which at the present time pours the whole of its waters into the Sea of Aral, may probably, when Herodotus wrote, have flowed entirely into the Caspian. Not only is this the unanimous declara-

<sup>2</sup> Portions of this plateau are 700 feet above the level of the Caspian (Geograph. Journ. l. s. c.).

<sup>1</sup> The Sea of Aral, it must be remembered, is nearly on a level with the Euxine, while the Caspian is above 100 feet below it. This certainly looks

like desiccation. M. Hommaire de Hell believed that the process was going on rapidly. (See the address of Sir R. Murchison in the Journal of the Geographical Society, vol. xiv. p. lxxii.)

<sup>3</sup> *Asie Centrale*, vol. ii. p. 274.



tion of ancient writers,<sup>3</sup> but they add a corroborative circumstance of great weight, which at least proves that the Oxus communicated with that sea; namely, that the regular course of the trade between India and Europe was through Bactra (*Balkh*), down the Oxus into the Caspian, and thence by the Kur (Cyrus) and Rion (Phasis) to the Euxine.<sup>4</sup> The early Arabian geographers, however, who were natives of this region, speak of the Oxus as in their day falling into the Sea of Aral; and this course it appears to have followed till about the middle of the 15th century, when the Aral channel was choked up, and the stream once more flowed into the Caspian. An Arabian author, writing at Herat A.D. 1438, observes—"It is recorded in all the ancient books, that from that point (the frontiers of Kharezm) the river Jyhun flows on and disembogues into the Sea of Kharezm (the Aral lake); but at the present day the passage into the sea has been choked up, and the river has made for itself a fresh channel, which conducts it into the *Deria-i-Khizr* (the Caspian Sea)."<sup>5</sup> A century later the traveller Jenkinson found the water passing by the Aral channel.<sup>6</sup> It appears that the Oxus had previously for some considerable time bifurcated near Khiva, and had divided its waters between the two seas, but after a while the western channel had dried up, and that condition of the river was produced which continues to the present day.<sup>7</sup> Traces of the channel by which water was formerly conveyed to the Caspian still remain; <sup>8</sup> they show that the general course of the stream from the point where it left the present river was south-west, and that it flowed towards the gulf of *Kuli Derya*. The *Syhun* or Jaxartes is also liable to frequent fluctuations in its course from the point where it enters upon the plain, as is shown by the many remains of ancient river-channels in the desert of *Kizil-Koum*.<sup>9</sup> It can scarcely, however, at any time have reached the Caspian, unless through the Oxus, into which it may perhaps have once sent a branch. This is

<sup>3</sup> As of Aristobulus, the companion of Alexander (ap. Strab. xi. p. 742), of Eratosthenes (ibid. p. 739), of Strabo (ibid. p. 743), of Pliny (H. N. vi. 17), of Arrian (Exped. Alex. iii. 29), of Dionysius Periegetes (l. 748), of Mela (De Sit. Orb. iii. 5), and of Ptolemy (Geograph. vi. 14).

<sup>4</sup> Compare Strab. xi. p. 742 with Plin. H. N. vi. 17; and see above, note <sup>3</sup>, page 579.

<sup>5</sup> This passage is taken from a valuable

Arabic MS. in the possession of Sir H. Rawlinson.

<sup>6</sup> See Jenkinson's Travels, quoted by Humboldt in his *Asie Centrale* (vol. ii. pp. 228, 229).

<sup>7</sup> *Asie Centrale*, vol. ii. pp. 296, 297.

<sup>8</sup> See Meyendorff's *Voyage à Bokhara*, pp. 230-41; and compare Vambery's Travels in Central Asia, pp. 106 and 115.

<sup>9</sup> Meyendorff, pp. 61-64, &c.

possibly the origin of that confusion between the two streams, which is observable in Herodotus.<sup>1</sup>

(ii.) The valley of the Indus and its affluents is liable to perpetual change from the vast diluvial deposits which the various streams bring down, whereby the level of the plain is being continually varied, and the rivers are thrown into fresh courses. These changes are most frequent and most striking in the two ends of the valley, the Punjab and the delta or district of Hyderabad. In the Punjab the channels of the five great streams experience perpetual small alterations, which in a long term of years would remodel all the features of the country;<sup>2</sup> while occasionally it would seem that great changes have suddenly occurred, rivers having deserted altogether their former beds, and taken entirely new directions. This is most remarkably the case with the *Berna*, a tributary of the *Sutlej*, whose ancient channel may be traced from the vicinity of *Hurrekee* to a point a few miles above its junction with the *Chenab*, running at an average distance of 20 or 25 miles north of the present channel of the *Sutlej*.<sup>3</sup> The Indus itself also, in the middle part of its course (or, if not the Indus, then one of its main tributaries), had once a position 40 or 50 miles more to the east than at present, skirting what is now the Great Sandy Desert, and terminating in the Runn of Cutch.<sup>4</sup> Towards the south still more violent and extensive changes seem to have taken place. The Indus brings down annually to the sea more than 10,000,000,000 cubic feet of mud.<sup>5</sup> This enormous mass, which descends chiefly in the flood-time, is precipitated about the mouths of the stream, and tends to produce the most extraordinary changes. The apex of the delta shifts, former principal channels are silted up, minor channels become the main ones, or entirely new channels, often crossing the old courses, are formed; ships are embedded, villages washed away, and all the former features of the country obliterated.<sup>6</sup> Amid these fluctuations may be traced a general tendency towards

<sup>1</sup> See note \* on Book i. ch. 202.

<sup>2</sup> See *Geograph. Journ.* vol. x. p. 530, where it is noted that Lieut. Wood ascribes to this cause the disappearance of the altars of Alexander (*Arrian. Exp. Alex.* v. 29).

<sup>3</sup> Chesney, *Euphr. Exp.* vol. ii. p. 370.

<sup>4</sup> The famous city of *Brahmanabad*, where excavations have been recently

made, is situated on the old river course, which some are now inclined to regard as the ancient bed of the *Sutlej*.

<sup>5</sup> See *Geogr. Journ.* vol. viii. p. 356. The exact estimate is 10,503,587,000 cubic feet.

<sup>6</sup> See Chesney, vol. ii. pp. 373, 374, and compare *Geograph. Journal*, vol. viii. p. 348, and vol. x. p. 530.

a contraction of the delta, and a descent of its apex, the consequence, probably, of that gradual elevation of the soil which an annual inundation cannot fail to effect.

(iii.) In the Mesopotamian valley the important changes are confined to the lower or alluvial portion of the plain, which may be regarded as commencing a little below the 35th parallel.<sup>7</sup> From Tekrit to the sea, a distance of above 400 miles, the whole country is without a hill; and throughout this flat the river-courses have been subject to frequent variations, partly natural, partly caused by the numerous artificial cuttings made at various times for the purpose of irrigation. It appears that anciently the Euphrates, the Tigris, and the Kuran, all emptied themselves into the Persian Gulf by distinct channels.<sup>8</sup> The three great streams have now converged, perhaps through the growth of the alluvium,<sup>9</sup> which must have filled up to a considerable extent the inner recess of the original Persian Gulf, or possibly by mere alterations of course, artificial or natural.<sup>1</sup> The Euphrates seems at one time to have been lost in marshes, or consumed in irrigation, and to have obtained no outlet to the sea.<sup>2</sup> It also divided itself anciently into a number of branches which ran across to the Tigris,<sup>3</sup> or reunited

<sup>7</sup> The Euphrates enters upon the alluvium a little below Hit, in latitude 33° 40' (Cheaney, vol. i. p. 54); but the Tigris comes upon it earlier, viz. at Tekrit (Layard's Nineveh and Babylon, p. 240 and p. 469), in lat. 34° 25'.

<sup>8</sup> For the separation of the Tigris and Euphrates, compare Herod. i. 185, v. 20; Strab. xi. pp. 758-9; Plin. H. N. vi. 27. For the distinct channel of the Kuran (Kulmus) to the sea, see Arrian (Exped. Alex. vii. 7).

<sup>9</sup> See a paper by Sir H. Rawlinson in the Journal of the Geograph. Society, vol. xxvii. p. 186, et seqq.

<sup>1</sup> The channel by which the Kuran now flows into the Bah-a-Mishir is artificial (supra, p. 575); but the channel by which the Euphrates joins the Tigris seems to be a natural one.

<sup>2</sup> Compare Arrian (Exped. Alex. vii. 7, *ὅπως ἐς τὸ πᾶν ὅπου ὁ Εὐφράτης τελευτᾷ, καὶ τελευτᾷ ἐς τοῦτο, ὅπως ἀποσπᾷται*), and Pliny, describing the state of things in his own day (vi. 27, "sed longo tempore Euphratem præ-

clusero Orcheni, et accolæ agros rigantes, nec nisi per Tigrin deferatur in mare").

<sup>3</sup> Arrian (l. s. c.), Strab. xv. p. 1083, &c. Some of these channels were artificial, others natural. Of the former kind were (1) the original "royal river," the *Ar Malcha* of Berosus (Armacales of Abydenus, Frs. 8 and 9; Armalchar of Pliny, H. N. vi. 26; *βασιλικὴ διαρρυξ* of Polybius, v. 51; Narmacha of Isidore), which left the Euphrates at *Perisabor* or *Andar*, and followed the line of the modern *Saklawiyeh* canal, passing by *Akkertuf*, perhaps the *Ardericoa* of Herodotus (i. 185), and entering the Tigris below Baghdad; (2) the *Nahr Malcha* of the Arabs, which branched from the river at *Ridhwaniyeh*, and ran across to the site of Seleucia; and (3) the *Nahr Kutla*, which, starting from the Euphrates about 12 miles above *Mosaib* (the ancient Sippara), passed through Kutla, and fell into the Tigris 20 miles below Seleucia. Of the latter kind was the stream called by Ptolemy *Ma-arres*,

with the main stream,<sup>4</sup> most of which are now dry. The Tigris, which flows at a lower level, and in a deeper bed,<sup>5</sup> has probably varied less in its course, but the tributaries which reach the Tigris from Mount Zagros have undergone many and great changes,<sup>6</sup> through causes analogous to those which have affected the Euphrates. The comparative geography of Lower Mesopotamia, in consequence of the variations in the streams, is rendered one of the most intricate and difficult subjects which can engage the attention of the scholar.

9. The political geography of Western Asia in the times treated by Herodotus, conforms itself in a great measure to the physical features of the region. The great fertile tract at the foot of the Zagros range, abundantly watered by the Tigris, the Euphrates, and the rivers descending from Zagros, and enclosed by the Arabian and Syrian deserts upon the west, the Armenian mountains upon the north, and Zagros upon the east, was divided from very ancient times into three principal countries, all nearly equally favoured by nature, and each in its turn the seat of a powerful monarchy—Assyria, Susiana, and Babylonia. The highlands overlooking this region upon the east and north, being occupied by three principal races, were likewise regarded as forming three great countries—Armenia, Media, and Persia. West of the Mesopotamian plain, intervening between it and the Mediterranean, were, first, a portion

which branched from the main river above Babylon, and ran across to Apamea (now Naamaniyeh) on the Tigris, which city it divided into two portions. This branch may be distinctly traced, passing north of the great mound of Babylon, and circling round the walls of the inner enceinte; it runs towards Hymar, and is the Zab of the geographers, and the modern Nil canal. Various other natural branches left the Euphrates towards the west or right. To exhaust the subject of the comparative hydrography of this district would require a separate essay of considerable length.—[H. C. R.]

<sup>4</sup> Three such streams were thrown off to the right between a point a little above Mosaib and Babylon, which all entered the great marshes (Sea of Nedjef), whence the water flowed in part to the sea, in part back to the Euphrates by a channel which entered

it near Samauah.—[H. C. R.]

<sup>5</sup> The description of Arrian is very exact:—δ μὲν Τίγρης πάλῃ τε νεώτερος ῥέων τοῦ Εὐφράτου, διδύρχος τε πολλὰς ἐκ τοῦ Εὐφράτου ἐς αὐτὸν ἐκχέου. καὶ πολλοὶς ἄλλοις ποταμοῖς συναβδόν, καὶ ἐξ αὐτῶν ἀδύθει, ὁρβάλῃ, ἐς τὸν Πόντον τὸν Περσικὸν μέγας τι καὶ οὐδαμῶς διαβατὸς ἔστω ἐπὶ τὴν ἐκβολήν. καθότι οὐ καταλλίσκεται αὐτοῦ αὐτὸν τὴν χώραν. Ἔστι γὰρ μεταμορφοῦνται αὐτὴ γῆ τοῦ ὕδατος. . . . Ὁ δὲ Εὐφράτης μετώπρος τε βίβη, καὶ ἰσχυροῦς ποταμοῦ τῇ γῇ, καὶ διδύρχος τε πάλῃ ἐκ αὐτοῦ περὶοίηται, κ. τ. λ. (vii. 7).

<sup>6</sup> The Choaspes (Kerkha) bifurcated above Susa: the right arm kept the name of Choaspes, and fell into the Chaldean lake or great swamp on the left bank of the Tigris in lat. 31° 32'; the left arm was called the Eulsens, and flowing to the south-east joined the Kurra (Pasitigris) at Akk.—[H. C. R.]

of Arabia, and then Syria, Phœnicia, and Palestine. Further off, both on the north and on the east, were numerous petty tribes, the exact position of which it is often not easy to fix, and concerning which it is not intended to enter into details in the present essay. They will necessarily be taken into consideration when we inquire into the extent of the Persian empire under Darius and Xerxes; at present we are concerned only with Mesopotamia and the regions immediately adjacent.

In treating of the boundaries and extent of the countries above mentioned, it will not be possible to be very exact or precise, since the boundaries themselves were to some extent fluctuating, and the knowledge which the Greeks had of them was scanty and far from accurate. All that can be done is to indicate in a very general way the relative position of the several countries with respect to one another,—to mark their natural or usual limits,—and to give some account of the districts into which they were occasionally divided.

(i) Of the three great countries which occupied the Mesopotamian plain, Assyria was the northernmost. It commenced immediately below the Armenian mountains, and extended, on either side of the Tigris, to the neighbourhood of Baghdad. It was bounded on the north by Armenia, on the east by Media, on the south by Susiana and Babylonia, on the west by the tract known to the Greeks as Mesopotamia Proper.<sup>7</sup> This name was applied to the region lying directly south of Taurus in the remarkable bend of the Upper Euphrates, where its distance from the Tigris is the greatest. It may be considered to have extended as far as the land was watered by the Euphrates and its affluents, the Tigris waters being reckoned as Assyria.<sup>8</sup> According to this view of the natural limits of Assyria, it would have been comprised between latitude 37° 30' and 33° 30', and between longitude 42° and 45°. It was thus about 280 miles

<sup>7</sup> Mesopotamia Proper is very distinctly indicated by Ptolemy (Geograph. v. 18). He regards it as bounded on the north by the chain of Taurus, on the west by the Euphrates, on the east by the Tigris, and on the south by the Euphrates and Babylonia. This view appears to be similar, though far less distinctly expressed by Herodotus (p. 1659). It is remarkable that neither Herodotus nor Xenophon use the word. Xenophon extends Syria to the Euphrates (Anab. i. iv. 19).

Polybius and Pliny give a very wide sense indeed to the term Mesopotamia.

<sup>8</sup> Some authorities bound Assyria by the Tigris (Ptolem. Geogr. vi. 1; Arrian. Exp. Alex. iii. 7); but the thoroughly Assyrian ruins at Kileh-Sherghat, Abu-Khameera, Tel-Ermah, and Arban (see Layard, Nineveh, part i. ch. xii.; Nineveh and Babylon, pp. 241, 243) prove the Assyrian occupation to have extended to the west of the river. Pliny says, "Mesopotamia tota Assyriorum fuit" (vi. 28).

long from north to south, and rather more than 150 broad from east to west; it may have contained about 35,000 square miles, which would make its size a little exceed that of Ireland or of the kingdom of Bavaria.

Assyria was divided into a number of districts, called generally after important towns, as Calaciné, or the district of Calah, Arbelitis, or the district of Arbela, Sittacéné, or the district of Sittacé, &c.<sup>1</sup> But the most celebrated district of all was Adiabéné, not called from a town, but probably from the Zab river,<sup>2</sup> between which it lay. This tract was the richest and most fertile portion of Assyria; and its pre-eminence was such that the name, Adiabéné, was sometimes taken to signify the entire country, a use which is perhaps not confined to profane authors.<sup>3</sup> The eastern portion of Assyria seems to be included in the *Matiené* of Herodotus, who makes the Royal Road from Sardis to Susa, which doubtless skirted the plain, pass from Armenia into Susiana, through the country of the *Matienians*.<sup>4</sup>

(ii.) South of Assyria, and parallel to one another, occupying respectively the eastern and the western portions of the plain, were the two countries of Susiana and Babylonia. Susiana, the *Elam* of Scripture,<sup>5</sup> and the *Cissia* of Herodotus,<sup>6</sup> was bounded on the north by Assyria and Media, on the east by Persia and *Parastacé*, on the south by the Persian Gulf, and on the west by the Tigris.<sup>7</sup> It was thus a long and somewhat narrow strip intervening between the Iranian highland and the river, reaching probably from about *Zangawan* or *Sirwan* in *Mak Sabadan* to the mouth of

<sup>1</sup> Ptolemy enumerates eight such districts, viz., Arrapachitis, Adiabéné, the Garamæan country, Apolloniatis, Arbelitis, the country of the Sambatæ, Calaciné, and Sittacéné (vi. 1). Strabo gives a still larger number (xvi. ad init.).

<sup>2</sup> See Ammian Marcell. xxiii. 20.

<sup>3</sup> See Plin. N. H. v. 12: "Adiabene, Assyria ante dicta," and compare Nahum ii. 7: "And Huzzab (חֲזָק) shall be carried away captive;" where, however, it is very doubtful if חֲזָק is a proper name.

<sup>4</sup> Herod. v. 52. The *Matieni*, however, are generally regarded, both by Herodotus and other writers, as inhabitants of the hills (Herod. i. 189, 202; Strab. xi. pp. 748, 760, &c.;

Dionys. Perieg. l. 1003).

<sup>5</sup> It has been usual to regard *Elam* (עֵלָם) as Persia, but this is a mistake. *Elam* is the Scriptural name of the province whereof Susa is the capital (see Dan. viii. 2, and comp. Ezra iv. 9, where the *Elamites* are coupled with the *Susanchites*), and is represented by the *Elymais* of the geographers.

<sup>6</sup> Herod. iii. 91; v. 49, 52, &c.

<sup>7</sup> See Ptolem. Geograph. vi. 3, and compare Strab. xv. p. 1031. It must be added to what is said in the text, that *Elam* at all times included a considerable portion of the mountain country intervening between the Mesopotamian plain and the high plateau of Iran.

the *Tab* or *Hindyān*, a distance of nearly 300 miles. In width it varied from 150 to 50 miles, averaging perhaps 100, which would make its size somewhat less than that of Assyria. Its inhabitants seem to have been partly Elymæans (Elamites), partly Cissians or Cossæans (Cushites), the Elymæans occupying both the coast tract and the hill country towards Persia.<sup>7</sup> The capital, Susa, whence the province derived its later name, was situated between the two arms of the *Kerkhah* (Chospes), in lat. 32° nearly. Its position was very central; from the Tigris it was distant about 60 miles; from the foot of the great range of Zagros about 50; to the south-eastern frontier, the *Tab*, was about 150 miles; to *Sirwan*, at the north-western extremity, was the same distance.

(iii.) West of Susiana, and south of Assyria and Mesopotamia, lay Babylonia, which comprised the whole tract between the two great rivers below Hit on the Euphrates and about *Samarah* or *Tékrit* on the Tigris, as well as an important strip of territory on the right bank of the Euphrates, watered from it by numerous canals and river-courses.<sup>8</sup> Its sea-coast extended from the mouth of the Tigris to the island of Bubian; from which point it was bounded on the south and west by the Great Desert of Arabia.<sup>9</sup> Its length may be reckoned at six degrees (more than 400 miles) along the course of the rivers; its average breadth approached 100 miles. It was thus somewhat larger than either Susiana or Assyria.

<sup>7</sup> Strabo places the Elymæans in the Zagros mountains towards Media (xi. 759, 762, &c.; xvi. p. 1056). Herodotus's Elymæans are upon the coast, and the region above them is Cissia (Geogr. vi. 3). Probably there were Elymæans in both situations (compare Plin. H. N. vi. 26 and 27).

<sup>8</sup> An artificial channel leaves the Euphrates at *Hit* (Is), the northern limit of Babylonia, and runs along the edge of the tertiary formation on the Arabian side, skirting the alluvial valley of the Euphrates on the west throughout its whole extent, and falling into the sea at the head of the *Shat-el-Arab*, about 20 miles west of the *Shat-el-Arab*. This stream is called by the Arabs the *Kerek Naideh*, the canal of *Naideh*, and is ascribed by them to a wife of Nebuchadnezzar. It is doubtful, however, whether the work is earlier than the time of

Shapur. Another important cutting, the *Pallacopas*, or *Palga Opa*, i.e., canal of *Opa* (comp. Heb. פגה), left the Euphrates nearly at *Sippara* (*Mosaib*), and ran into a great lake in the neighbourhood of *Borsippa* (*Birs-i-Nimrud*), whence the lands south-west of Babylon were irrigated. In Alexander's time, through neglect of the mouth of this canal, which required careful watching, as the Euphrates has a tendency to run off to the south, almost all the water of the Euphrates passed by it, and found its way to the sea through a series of marshes (Arrian. Exped. Alex. vii. 21). This canal is called by the Arabs *Nahr Abba* (query, *Nahr Opa*), and is regarded by them as the oldest in the country. It was probably made or re-opened by Nebuchadnezzar.—[H. C. R.]

<sup>9</sup> See Ptolem. Geograph. v. 20.

The southern portion of Babylonia, bordering on Arabia and on the Persian Gulf, was known in all times by the special name of Chaldæa.<sup>1</sup> This was the earliest seat of Babylonian power, and here were the primitive capitals of *Hur* or *Ur* (the modern *Mugheir*), *Erech* (the *Ῥρχή* of the Greeks, now *Warka*), and *Larsa* (Ellasar of Genesis, and the Greek *Λαρέχων* or *Ἀδύσσα*, now *Senkereh*). Upper Babylonia was sometimes divided into two districts, which were known respectively as *Auranitis* and *Amordacia*.<sup>2</sup> Of these, *Auranitis* seems to have been the more northern; *Amordacia* being the country about the great marshes into which the Euphrates ran.

(iv.) To these three principal countries of the plain must be added a fourth, which has some right to be regarded as distinct; viz., Mesopotamia, the *Aram-Naharaim* of the Jews, a country which was not subject to the early Assyrian kings, and which, though reckoned to Assyria about the time of Herodotus, was both at an earlier and a later date considered to be a separate region.<sup>3</sup> The boundaries of this region were Armenia, upon the north; the Euphrates upon the west; Assyria upon the east; and Babylonia

<sup>1</sup> See the inscriptions *passim*, and compare Strab. xvi. p. 1050; Ptolem. l. s. c.

<sup>2</sup> See Ptolem. v. 20. The second of these words, which the Latin interpreter renders by *Mardocæa*, recalls the name of the Babylonian god, *Mardoc*, or *Merodach*, to whom Nebuchadnezzar dedicated so many of his temples, and especially the great temple at Babylon known to the Greeks as the temple of Belus. *Auranitis* is perhaps connected with the modern *Khamran* or *Khavran*, the name of an important Arab tribe on the Euphrates.

<sup>3</sup> In Scripture, *Aram-Naharaim* (Syria of the two rivers) is clearly distinguished from Assyria or Asshur. (See Gen. xxiv. 10, xxv. 18; 1 Chron. v. 26, xix. 6.) The position of the one is marked by the city Haran (Gen. xxiv. 10, xxvii. 43), of the other by its being the country towards which the Tigris ran eastward (Gen. ii. 14, marginal translation). *Aram-Naharaim* is nearer to Judæa, and the Jews come in contact with it long

before they come in contact with Assyria. (See Judges iii. 8-10; 1 Chron. v. 26; 2 Kings xv. 19, &c.) In Herodotus, as has been already observed, there is no mention of Mesopotamia; and the only question that can be raised is whether he included the tract so called in Assyria or in Syria. A careful comparison of all the passages bearing on the subject leads me to the former conclusion. Xenophon, however, in *Anab.* i. 4, § 19, certainly makes Syria extend across the Euphrates—at least if the reading in the place be sound, and should not rather be *ἡ δὲ ῥῆς Ἀσσυρίας*, as I strongly incline to suspect. (Compare *Anab.* vii. 8, § 25, where Assyria is mentioned as one of the countries traversed by the Ten Thousand.) From the time of Alexander, Mesopotamia came to be regarded by the Greeks as a distinct country from Assyria. (Cf. Eratosth. ap. Strab. book ii.; Arrian. *Exped. Alex.* iii. 7; Dextripp. *Fr.* 1; Strab. xvi. 1046, 1059, &c.; Ptolem. v. 18, vi. 1, &c.)



upon the south. The more northern part of the tract was inhabited in early times by the almost countless tribes of the *Nairi*; <sup>4</sup> while the southern was in the possession of the *Lekka* and other unimportant nations. At a later date we find Arabs established on the left bank of the Euphrates, and hence a portion of Mesopotamia is sometimes reckoned to Arabia.<sup>5</sup> It did not form, like the other three countries, the ordinary seat of a powerful monarchy; <sup>6</sup> on the contrary, it was usually either split up among a number of petty kings, like most part of the country between the Euphrates and Egypt,<sup>7</sup> or else was merely a province of some great empire. Its chief towns were Nisibis (*Nisibin*), Carrhæ (the Hebrew Charan, now *Harrân*), and Amida (*Diarbekr*).

10. The three countries of the highlands immediately overlooking the Mesopotamian plain—Armenia, Media, and Persia—have now to be briefly considered.

(i.) Armenia lay directly to the north of the plain. It was the country whence sprang all the great rivers of this part of Asia, the Tigris, the Euphrates, the Halys, the Araxes, and the Cyrus; which, rising within a space 250 miles long by 100 wide, flow down in four directions to three different seas. It was thus to this part of Asia what Switzerland is to Western Europe, an elevated fastness containing within it the highest mountains, and yielding the waters which fertilize the subjacent regions. Its limits towards the south were tolerably fixed, consisting of the great range of mountains, known to the Greeks as Taurus or Niphates, which stretches across from *Malatiyeh* (Melitené) on the Euphrates to *Tû* upon the Tigris. Towards the east and west they seem to have varied considerably at different times. Ptolemy extends the eastern boundaries to the Caspian Sea, making a part of Armenia intervene between Alhania and Media Atropaténé;<sup>8</sup> but

<sup>4</sup> See especially the great Cylinder of Tiglath-Pileser, col. iv. lines 56-83, where no fewer than thirty-nine of these tribes are mentioned by name. The near resemblance of the name *Nairi* with the Heb. *Naharaim* is perhaps not more than a mere accident.

<sup>5</sup> See Xen. Anab. i. 5, § 1, and compare Strab. i. p. 59, xvi. pp. 1060, 1061.

<sup>6</sup> We hear of no conquering king of Mesopotamia either in sacred or pro-

fane history, except Chushan-rishathaim, who oppressed Israel for eight years (Judges iii. 8.10). [The name of this monarch appears to be Semitic, and to be formed according to the genius of the Assyrian and Babylonian nomenclature. It might be rendered "Chushan has elevated my head."—H. C. R.]

<sup>7</sup> Compare on this point Essay vii. § 40.

<sup>8</sup> Geograph. v. 10.

in this view he is singular.<sup>2</sup> The usual frontier eastward seems to have been the mountain line which joins Zagros to Ararat, and which now forms the boundary between Turkey and Persia. Westward Herodotus extends Armenia further than most Greek writers, since he places the source of the Halys in that country.<sup>1</sup> An ill-defined and variable line separated Armenia on this side from Cappadocia, and according to Herodotus from Cilicia,<sup>3</sup> which he regarded as including a considerable tract reckoned generally to Cappadocia. On the north the limits of Armenia are extremely uncertain. Perhaps the mountain-range second from the coast, now known as the *Koseh Tagh*, *Tekeli Tagh*, &c., may be regarded as the natural frontier as far as the sources of the *Kur*, which then became the boundary, separating Armenia from the Colchians, Sapeiri, &c., who dwelt still further to the north, between the *Kur* and the *Caucasus*.<sup>5</sup>

Armenia is distinguished by the geographers into the Greater and the Lesser, the Euphrates forming the division between the two provinces.<sup>4</sup> Armenia Minor, which lay to the west of the river, and was sometimes included in Cappadocia,<sup>5</sup> extended from the northern flanks of Taurus, near *Malatiyeh*, to the sources of the upper Euphrates or *Kara-Su*. Armenia Major was the whole country

<sup>2</sup> Herodotus, by placing four nations only between the Euxine and the Erythrean Sea or Persian Gulf—viz. the Colchians, Sapirians, Medes, and Persians—clearly shuts off Armenia from the Caspian. (See Herod. iv. 37). Strabo distinctly states that Armenia is bounded on the east by Media Atropaténé and Media Magna (xi. p. 765). Pliny appears to make the *Massula* mountains the eastern boundary, thus bringing Armenia within sight of the Caspian Sea, but still assigning the coast tract (now *Talish*) to the people whom he calls Caspians (H. N. vi. 9 and 15). Mela, in his enumeration of the tribes dwelling round the Caspian, has no mention of the Armenians (iii. 5). Their own geographers, however, extend Armenia to the borders of the sea for some distance south of the *Araxes* (*Aras*). See the Armenian Geography ascribed to Moses Chorenensis, p. 357, et seqq., and compare Mos. Chor. ii. 50, p. 167.

<sup>1</sup> Herod. i. 72. In this, however, he agrees with the Armenians themselves (see the Geography, p. 255). He is also followed by Dionysius (l. 786). Most writers, however, like Strabo (xii. 791), regard the Halys as rising in Cappadocia. Some even make the Euphrates the western boundary of Armenia. (Agathanger, ii. 6.)

<sup>3</sup> Herod. v. 49 and 52.

<sup>4</sup> Compare Herod. iv. 37; Strab. xi. pp. 726-30; Plin. H. N. vi. 5 and 10; Ptolem. v. 10, 11.

<sup>5</sup> See Strab. xi. p. 758, &c.; Plin. vi. 8; Ptolem. v. 7 and 13; Armet. Geograph. § 57-9.

<sup>6</sup> Pliny goes further, and says of the Cappadocians: "Longissima hæc Ponticarum omnium [gentium] retrorsus recedens, minorem Armeniam majoremque lævo suo latere transiit" (l. s. c.). Ptolemy, while distinguishing the Greater Armenia altogether from Cappadocia (v. 13), appears to include the Lesser within it (v. 6 and 7).

of the Euphrates. This tract was divided into a number of provinces,<sup>6</sup> of which the most important was Sophêné, the northernmost and north-east of Diarbekr. Armenia was about 550 miles from east to west, and from north to south averaged 200 miles.

i.) East and south-east of Armenia, extending from the *Kur* (Taurus) on the north to the vicinity of Isfahan on the south, was Media, divided (like Armenia) into two provinces, Media Magna

Media Atropaténé.<sup>7</sup> Media Atropaténé lay towards the north, being interposed between Armenia and the Caspian, and including within it the rich and fertile basin of lake *Urumiyeh*,<sup>8</sup> as well as the valleys of the *Aras* (Araxes) and the *Sefid Rud*, and the low countries *Talish* and *Ghilan* on the shores of the sea, thus nearly corresponding with the modern province of *Azerbijan*. From hence Media Magna extended eastward to the Caspian Gates south of Mount *Aravand*, following the line of the *Elburz*, and being separated from the Caspian by a portion of Hyrcania, now *Masanderan*. On the west, Assyria formed the boundary, Media here lying along the *Agros*, and reaching southwards to about the 32nd parallel, where Persia adjoined upon it. Eastward Media was bounded by the Great Salt Desert, which extends across Iran from lat. 35° to lat. 0°. The entire country was thus eight degrees (550 miles) long, and from 250 to 300 miles broad.

(iii.) Below Media was Persia, nearly coinciding with the modern province of *Fars*. On the west it was bounded by Susiana, on the south by the Persian Gulf, on the east by Carmania (*Kerman*), and upon the north, as has been remarked, by Media. It contained, besides a portion of Zagros, the fertile districts<sup>9</sup> about Shiraz and lake Baktigan, and a considerable extent of sandy and unproductive plain, lying partly between the mountains and the sea,

<sup>6</sup> Strab. xi. pp. 766, 767. Ptolem. v. 18. Armen. Geogr. § 65-80.

<sup>7</sup> This division was of course not made under these names till the time of Alexander, when the Persian satrap, Atropates, the commander of the Median contingent at the battle of Arbela (Arrian, Exp. Alex. iii. 8), contrived to make himself independent in Upper Media (Strab. xi. p. 760; Diod. Sic. xviii. 3), which was thence called Media Atropaténé, or the Media of Atropates. But there are grounds for believing that the two

provinces—each with its own Ecbatana—had been from the earliest Median occupation more or less distinct. (See Sir H. Rawlinson's memoir on the site of the Atropatenian Ecbatana in the tenth volume of the Geographical Journal.)

<sup>8</sup> For the fertility of the country east and south of this lake (which is undoubtedly the Lake Spanta of Strabo, xi. p. 760), see Geograph. Journ. vol. x. pp. 5-15, and 28-31.

<sup>9</sup> See Kinneir's Persian Empire, pp. 59-64.

partly north and east of the great chain, which in this part runs up and ramifies. The northern portion of the country, in Lar and next to Media, was known to the later Greeks as Paratācē. This tract, however, which seems to be the mountain country west of Isfahan, formed a debateable ground between the kingdoms of Media and Persia, and was sometimes reckoned to one, sometimes to the other.<sup>2</sup> The remaining Persian province was unimportant. We may perhaps recognise in the Mardiyān of Ptolemy,<sup>3</sup> which lay upon the sea-coast, the country of the Y. mentioned by Herodotus among the Persian tribes,<sup>4</sup> and the Taocēnē, the country of the Taochi or modern *Dalaki*, who live north-east of Bushire on the *Khist* river. Pasargade, the site of Persepolis the later capital, were the two principal towns. Their position is clearly marked by the tomb of Cyrus at *Mury-Aub*,<sup>5</sup> and the ruined palace of Darius near *Istakr*. Both are fairly central, being situated in the mountain-region half-way between the low coast tract and the elevated desert country towards *Yezd*, and being about equidistant from the eastern and western boundaries of the province.

Persia was the smallest, as Media was the largest, of the three great mountain countries; from north to south it did not exceed 300, nor from east to west 230 miles. Hence the epithet of "scant" land, which Herodotus applies to it in the last chapter of his History.<sup>6</sup> Its general character also justifies his expression.

<sup>1</sup> Ptolem. vi. 4.

<sup>2</sup> Herodotus calls the Paratācēni a Median tribe (i. 101), and Stephen makes Paratāca a Median city (ad voc.). Ptolemy distinctly assigns Paratācēnē to Persia (l. s. c.). Eratosthenes (ap. Strab. ii. p. 116), Strabo (xi. pp. 759, 762, &c.), Pliny (H. N. vi. 26), and Arrian (Exped. Alex. iii. 19), seem to regard the country of the Paratācēni, or Paratācē, as separate both from Persia and Media.

<sup>3</sup> Geograph. vi. 4.

<sup>4</sup> Herod. i. 125.

<sup>5</sup> Some writers, as Sir W. Ouseley (Travels, vol. ii. pp. 316, et seqq.) and Niebuhr (see Lectures on Ancient History, vol. i., Lectures 12 and 18, pp. 115 and 162, E.T.), have regarded Persepolis and Pasargadæ as two names of the same place. The names

themselves are probably equivalent, but the two cities were certainly distinct. They are carefully distinguished by Strabo (xv. p. 1065). Ptolemy (H. N. vi. 26), Arrian (Exped. Alex. vii. 1, ad init.), Ptolemy (Geog. vi. 4), and others. In point of distance they were more than 40 miles apart. *Mury-Aub*, the site of Pasargadæ, being 42 miles almost due north of the *Chehl-Minar*, or Palace of the Forty Pillars, undoubtedly the residence of the later capital. (See Eastern Routes in the Appendix to his Persian Empire, p. 461.)

<sup>6</sup> See note <sup>2</sup> on Book i. ch. 214.

<sup>7</sup> See Chardin's *Voyage en Perse*, vol. ii. pp. 141, et seqq.; Kiazee's Travels, vol. i. pp. 576-583; and Kiazee's *Persian Empire*, pp. 76, 77.

<sup>8</sup> *ἡ γὰρ γὰρ ἐκείνητος ἀλλήλων* (Herod. ix. 122).

"churlish" and "rugged;"<sup>9</sup> for though the mountains contain a certain number of "fertile plains" and a few "delightful valleys,"<sup>10</sup> yet for the most part the hill-sides are bare, the valleys mere ravines, and the level tracts arid and sandy.<sup>11</sup>

(iv.) Although it was usual to regard the three countries of Armenia, Media, and Persia as dividing among them the entire mountain-tract north and east of the Mesopotamian valley, yet it seems as if there had been at all times a number of tribes, not really either Armenian, Median, or Persian, who maintained themselves in a state of partial or complete independence, like the Kurds and Lurs (or Luks) of the present day, in the more inaccessible portions of the highlands. Such were the *Zimri* of the Inscriptions, who held Zagros almost from one end to the other during the period of the Assyrian Empire, and were in perpetual rebellion against the Assyrian kings. Such again are probably the Dardanians,<sup>12</sup> Mati-enians,<sup>13</sup> Paricanians,<sup>14</sup> Orthocorybantians,<sup>15</sup> Utians, and Mycians<sup>16</sup> of Herodotus, the Carduchi of Xenophon,<sup>17</sup> the Gordisians and Uxians of Strabo<sup>18</sup> and Arrian,<sup>1</sup> the Cordueni, Mizæi, Saitæ, Hyi, &c., of Pliney.<sup>2</sup> Of these various tribes the one of the greatest name and note—which may be traced uninterruptedly from the time of Xenophon to the present day, and which has apparently absorbed almost all the others—is that which ancient writers designate under the slightly varied appellations of Carduchi, Gordisæi, Cordueni,<sup>3</sup> and perhaps Cardaces<sup>4</sup> and Cyrtii (*Κύρτιοι*),<sup>5</sup> and which still holds the

<sup>9</sup> *Ασπρὸν . . . τραχέον* (ibid.). Compare Xen. Cyrop. vii. 5, § 67. *Πέσρας* = *as albas* . . . *δυσπεστέρα* (*ἄσας διὰ τὴν τῆς χόρας τραχέτητα*).

<sup>10</sup> Kinneir, p. 55.

<sup>11</sup> See note to Book ix. ch. 122.

<sup>12</sup> Herod. i. 189.

<sup>13</sup> Ibid. ch. 202; and of v. 49 and 52.

<sup>14</sup> Ibid. iii. 92, and vii. 68.

<sup>15</sup> Ibid. iii. 92.

<sup>16</sup> Ibid. vii. 68.

<sup>17</sup> Anab. iv. 1, § 8, &c.

<sup>18</sup> Strab. xi. 762; xvi. pp. 1038, 1060, &c.

<sup>1</sup> Exped. Alex. iii. 7 and 17.

<sup>2</sup> H. N. vi. 15 and 27.

<sup>3</sup> Strabo (xvi. p. 1060) identifies the Carduchi and Gordisæi with sufficient certainty, even according to the reading of the MSS. I have no doubt, however, that he wrote, *Πέρς δὲ τῶν Τυρρῶν τὰ τῶν Γορδυσίων χερσὶν, οὗς αἱ πόλεις Καρδοχούς φέρον*, as Wesseling

conjectured long ago (ad Diod. Sic. xiv. 27). Pliny (H. N. vi. 15) identifies the Carduchi and Cordueni. Strabo's *Gordyênê* (*Γορδυήνη*, l. a. c.) links together Gordisæi and Cordueni. The ethnic title, whichever form we give it, is probably to be connected with the Assyrian term *Karadi*, which is the only word used throughout the inscriptions for the "warlike youth" of a nation. Strabo observes (xv. p. 1041) that *Cardæ* meant *τὸ ἀσπρὸν καὶ πολεμικόν*.

<sup>4</sup> This identification rests chiefly on the similarity of sound. It receives some support from the occurrence of Cardaces in the mixed army of Antiochus (Polyb. v. 79), where we seem to have a right to look for Kurds.

<sup>5</sup> The *Κύρτιοι* are mentioned by Strabo only, I believe. He speaks of them as scattered about Zagros and

greater portion of the region between Armenia and *Laristan* under the well-known name of Kurds. The country assigned to this race in ancient times is usually the rugged tract east of the Tigris, extending from the neighbourhood of *Sert* and *Bitlis* (in long.  $42^{\circ}$ ) to the vicinity of *Rowandus* (in long.  $44^{\circ} 50'$ ).<sup>6</sup> Sometimes, however, we find, instead of this country, that Gordyêné or Gordiæa is regarded as the mountain-chain in the north of Mesopotamia, which Strabo calls Mount Masius,<sup>7</sup> and which lies directly south of the Tigris where it runs east between Diarbekr and *Til*.<sup>8</sup> Kurds doubtless extended through this whole region, and (if we regard *Cardaces* and *Cyrtii* as equivalent terms to *Carduchi*) were even found in Persia Proper,<sup>9</sup> where the modern *Lurs* are perhaps their descendants and representatives.<sup>1</sup> The other tribes which have been named admit even less of being located with accuracy, if we except the Uxians, whose position in the *Bakhtiyari* mountains, from long.  $49^{\circ}$  to  $51^{\circ}$ , is pretty plainly indicated by Strabo<sup>2</sup> and Arrian.<sup>3</sup>

11. West of the Mesopotamian plain, between the Euphrates and the Mediterranean, lay three countries, inhabited for the most part by cognate races, but of widely different characters and dimensions; viz., Arabia, Syria, and Phœnicia. A brief notice of these well-known tracts will be sufficient for our present purpose.

(i.) The vast country of Arabia, which has a superficies of above a million square miles,<sup>4</sup> and is thus more than equal to one-fourth of Europe, is a peninsula bounded on three sides by seas, but possessing on the fourth no marked natural limit. Some writers consider that a line drawn from the north-eastern corner of the Persian Gulf

Niphates, and particularly as dwelling both in Northern Media (xi. p. 761) and in Persia Proper (ibid., and compare xv. p. 1031).

<sup>6</sup> This is clearly the country of Xenophon's *Carduchi* (Anab. iv. 1, § 3, et seqq.), as it is of Arrian's *Gordysæi* (Exped. Alex. iii. 7), and of Pliny's *Corduæni*, who border on *Adiabene* (H. N. vi. 15). It is also the *Gordyæne* of Ptolemy (v. 13). Whether Strabo intends to place any *Gordiæans* on the left bank of the Tigris is perhaps doubtful. He may mean to do so in book xvi. pp. 1059, 1060.

<sup>7</sup> Strab. xi. p. 759, and p. 766.

<sup>8</sup> This is certainly Strabo's ordinary view. See xi. pp. 759 and 769; xvi. p. 1046, &c.

<sup>9</sup> See Strab. xi. p. 761, xv. p. 1031, and p. 1041.

<sup>1</sup> The language spoken by the *Lurs* is in its grammar a dialect of the Kurdish. (See Geograph. Journ. vol. ix. part i. pp. 105 and 109.) In its names of objects, however, it is closely akin to the Scythic of ancient *Babylonia*.

<sup>2</sup> Strabo places the sources of both the *Choaspes* and the *Pasitigris* in the country of the *Uxians* (xi. pp. 1032 and 1034). He also makes the *Uxians* border on the *Elymæans* (p. 1038).

<sup>3</sup> See the Exped. Alex. iii. 17, and compare the Geograph. Journ. vol. xiii. pp. 108-112.

<sup>4</sup> Chesney, vol. ii. p. 448.

the Bubian to the innermost recess of the Red Sea at Suez, which would pass almost exactly along the 30th parallel, is the northern boundary.<sup>5</sup> Others, alive to the fact that Arabs have always been the inhabitants of the desert tract projecting towards the north from this base, in the shape of a right-angled triangle as far as the vicinity of Aleppo, extend Arabia northwards to the 37th parallel, and make the Euphrates and the narrow isthmus between the Euphrates and the gulf of *Iskenderun* inclose Arabian territory on its fourth side.<sup>6</sup> In ancient times, however, a portion of this triangular space was always reckoned to Syria, which included Tadmor or Palmyra in the desert country,<sup>7</sup> and came at least as low as Thapsacus (*El-Hammâm*) on the Euphrates.<sup>8</sup> Ancient Arabia therefore may best be regarded as an irregular rectangle,<sup>9</sup> with the angles facing the cardinal points, bounded on the south-west by the Red Sea, on the south-east by the Indian Ocean, on the north-east by that ocean, by the Persian Gulf, and by the valley of the Euphrates as far as Thapsacus,<sup>1</sup> and on the north-west by a line drawn from the innermost recess of the Gulf of Suez past the southern shores of the Dead Sea,<sup>2</sup> and thence by Bozrah (*Bostra*) and Palmyra to the Euphrates in the vicinity of *El-Hammâm*. Its length from north-west to south-east is about 500 miles; its greatest breadth, which is along the shores of the Indian Ocean from Cape Babelmandel to the *Ras-el-Hadd*, exceeds 200 miles.

The formal division of Arabia into three regions—the Happy, the

<sup>5</sup> As the elder Niebuhr. See his *Description de l'Arabie*, p. 1. Compare Mr. P. Smith's article in Dr. Smith's *Dictionary of Greek and Roman Geography*, vol. i. p. 175.

<sup>6</sup> Chesney, l. s. c.

<sup>7</sup> See Plin. H. N. v. 24, 25; Ptolem. v. 15; Steph. Byz. ad voc. Πάλμυρα, &c.

<sup>8</sup> Xen. *Anab.* i. 4; Theopomp. *Fr.* 53; Plin. H. N. v. 24; Ptolem. v. 15.

<sup>9</sup> The most violent irregularity is the remarkable projection at the mouth of the Persian Gulf, separating between it and the Indian Ocean, whereby the contour of Arabia is rendered not unlike that of a sitting cat, the projection in question forming the animal's head. Putting this aside, it must also be noted that the breadth of Arabia gradually contracts towards

the north, the distance from the Red Sea to the Persian Gulf below *Bahrein* being 800 miles, while the distance from Suez to Thapsacus is less than 600 miles.

<sup>1</sup> Xenophon, as has been already remarked (*supra*, p. 593), extends Arabia across the Euphrates (*Anab.* i. 5, § 1), and Strabo notices the fact that Arabians occupied a portion of Mesopotamia (xvi. pp. 1060-1). They sometimes even extended themselves into Susiana. (See Sir H. Rawlinson's *Commentary on the Assyrian Inscriptions*, p. 61, note<sup>2</sup>.)

<sup>2</sup> According to Herodotus (iii. 5), Arabia in this part touched the Mediterranean for a short distance, but herein he differs from most other writers. Pliny, however, seems to agree with him (v. 11).

Stony, and the Desert—which has descended to us from the later Greeks and Romans, is first found in Ptolemy.<sup>4</sup> Eratosthenes appears to have distinguished but two regions, the northern or Desert, and the southern or Happy.<sup>5</sup> This two-fold division is followed by Strabo,<sup>6</sup> Pliny,<sup>7</sup> and Mela;<sup>8</sup> while Ptolemy's view is adopted by Agathemer,<sup>9</sup> and the Armenian Geography.<sup>10</sup> "Happy Arabia" was at first the south-western corner of the peninsula from about Mecca to Aden; but the term was gradually extended till it came to include the entire peninsula below a line drawn from *Bubian* to *Akah*. "Stony Arabia," or Arabia Petraea, lay above this to the west; it contained the Sinaitic peninsula, and the region bordering upon Judæa and Syria, as far as Bozrah. Arabia Deserta lay above Arabia Felix to the east; it was the tract which bordered the Mesopotamian valley from Thapsacus downwards, and which extended westward to Palmyrène and Arabia Petraea.<sup>1</sup> The terms Petraea and Deserta are not ill applied; but Arabia Felix, unless in the narrow sense in which it was first used, is a complete misnomer.

(ii.) The Syria of the geographers<sup>2</sup> is the tract lying west of the Euphrates from the place where it breaks through Mount Taurus to Thapsacus, and extending thence in a direction a little west of south to the borders of Egypt. It is bounded on the north and north-west by part of Taurus and by Amanus (*Alma Tagh* and *Jawur Tagh*), on the west by the Mediterranean and Phœnicia,<sup>3</sup> on the south by Arabia Petraea, and on the east by Arabia Deserta and the Euphrates. Its shape is not unlike that of the human foot, the toe touching Egypt and the heel the Euphrates near Thapsacus. Its length along the coast from Issus to the River of Egypt (*Wady-el-Arish*) is somewhat more than 400 miles; the breadth varies from 100 miles between Issus and the Euphrates, to more than 500

<sup>4</sup> Geograph. v. 17 and 19; vi. 7.

<sup>5</sup> Ap. Strab. xvi. pp. 1089 and 1091.

<sup>6</sup> Strab. xvi. pp. 1088-9.

<sup>7</sup> H. N. v. 11, 24, ad fin.; vi. 28.

<sup>8</sup> De Sit. Orb. i. 10.

<sup>9</sup> Geograph. ii. 6.

<sup>10</sup> Compare § 83, 85, and 86.

<sup>1</sup> These are the views of Ptolemy, who alone draws the limits with any attempt at exactness.

<sup>2</sup> Herodotus included Cappadocia in Syria, thus extending it to the Euxine (i. 6, 72, &c.). Xenophon, if the read-

ing in Anab. i. 4, § 19 be correct, regarded it as stretching across the Euphrates. Strabo (xvi. p. 1088), Pliny (H. N. v. 12), and Ptolemy (Geograph. v. 15), agree substantially with the statements in the text.

<sup>3</sup> Strabo (l. a. c.) includes Phœnicia in Syria. Pliny (l. a. c.) inclines to do the same, but notes that *quidam* (qui subtilius dividunt) made them distinct countries. Herodotus (iii. 5), Scylax (Peripl. p. 98), Mela (i. 11, 12), and Ptolemy, regard them as separate



between Egypt and Thapsacus. The entire area is nearly equal to that of England, or between 50,000 and 60,000 square miles.<sup>4</sup>

Syria was divided into a number of provinces the limits of which were mostly very marked and distinct. To the north lay Commagéné, a name found under the form of *Qumnuh* in the Assyrian Inscriptions,<sup>5</sup> which was the narrow but fertile tract immediately south of Taurus, bounded on the east by the Euphrates, on the west by Amanus, and on the south by the region called Cyrestica or Cyrrhistica.<sup>6</sup> This latter region consisted of the knot of mountains lying directly between the Gulf of Issus and the Euphrates; it was sometimes reckoned to Seleucia,<sup>7</sup> which may be regarded as the whole country between Commagéné and Coele-Syria, extending from about *Ain-Tab*, in lat. 37°, nearly to the sources of the Orontes in lat. 34°. In Seleucia were included, besides Cyrrhistica, Chalybonitis, or the region of Chalybon<sup>8</sup> (the modern *Aleppo*), Chalcis or Chalcidicé, a small tract about the lake into which the river of Aleppo empties itself; Casiôtia, the sea-board from the Orontes southward to the borders of Phœnicia; Pieria, the little corner between the Orontes and Mount Amanus; together with the upper valley of the Orontes, which was the ancient kingdom of Hamath,<sup>9</sup> and the Apaméné of the post-Alexandrine writers. Below Seleucia was the country called Coele-Syria, which was properly the valley of the *Litány*, or the hollow (*κοιλία*) between Libanus and Anti-Libanus,<sup>1</sup> but which was made to include also the valley of the Chrysorrhœas (*Barada*) east of Anti-Libanus, and the country about Damascus,<sup>2</sup> one of the richest regions of Asia.<sup>3</sup> South of Coele-

<sup>4</sup> Col. Chesney gives the area as 53,762½ square geographical miles, or more than 60,000 square statute miles, but his estimate includes the island of Cyprus and Phœnicia. (See *Euphrat. Exped.* vol. i. p. 384.)

<sup>5</sup> The *Qumnuh* of the inscriptions does not, however, answer in position to Commagéné. It consists rather of the southern skirts of Taurus, from the Euphrates at *Sumeisat* to the Tigris at *Diabekr*.—[H. C. E.]

<sup>6</sup> Strab. xvi. p. 1063; Ptol. v. 15; Plin. H. N. v. 23, &c.

<sup>7</sup> As by Strabo, who divides Syria into five provinces only; viz. Commagéné, Seleucia, Coele-Syria, Judæa, and Phœnicia (l. a. c.). Pliny includes Cyrrhistica in Coele-Syria. Itinerary makes it separate from both.

<sup>8</sup> Chalybon is probably the Helbon of Scripture, so famous for its excellent wine. (Compare Ezek. xxvii. 18, with Strab. xv. p. 1043, and Athen. i. 22.)

<sup>9</sup> Hamath (the modern *Hamah*) was the capital of a considerable kingdom in northern Syria from the time of David to that of Sennacherib (2 Sam. viii. 9; 2 Kings xix. 13, &c.). It is frequently mentioned in the Assyrian Inscriptions of this period. (See Sir H. Rawlinson's Commentary, pp. 35, 39, 40, &c.)

<sup>1</sup> Cf. Strab. xvi. p. 1075. *Κοιλία καλεῖται ἰσθμὸς ἢ τῷ Λιβάνῳ καὶ Ἀντι-Λιβάνῳ ἀφωρισμένη.*

<sup>2</sup> Strab. xvi. pp. 1074, 1075; Ptolem. v. 15.

<sup>3</sup> See Chesney's *Euphrat. Exped.* vol. i. p. 527.

Syria lay Palestine, extending from the sources of Jordan and Mount Hermon on the north to the River of Egypt (*Wady-el-Arish*) on the south, and containing the well-known provinces of Galilee, Samaria, Judaea, and Idumaea, west of the Jordan valley, Ituraea and Peræa, east of the same.<sup>4</sup> On the side of the desert, separated from the fertile coast tract by a broader or narrower belt of arid territory, were the two oases of Tadmor and Bosrah, the one the capital of the district known as Palmyréné, which was the entire country between Syria Proper and the Euphrates, the other the chief city of the region called Trachonitis, the *el-Ledja* and *Jebel-Hauran* of the present day.

(iii.) Along a portion of the sea-board of Syria, stretching from about lat.  $35^{\circ} 20'$  to  $32^{\circ} 40'$ , lay Phœnicia,<sup>5</sup> a narrow strip of territory between the mountains and the sea, 190 miles in length from north to south, and never so much as 20 miles, sometimes little more than a single mile<sup>6</sup> in breadth from east to west, containing about 2000, or at most 2500 square miles, a less space (that is) than several of the English counties—so slight and accidental is the connection between territorial extent and political consequence. Well watered by the numerous perennial streams which descend from the ranges of Lebanon and Bargylus (*Jebel-Nosairi*), sheltered from invasion on the one hand by the great separator, the sea,<sup>7</sup> on

<sup>4</sup> For a full account of these countries the reader is referred to the excellent work of Dean Stanley (*Sinai and Palestine in Connection with their History*. London, Murray, 1856), which is a model of descriptive geography.

<sup>5</sup> The limits of Phœnicia are not very clearly marked either to the north or to the south. Scylax (*Peripl.* p. 98) makes Phœnicia the entire sea-board of Syria. Strabo regards it as commencing at Gabala (*Jebel*) a little south of Laodicea (*Ladikiyeh*), and extending to Pelusium (xvi. p. 1070, and p. 1075). Pliny (*H. N.* v. 19 and 20) makes it begin with Aradus (*Ruad*), and end a little below Mount Carmel. Ptolemy (v. 15) agrees as to the southern limit, but makes the northern the river Eleutherus (*Nahr-el-Kebir*, lat.  $34^{\circ} 42'$ ), which Strabo says was often considered as the boundary (p. 1071). Dean Stanley,

regarding Acé (now Akko or Acre) as properly a Philistian town, makes Phœnicia terminate at the *Eas-el-Abiad* or the *Ras-en-Nakhora* (*Sinai and Palestine*, p. 262). I have deferred to the authorities of Pliny and Ptolemy.

<sup>6</sup> Scylax, *Peripl.* p. 99. *ὅπου ἂν εἴη ἐνὶ σταθμοῖς ἢ τῷ πλάτει.*

<sup>7</sup> It is perhaps not a mere fancy to connect the Greek *πέλαγος* with the Hebrew *יָם סוּף*, *peleg*, "separation." (See Scott and Liddell's *Lexicon*, ad voc. *πέλαγος*.) At any rate, whether the etymology holds or no, the fact remains that the sea in early times was not, as now, the unit, but the divider of nations. Dean Stanley rightly observes (*Palestine*, p. 113), "When Israel first settled in Palestine, the Mediterranean was not yet the thoroughfare—it was rather the boundary and the terror of the eastern nations."

the other by the high mountain-line interposed between its smiling palm-groves and the natural march of Eastern conquest,<sup>8</sup> with numerous harbours, a fairly productive soil, and inexhaustible forests of timber on the flanks of Lebanon, Phœnicia was a region in which we cannot be surprised that flourishing commercial communities grew up at an early date, whose influence upon the world's history was little proportioned to the restricted limits of their territorial sovereignty. Asiatic civilization, rising in Lower Babylonia, naturally, and we may almost say necessarily, reached first at this point the Western Sea. Here was Marathus, the extreme West of the first comers,<sup>9</sup> who however in course of time discovered a West (*Ereb* or Europe) beyond themselves, to which they were Cadmōnim or Cadmeians, that is, Easterns.<sup>1</sup> Here western commerce and navigation began, and hence the ships and colonies went forth, which planted civilization and refinement on the shores of Africa and Spain, and brought into connection with the kingdoms of the East the negroes of Guinea and the painted savages of the British Islands.

Phœnicia contained no provinces, but, like the Greek countries of Achæa, Ionia, &c., was parcelled out into the territories of a number of independent towns. These were—commencing on the south—Acé or Acre (the *Aku* of the Assyrian Inscriptions), Ecdippa (Hebrew and Assyrian *Aksûb*), Tyre, Sarepta, Sidon, Berytus (now *Beirut*), Byblus (the Hebrew *Gēbal*, and Assyrian *Gubal*, now *Jebeil*), Tripolis, and Aradus (Assyrian and Hebrew *Arvad*, now *Road*). Of these Tyre and Aradus originally occupied islands: the others lay close upon the shore. Sidon, Tyre, Byblus, and Aradus, which succeeded to the still earlier Marathus,<sup>2</sup> were per-

<sup>8</sup> The tide of invasion would almost always, as a matter of course, flow along the connected valleys of the Orontes and Litany. On the west of these valleys the chains of *Nosairi* and *Libnan* (Lebanon) rise abruptly to a height varying from 1000 to 7000 feet. (See Chesney's *Euphrat. Exped.* vol. i. pp. 387, 388.)

<sup>9</sup> See Sir H. Rawlinson's note on *Essay vi.* § 5.

<sup>1</sup> Vide *infra*, Book ii. ch. 44, note.

<sup>2</sup> Marathus—*μάρος ἀρχαία φωνή* according to Strabo—may be regarded as earlier than Aradus, (1) from the Hamitic character of the word; (2)

from the early disappearance of the place (cf. *Soylax, Periplus* p. 99); (3) from its absorption into Aradus (Strab. xvi. p. 1071), the site of which is so near as to present the appearance of an *επηρεχόμενος* by an unfriendly power. [*Martu* (or Marathus) in the Assyrian Inscriptions is not found as the name of a city, but of the whole country. It is a Scythic word, signifying literally "behind," and thence "the west," just as in the Semitic languages *Kadem* signified literally "before," and thence "the east."—H. C. R.]

haps the most ancient. Tripolis, which cannot be the native name,<sup>3</sup> was a colony from the three cities of Tyre, Sidon, and Aradus.<sup>4</sup> The territory of Aradus seems to have extended from the northern frontier of Phœnicia near Gabala (*Jebeli*) to the river Eleutherus;<sup>5</sup> that of the other towns cannot be fixed with exactness.

12. With this brief notice of the countries west of Assyria and Babylonia the present Essay may well terminate. The physical and political geography of the part of Asia which stretches still further to the west, and is known generally as Asia Minor, or the peninsula of Anatolia, has been already discussed in a former Essay. The distribution of the several tribes mentioned by Herodotus as inhabiting Asia towards the north and east will be made a separate subject of consideration hereafter.

<sup>3</sup> Perhaps the native name was *Mahalliba*; at least this town appears among the Phœnician cities both in the annals of Asshur-isir-pal and in those of Sennacherib, which shows it to have been a place of importance. Yet no trace of such a name is found in classic writers.—[H. C. E.]

<sup>4</sup> Scylax, *Peripl.* p. 99; Strab. xvi. 1072; Steph. Byz. ad voc. *Tp̄polis*. Scylax says that Tripolis was really three cities in one, the Tyrian, Sidonian, and Aradian colonists having distinct regions of the town, each enclosed within its own walls.

<sup>5</sup> Strab. xvi. pp. 1070, 1071.

# ESSAY X.

## ON THE RELIGION OF THE BABYLONIANS AND ASSYRIANS.—[H.C.R.]

1. General character of the Mythology. 2. Babylonian and Assyrian Pantheons not identical. 3. Thirteen chief deities. (i.) *Asshur*, the supreme God of Assyria—the Asshur of Genesis—his emblem the winged circle. (ii.) *Anu*, first God of the First Triad—his resemblance to Dis or Hades—his temples—gods connected with him. (iii.) *Bel-Nimrod* (?), second God of the Triad—his wife, *Mylitta* or *Beltis*—his right to the name of *Nimrod*—his titles, temples, &c. (iv.) *Hea*, third God of the Triad—his correspondence with Neptune—his titles—extent of his worship. (v.) *Bilta* (*Beltis*), the Great Goddess—confusion between her and *Ishtar*—her titles, temples, &c. (vi.) Gods of the Second Triad—*Vul*—uncertainty about his name—Lord of the sky or air—an old god in Babylonia—his numerical symbol. (vii.) *Shamas* or *Sen*, the Sun-God—his titles—antiquity of his worship in Babylonia—associated with *Gula*, the Sun-Goddess—their emblems on the monuments. (viii.) *Sin*, the Moon-God—his titles—his temple at Ur—his high rank, at the head of the Second Triad. (ix.) *Ninip* or *Nin*, his various titles and emblems—his stellar character doubtful—the Man-Bull his emblem—his name of *Bar* or *Bar-shem*—*Nin*, the Assyrian Hercules—his temples—his relationship to *Bel-Nimrod*—*Beltis* both his mother and his wife—his names *Barsil* and *Sanda*. (x.) *Bel-Merodach*—his worship originally Babylonian—his temple in Babylon called that of Jupiter Belus—his wife, *Zirbanit* or *Succoth-Benoth*. (xi.) *Nergal*—his titles—his connection with *Nin*—his special worship at Cutha—his symbol, the Man-Lion—his temples, &c. (xii.) *Ishtar* or *Astarte*—called *Nana* at Babylon—her worship. (xiii.) *Nebo*—his temples—the God of Learning—his name, *Tir*, &c. 4. Other gods besides the thirteen—*Allata*, *Bel-Zirpu*, &c. 5. Vast numbers of local deities.

1. THE ancient religion of Babylonia and Assyria—whatever may have been its esoteric character—bore the appearance outwardly of a very gross polytheism. We may infer from the statements of Berosus, that it did involve in its origin ideas sufficiently recondite with respect to the cosmogony and the generative functions of nature,<sup>1</sup> and we further know, that many of the most celebrated sages of Greece, such as Thales, Pythagoras, and Democritus, borrowed largely from Babylonian sources in the formation of their respective systems of philosophy; but we have not yet acquired that mastery over the primitive language of Babylon—as distin-

<sup>1</sup> See the account of the Babylonian cosmogony, given by Polyhistor from Berosus, and quoted by Eusebius;

Syncellus, p. 23; and Ancher's Eusebius, vol. i. p. 22, seqq.

guished from the later Semitic dialect of Assyria—which might enable us to verify the high pretensions of the Chaldeans in regard to natural religion, from modern materials.<sup>2</sup>

Of all the branches indeed of cuneiform inquiry, an explanation of the Babylonian mythology is undoubtedly the most difficult, as only from the extraordinary extent and complicated character of the subject—numerous independent objects of science being more or less closely connected with the Pantheon<sup>3</sup>—but especially from the redundant nomenclature, each divinity having many distinct names by which he is indifferently designated, and being further indicated by an infinity of titles, which may also be substituted at will for the proper name, according to the locality or attribute under which the god is worshipped. Of such titles there are at least forty or fifty appertaining to each deity; and in conning over therefore those mythological tablets in the British Museum, which contain lists of the gods or idols to be found in the different temples of the chief cities of Assyria and Babylonia, the student is bewildered by an endless variety of names, which, if they really indicated different deities, would render hopeless any attempt to dissect and tabulate the Pantheon. In the present paper it is not proposed to consider the subject in its entirety. A mere sketch of the Pantheon will be given, the principal gods being alone noticed, and the remarks concerning them being restricted to an attempted identification of their chief names and titles: a description, as far as our knowledge extends, of their functions and attributes; some account of the temples in which they were worshipped; and suggestions as to their relationship with the gods of classical mythology.

On examining the mythology of the Babylonians, the first point

<sup>2</sup> The reference is to the mythological clay tablets found in the royal library at Nineveh, and now deposited in the British Museum, which are in great numbers, and which no doubt contain all that we could desire to know with regard to the machinery of the Babylonian religion, and probably also treat to some extent of its mysteries. These tablets, however, are composed in Babylonian, which was the sacred and literary language, and in very few instances are furnished even with a gloss or explanation in Assyrian, so that, with the exception of helping to identify names and

relationship, they can hardly be turned to any account. The Assyrian sources of information, again, which consist of invocations to the whole Pantheon, or to particular gods, prefixed to historical records, or inscribed upon the mystic figures of the gods themselves, are for the most part restricted to a long catalogue of obscure epithets, and thus furnish no aid with regard to the reading of the names.

<sup>3</sup> Among such objects may be enumerated the system of notation, divisions of time, the planets and stars, animals, metals, colours, &c., &c.

h attracts attention is the apparent similarity of the system that which afterwards prevailed in Greece and Rome. The general grouping is to be recognized; the same genealogical session is not unfrequently to be traced; and in some cases even familiar names and titles of classical deities can be explained in Babylonian sources. It seems indeed to be highly probable among the primitive tribes who dwelt on the Tigris and Euphrates when the cuneiform alphabet was invented, by reducing pictures to phonetic signs, and when such writing was first applied to the purposes of religion, a Scythic, or Scytho-Arian race must have existed, who subsequently migrated to Europe, and brought with them those mythical traditions, which, as objects of popular belief, had been mixed up in the nascent literature of their native country; so that we are at present able in some cases to explain similarities both of Greek and Roman mythological nomenclature, not simply from the languages of Assyria and Babylonia, but even from the peculiar, and often fantastic, devices of the cuneiform system of writing.<sup>4</sup>

2. The Pantheons of Babylon and Nineveh ought in strictness to be considered separately, for in many respects they are dissimilar, deities which are prominent in one mythology being unknown in the other, and each system, moreover, having originally possessed an independent nomenclature. In the present state of our knowledge, however, critical distinctions cannot be attempted. We must be content then with a brief enumeration of the deities, and an indication of the relative positions which they occupy in their respective systems.

It is quite clear that the mythology originated in Babylonia, and at a time when several distinct languages were spoken by the people using the cuneiform character; for the Museum tablets very often exhibit the names of the gods in three parallel columns, all written in the primitive Scythic of Babylonia, and without any

<sup>4</sup> It is hardly safe, perhaps, from our present cuneiform materials, to draw any general conclusions with regard to primitive ethnology; yet it is impossible to avoid remarking, in regard to Greek and Roman mythology, that, in addition to the Arian element which forms the basis of both systems, there is a prevailing Semitic character in the one, and a Scythic character in the other. Thus, in Greek

mythology, the following names are of undoubted Semitic origin, *Κρόνος*, *Ἐπειρος*, *Κυβέλη*, *Κάδμειος*, *Κάδμος*, &c.; whilst in Latin the names of Saturn, Dis, Vulcan, &c., may be suspected to be Scythic. If this distinction, then, be admitted, the inference would seem to be, that the Pelasgians must have belonged to the Assyrian family, and the Etruscans to the Babylonian.

attempt to give the Semitic equivalents of Assyria expressed phonetically. It is indeed of extreme rarity to find any phonetic explanation of the names of the gods. The Assyrians, although using the old Babylonian terms, which we have been hitherto accustomed improperly to speak of as ideographs, or monograms,<sup>5</sup> applied to such terms their own vernacular Semitic equivalents; but it is only inferentially, for the most part, that we can determine how these equivalents were pronounced.

In most, but not all, of the invocations which preface the historical inscriptions of the Assyrian kings, we find the gods of the Pantheon classified in distinct groups. There is, firstly, *Asshur*, the supreme god, who was replaced in Babylonia by a distinct deity *Il* or *Ra*; then comes the governing triad, answering to the Pluto, Jupiter, and Neptune of Classical mythology; and with these is often associated the supreme female deity who was wife of Jupiter and mother of the gods. The next group is that which Berosus describes as *ἄστρα καὶ ἥλιον καὶ σελήνην*, but which more strictly answers to *Æther*, the sun, and the moon, and the remaining five deities must be the *τοὺς πέντε πλάνητας* of the same passage.<sup>6</sup> These thirteen deities will now be examined in succession.

(i.) *Asshur*. This god belongs exclusively to the Pantheon of Assyria. His usual titles are "the great Lord," "the King of all the gods," "he who rules supreme over the gods," and sometimes "the father of the gods," although that title more properly appertains to the second deity of the governing triad. His special attributes are those of sovereignty and power: he is thus called "the giver of the sceptre and crown," "he who establishes empire," "he who lengthens the years of the king's reign and protects his armies and his forts," &c., &c.<sup>7</sup> In the list upon the clay tablets,

<sup>5</sup> The only cuneiform signs in the mythological vocabulary, which are at all deserving of the name of ideographs or monograms, are the abbreviations, where the initial character stands for the entire word; as in *As* for *As-shur*, *San* for *San-si*, *Pa* for *Paku*, &c.; and even in these cases we cannot be sure but that the monosyllable was the primitive term, and the full name a later compound.

<sup>6</sup> See Cory's *Ancient Fragments*, p. 26.

<sup>7</sup> The Assyrian authorities from

which the titles of the gods are chiefly quoted are as follows: 1. The invocation of *Asshur-izir-pal*, commencing his annals. 2. The invocation of his son *Shalmaneser* on the Black Obelisk. 3. Sargon's dedication of the four gates of his city to eight of the principal gods. 4. An invocation on a tablet of *Asshur-bani-pal*'s; and, 5. The mythological clay tablets generally. For Babylonian materials the various inscriptions of *Nebuchadnezzar*, *Neriglissar*, and *Nabonidus* have all been consulted.



which seem to have been drawn up for the purpose of explaining the Babylonian mythology to the Assyrians, he is never mentioned, and we are thus unable to determine his synonyms. His name, however, is written indifferently as *A-shur* and *As-shur*, and sometimes by abbreviation simply as *As*, while in the later inscriptions he is distinguished by an epithet *Khi* (P), which in the lists is attributed to *Anu*. It is not easy to determine the period of the introduction into Assyria of the worship of *Asshur* under that name; for although the kings of Ur, *Ismi-dagon* and *Shamas-Vul*, who founded a temple on the Upper Tigris in the 19th century B.C., are stated in the inscriptions of Tiglath-Pileser I. to have been followers of *Asshur*; yet on the bricks of *Shamas-Vul*, which are still found in the ruins of *Kileh Sherghât*, the deity whom he honoured is entitled *Ashit*, which there is good reason to believe was the primitive Chaldean form of the name.<sup>8</sup> It is further remarkable that, with the exception of this temple at *Kileh Sherghât*, there is positively in the whole range of the Assyrian inscriptions, as far as our present experience extends, no other notice of a shrine dedicated to *Asshur*. The country of Assyria derived its title from him; and, as the patron deity of the nation, he also imposed his name on the capital city of *Asshur* (modern *Kileh-Sherghât*), which was the seat of empire apparently before the building of Nineveh: but it would seem that he was considered, as the head of the Pantheon, of too high a rank to receive the homage of his votaries in any particular or special temple. Probably all the shrines throughout Assyria were open to his worship; but neither is his name to be found in any of the multitudinous lists of idols that have been hitherto examined, nor is *Bit-Asshur* mentioned amongst the temples either of Nineveh or of Calah (*Nimrud*). The Assyrian kings, however, from the earliest times evidently regarded *Asshur* as their special tutelary divinity. They constantly used his name as an element in their own titles; they invoked him on all occasions which referred to the exercise of their sovereign functions. The laws of the empire were the laws of

<sup>8</sup> Thus the Samaritan text of Genesis, which has preserved many of the original Hamite names, of which the later Semitic equivalents are alone given in the Hebrew, uses *Astun* for *Asshur*, the termination in *un* being in all probability the Arabic participial nominative. The substitution

of *Astun* for *Asshur* may perhaps, however, be more immediately compared with the Pehlevi forms of *Mitun* for *Mihr* or *Mithra*, *Atun* for *Adar* or *Athra*, "fire," *shatun* for *shahar*, "a city," &c., where the *n* everywhere takes the place of *r*.

*Asshur*: the tribute payable from dependent kingdoms was the tribute of *Asshur*. He was all and everything as far as Assyrian nationality was concerned; but he was strictly a local deity, and his name was almost unknown beyond the limits of Assyria proper. In Armenia his place was taken by a national divinity named *Khaldi* (whence, perhaps, the people were confounded by the Greeks with the *Kaldees* of the South, though the cuneiform names are entirely distinct),<sup>9</sup> while in Babylonia the first place is generally given to *Il* or *Ra*, who was possibly of Egyptian origin, and who was the guardian deity of the primitive Babylon, as *Asshur* was of Assyria.<sup>1</sup>

Every god is associated with a goddess; and the supreme female divinity, *Beltis* or *Mylitta*, "the mother of the gods," is thus sometimes called the wife of *Asshur*: but this was hardly, it would seem,

<sup>9</sup> The Triad invoked in all the Armenian inscriptions are *Khaldi*, the Sun, and *Æther*: and when Sargon boasts of having carried off the Armenian gods as trophies from the great city *Mukhatsir*, the same deity is mentioned. *Ἄλδος*, according to the *Etymologicum Magnum*, was an epithet of the Jupiter worshipped at *Gaza* (called by St. Jerome and others *Marnas*, "the lord of men"); but that term is probably Semitic, while we must look for Armenian etymologies in the primitive Scythic of Babylonia, the name of *Akkad*, which denotes Northern Babylonia, being sometimes applied in the inscriptions to Ararat or Armenia. This ethnic connection, which is also to a certain extent to be traced in the language, would suggest a more direct explanation for the double use of the term *Chaldee*; but the *Chaldees* of the South were certainly Semites, while those to the North were to all appearance Scyths, or at any rate Scytho-Arians. The early Syrian fathers seem to have applied the name *Chaldean* to the *Yesidi* heretics (associating them, as they do, with the *Marcionites* and *Manichæans*); and the same people are called *Kasdim* by the Mesopotamian Jews to the present day. If this be the case, however, the name has again shifted in modern

times, for *Kaldini* is now adopted by the whole Nestorian race as their proper national title, while the Church restricts the name to Nestorians who revert to Catholicism. [The Armenian *Khaldi* is now found to correspond not to *Asshur*, but to *Sin*, the Moon God. See above, Essay VI., p. 44 note 3.—H. C. R. 1861.]

<sup>1</sup> This god is more particularly known as the deity from which Babylon derived its name. Babylonian cuneiform name is written *šar-ur*, "the gate of *Il*," and is the Semitic translation of a Hamite term, *Aur*, which must have been the original title of the place. The name was probably given in allusion to the establishment of a seat of justice, as it was in "the gate of the palace," "the gate of the temple," that in early times justice was administered. *Ra* suggests an Egyptian origin, though there is no evidence that the Babylonian god was in any way connected with "the sun." On the contrary, we may infer from the cuneiform, where *Ra* is translated by *šar*, and joined with *ur*, "a king," that it simply meant "a god," or rather perhaps "the god" *šar* *ēl* *ur*. *Sennacherib* says that *Uer* was the name as *Képes*; but in all the Semitic languages the term has been and is used for "a god" generally.

legitimate mythology, the real "husband of Beltis" and "father of the gods" being the second member of the governing triad, whom it is proposed to call Bel-Nimrud, while the wife of *Asshur*, who appears in the list of gods to whom Tiglath-Pileser II. offered sacrifices after his conquest of Babylonia, is named *Sheruha*.<sup>2</sup>

It is hardly permissible to doubt that *Asshur* must be the deified patriarch of Genesis x. 11, the son of Shem who went forth from Shinar and founded the Assyrian empire. The pagan Greeks were acquainted with the same tradition, and thus derive the name of Assyria, ἀπὸ Ἀσσοῦ, τοῦ Σήμου,<sup>3</sup> and in later ages we have also that valuable notice of Damascius on the Babylonian mythology, where he speaks of the primeval pair Ἀσσοῦς and Μισσοφύ,<sup>4</sup> and of the triad springing from them Ἀρὸς, Ἰλλωος, and Ἀδς, who have their respective representatives in the inscriptions.

At an early period of cuneiform inquiry it was conjectured that the Nisroch of Scripture, whose name is written Ἀσσοῦχ by the LXX,<sup>5</sup> might be identical with the *Asshur* of the inscriptions, and that the deity in question might be compared with the Saturn of classical mythology; but that hypothesis has been destroyed by the establishment of the simple fact that *Asshur* had no temple at Nineveh in which Sennacherib could have been worshipping when he was slain by his rebellious sons. Nisroch, whom the Talmudists identify with Saturn, is still shrouded in obscurity;<sup>6</sup> but it may be permitted to conjecture that since the god *Asshur*, in company with the gods *Nin* and *Nergal*, is constantly spoken of in the inscriptions as defeating the enemies of the Assyrians with his arrows, and since we have almost direct evidence that the two latter gods are represented respectively by the man-bull and the man-lion, the other or

<sup>2</sup> The name is otherwise written *Sheriyya*; but the goddess thus entitled, although included in the general lists, does not appear of that rank which should entitle her, as the wife of *Asshur*, to be placed at the head of the Pantheon.

<sup>3</sup> See Etymologicum Magnum, in voc. Ἀσσοῦς.

<sup>4</sup> *Missores* (or *Kissores*, as the name is written in some MSS.) may very well be a participial form cognate with *Sheriyya*, and signifying merely "the queen." See Cory's Fragments, p. 318.

<sup>5</sup> Thus (or according to some MSS.

*Nasapāx*) is the orthography used in Is. xxxvii. 38. In 2 Kings xix. 37, the name is written by the LXX. as *Missoῦχ*.

<sup>6</sup> See Selden, De Diis Syris, p. 323. The only cuneiform title at all resembling *Nisroch* is one which applies to Nebo, and signifies "king of the soul," reading • • • *rukhi*; but it is very doubtful if *Nis* was ever used for "king" (though the sign which indicates "a king" has that power); and it is still more doubtful if Nebo had any temple at Nineveh. In all probability *Nisroch* is not a genuine reading.

chief member of the protecting triad must be recognised in the winged globe which is so often seen in the sculptures hovering over the Assyrian monarch, and from which a figure with the horned helmet, the sure emblem of divinity, shoots his arrows against the discomfited foe.

The latest historical trace of the god *Asshur* occurs probably in Isidore's notice of the Greek city of Artemita in Babylonia, which under the Parthians is said to have resumed its old title of *Χαλῶσα*:<sup>7</sup> this title, which signifies "the fort of Asshur," having been imposed on the place by Tiglath-Pileser II. when he rebuilt the city in about 750 B.C.<sup>8</sup>

We may now consider the triad which in the Assyrian lists usually follows *Asshur*, and in Babylonian mythology heads the Pantheon, or is only preceded by *Ra* or *Il*.

(ii.) *Anu*. This is the first member of the triad and appears to answer to Hades or Pluto. His functions, however, are not very clearly defined, nor can the greater part of his titles be explained except conjecturally. One class of epithets refers undoubtedly to "priority" and "antiquity." He is "the old Anu," "the original chief;" perhaps in one case "the father of the gods;" also "the Lord of spirits and demons" (?) and like the Greek *Παλαιός*, "the layer up of treasures" and "the Lord of the earth" or "mountains" (from whence the precious metals were extracted). A very extensive class of synonyms, however, extending to about twenty names, which are found on the tablets, are quite unintelligible except on the supposition that they refer to the infernal regions. There seem to be such titles as "King of the lower world," "Lord of darkness" or "death," "ruler of the far-off city," and many similar epithets; but the sense is throughout obscure.

<sup>7</sup> Hudson's *Geographi Minores*, vol. ii. p. 5.

<sup>8</sup> The locative prefix which occurs in the cuneiform name, and which is of almost universal employment in Assyrian and Babylonian geography, had the true Semitic pronunciation of *Kar*; but it would seem almost certain that this word must have been corrupted very early to *Kal* or *Khal*, from the constant occurrence of that prefix in the Greek, Hebrew, and Arabic correspondents of the old Babylonian names. Thus we have

*Χαλ-ῶσα*, or "the fort of Asshur;" *Χαλ-ῶσα*, the Septuagint name for Calneh; *כַּלְנוּ*, *Khal-Nero*, a famous Babylonian temple mentioned in the Talmud; *כַּלְמַד*, *Chilmad* of Scripture, or *كلواذ* *Kalwaddah*, "fort of the god Wād or Mād;" also *Χαλνυστής* of Susiana; *حَلوان* *Haluda*; and numerous other geographical titles, compounded of the prefix of locality and one of the old names of the Babylonian gods.

There can be no doubt of the pronunciation of this god's name in Assyrian, as it is declined according to rule *Anu* (or *Anú*) in the nominative, *Ani* in the genitive, and *Ana* in the accusative.<sup>9</sup> In Babylonian the corresponding name was *Anna* or *Ana*, and it was indeclinable. It signified "The God," *kar' dēxh*, and was no doubt in use among the primitive Babylonians from the very earliest times. There is further a very singular link of connection, in regard to this god, between Babylonian and classical mythology. It is well known that numbers among the early Chaldeans were supposed to be invested with mystic powers; and in this view probably the system of notation was brought into immediate contact with the Pantheon, the 6 integers in the cycle of 60 being referred to the two triads of the Pantheon.<sup>1</sup> The first triad is thus represented by 60, 50, and 40 respectively; and the second by 30, 20, and 6. The greater number, 60, or 1 soss, indicated by a single wedge  $\nabla$ , becomes accordingly the emblem of the god *Anu*, the head of the first triad; and is invested with phonetic powers according to the names of the god among the races using the cuneiform writing. One of these powers is *Ana*, the ordinary Babylonian name of the god, which thus verifies the usage; the other power, equally well known to cuneiform students, is *Dis*, and this accordingly should be another name of the god. Further, the second city of Babylonia—that which is mentioned in the Bible after Babel, or "the Gate of *Il*," and which was especially dedicated to *Ana*, the god next to *Il* in the Babylonian mythology—was named  $\text{אֶרֶכְשֶׁת}$  in the Septuagint version,  $\text{אֶרֶכְשֶׁת}$  *Urukut* in the Talmud, and modern *Warka* or *Urka*. This city was the great necropolis of Babylonia. Whole mountains of coffins are still to be found there, and it was emphatically "a city of the dead."<sup>2</sup> Can the coincidence then be merely accidental between *Dis*, the Lord of *Urka*, the city of the dead, and *Dis*, the King of Orcus or Hades?

Whatever may be thought of this assimilation, it is certain at any

<sup>9</sup> Traces of this name are probably to be found in the *Ἀνθήρες* of *Be-reus*, which appears to have been an epithet applied to *Oannes*, signifying "given by *Anu*;" and in the Phœnician nymph *Ἀνθήρη*, whose name means "beloved by *Anu*."

<sup>1</sup> The clay tablet which contains this curious application of numbers to the Babylonian gods, was first noticed

by Dr. Hincks in his paper on the Assyrian Mythology in the Transactions of the Royal Irish Academy, vol. xxiii. p. 405.

<sup>2</sup> By the Greek geographers the city in question is named *Ὀρχόν*. For a description of the ruins as they exist at present, see Loftus' *Chaldæa and Susiana*, p. 162, et seqq.

rate that the great temple at *Warka*, one of the oldest in the country, and the site of which is now marked by the ruins of *Bowárieh*, was called *Bit-Ana* after the god in question, though from a very remote epoch the worship of Beltis seems to have superseded that of *Ana* in the temple of *Warka*, and to have become so famous that in the latter Babylonian inscriptions she is generally noticed as "the lady of *Bit-Ana*."

The temple also, previously referred to, which *Shamas-Vul* raised in the capital of Assyria in the 19th century B.C., and which was afterwards repaired by Tiglath-Pileser I. in the 13th century B.C., was dedicated to *Anu* and his son *Vul*; and it was probably on this account that the city obtained the name of *Tel-Anu* (Mound of *Anu*), equally with its national designation of *Asshur*.<sup>3</sup> *Anu* appears to have been without any special temples either at Nineveh, or Calah, or even at Babylon; but Sargon, at *Dur-Sargina*, evidently had him in great honour, and thus dedicated to him, in conjunction with *Astarte*, the western gate of the city.<sup>4</sup>

*Anu* is usually found in conjunction with the other two members of the triad, precisely as we have *Anus*, *Illinus*, and *Aūs* associated by Damascius; but the name sometimes occurs in union with another single god, where the connection cannot be so certainly explained. Thus, *Asshur-izir-pal* calls himself simply, "he who honours *Anu*," or more frequently, "he who honours *Anu* and *Dagon*;" and the same association of the two names is also found on the obelisk of *Shamas-Vul*. Who the god *Dagon* is, however, is still one of the obscurities of the mythology. He cannot, as has been conjectured, have anything to do with the water-god, as the name does not occur in the complete list which is given entire on one of the tablets, of the 36 synonyms of the latter divinity.<sup>5</sup> It is indeed extremely doubtful if the name *Dagon* has anything to do with דג, "a fish," or with the Phœnician דגן; for in one passage of the inscriptions the pair are mentioned—*Da-Gan* for the male,

<sup>3</sup> See Steph. de Urbibus in voc. *Telane* is described as the city where the "kings of Assyria dwelt before the building of Nineveh, and can thus, it would seem, only answer to *Asshur*."

<sup>4</sup> It should be added that one of the principal metals, either "lead" or "tin," was named after *Anu*, as "iron" was after *Hercules*, but the

phonetic connection is not at present apparent.

<sup>5</sup> In this list, however, there is a name referring to the water-god in his character of "the sentient fish," which reads *Dagganasisi*, but has no connection apparently with *Da-Gan*. The Phœnician *Dagon* indeed is translated by Sanchoniathon *ἄνρω*, that is "bread-corn."

and *Da-Las* for the female—as if both the names were compounds; and the explanation attached would seem to show that the titles appertained to the great gods Belus and Beltis.

Sargon again, who appears to have had *Anu* in especial honour, in consequence of his own name being the same, or nearly the same, as that of the eldest son of the god, associates him in his royal titles with the second god of the triad, whom for convenience sake we may call “Bel-Nimrod;” while in placing the four gates of his city each under the double guardianship of two deities, he joins *Anu* and *Astarte*, though that goddess was certainly not his wife, nor was she in any way mythologically connected with him. His wife is named in the lists *Anata* or *Anuta*, and she has precisely the same epithets as himself, with a mere difference of gender; but she is rarely if ever mentioned in the historical or geographical inscriptions. Their progeny at the same time appears to have been large. A list of nine names is given on one tablet, commencing with *Sargana*, *Latarak*, *Esh-gula*, and *Emu*; but little is known of these gods beyond their names. Two other sons who are not mentioned in this list are of more importance. One of these is *Æther*, the god of the air, whose name is doubtfully read as *’ul*; and it may perhaps be allowed to trace a connection between this filiation, and the Greek tradition of *Æther* being the son of *Erebus*, the more especially as *Erebus* is itself an Assyrian term referring to “darkness,”<sup>6</sup> which was one of the attributes of *Anu*. Another god, who is well known in Assyrian and Babylonian mythology as *Martu*, is also stated on many cylinder-seals to be the son of *Anu*. This god may be suspected to be himself the *Erebus* of the Greeks, as the name *Martu* signifies “after” or “behind;”<sup>7</sup> and is thus applied to “the west,” being in fact a synonym of *Erib* (original of *Ερεβος*), which refers directly to “the setting sun,” and tropically both to “the west” and “darkness.” It may be added that the name *Martu* is further applied to Phœnicia in cuneiform geography, as the extreme western point with which the Babylonians were acquainted (compare *Bpaθi* of Sanchoniathon),<sup>8</sup> and that the descent

<sup>6</sup> *Ereb* signifies in Assyrian “setting,” that is “the west;” and hence “darkness.” It is a cognate term with *Europa*, which also signifies setting, or the west, as *Asia* signifies “rising,” or “the east.”

<sup>7</sup> It is thus translated in the voca-

bularies by *akharu*, the Hebrew *צפון*; and the latter name is applied in the inscriptions to Phœnicia, “the western country,” indifferently with *Martu*.

<sup>8</sup> *Brathu* is joined in Sanchoniathon with *Casius*, *Libanus*, and *Anti-Li-*

of *Martu* from *Anu* would thus seem to point to the Mosaic tradition of Sidon and Heth, and the other Syrian colonies, being descended from Ham, as that patriarch must of course answer to *Anu*, if the Noachide triad be compared with the Babylonian.<sup>9</sup>

(iii.) The phonetic reading of the name of the second god of the triad must be still a matter of speculation. There can be little doubt that in his character and position he answers to the great father Jupiter of the Romans; and it is equally certain that the primary element of his name is *Bil*, the Lord; yet he cannot represent the true Babylonian Belus, of later times, and for the following reason:—That god is almost certainly the same as Merodach. In the only known proper names where *Bel* occurs as an element (*Nadinta-Bil* at Behistun, and *Bil-shar-uzur* for *Bel-shazzar*), the god's name is written with the sign signifying *Bil*, a lord, preceded by the determinative of divinity, *Il* or *An*, but without any adjunct. The same orthography is employed in connection with the goddess *Zirbanit*, who was notoriously the wife of Merodach, and there only. The names of Bel-Merodach are also sometimes actually found in conjunction.<sup>1</sup> Again, the famous temple of Belus of Herodotus is the temple of Merodach in the inscriptions; and lastly, the exact genealogy is given for Belus in Damascius, son of 'Aðs and Δάυκy, which in the mythological tablets applies to Merodach. If Merodach then be the true Belus of history, it is evident that this earlier and more powerful god could not have had the same identical name.

The name in question is written with the determinative of a god, the sign *Bil*, "a lord," and a qualificative adjunct, either simple or compound, on which the whole mystery of the name depends.<sup>2</sup> Now this adjunct in the vocabularies, when joined with other nouns, is frequently translated by *iprat*; and the reading is further verified by our finding that the city which was named after

banus, and there can be no doubt, therefore, of its representing a geographical name.

<sup>9</sup> *Martu* is stated on one tablet to be "the minister of the deep," as if he were connected with *Héa*; on another tablet his title is *Mulu-Kharis*, perhaps "the lord of architecture." His wife is the lady of *Tigganna*. Tiglath-Pileser I. erected a temple to him at Calah in conjunction with *Bel*.

*Vara* (Kileh-Sherghat Cylinder, col. 6, line 88); but the name is not often met with in other historical inscriptions.

<sup>1</sup> As on the tablet so often quoted, which applies "numbers" to the gods of the Pantheon.

<sup>2</sup> The ordinary Assyrian rendering of this adjunct is *Zir*, which means "Supreme."—1861.



the god—its title being in fact a mere reproduction of the name with the sign of locality affixed, instead of the determinative of divinity prefixed—is translated in Semitic by *Nipru*. It may then fairly be assumed that the great god in question was in Semitic named *Bilu-Nipru*, and that the great goddess, the mother of the gods, who is always associated with him as his wife, was entitled *Bilta-Niprut*. Before pointing out the very important consequences of this proposed Semitic reading, the old Babylonian nomenclature, however, must be concluded. In the dialects of the South, the equivalents of *Bilu* and *Bilta* were *Enu*, *Enuta*, and *Mul*, *Multa*. With the latter are no doubt to be compared the *Μόλις* of Nicolaus<sup>3</sup> and the *Μόλιττα* of Herodotus<sup>4</sup> and Hesychius;<sup>5</sup> and the former term, *Enu* or (with the antecedent determinative pronounced) *Il-nu*, is probably the original of the *Ἰλνυος* of Damascius. Other Babylonian names of the god, such as *Bi* (?) *-Eli*, *Asinir*, &c., are of less moment.

We will now consider the terms *Nipru* and *Niprut*.<sup>6</sup> It is impossible to overlook the similarity of these titles, especially the feminine *Niprut*, to the Greek *Νεβρῦθ*; and the more we examine the subject, the more reason we find to suspect that if there be any connection, as has been so often surmised, between the great Belus of Babylonian tradition and the Biblical Nimrod, and if this connection can be verified from native sources, then we are on the right track in seeking to identify the above-mentioned names. For instance, Babylon is sometimes called in the inscriptions the city of *Bilu-Nipru*;<sup>7</sup> and the inner and outer city, even as late as the days of Nebuchadnezzar, were known as the *Nimat Bilu-Nipru* and the *Ingur Bilu-Nipru*,<sup>8</sup> in exact accordance both with

<sup>3</sup> See Müller's *Fragm. Hist. Gr.* vol. III. p. 361, note 16. Müller alters the reading to *Μόλιττα*, very unnecessarily.

<sup>4</sup> Herod. i. 131 and 139.

<sup>5</sup> Hesychius in voc. writes *Μολύττα*. It has hitherto been customary to compare the Mylitta of Herodotus with the Syriac *Mulidtha*, "genetrix;" but it is very doubtful if the root *ṭ*, common to all the other Semitic languages, was known to the Assyrian. At any rate *Multa*, as the feminine of *Mul*, is a far more satisfactory etymology.

<sup>6</sup> It must be understood that in no

case are these titles, phonetically written, attached to the names of Belus and Beltis. They are merely assumed as the Semitic equivalents of the abbreviated Hamite adjuncts which qualify the terms "Lord" and "Lady" in these names.

<sup>7</sup> See Khors. *Inscrip.* 151, 11, 4. The construction, however, in this passage is not quite clear, and cannot be implicitly relied on.

<sup>8</sup> These titles, which are probably of Hamite rather than Semitic origin, are first met with in an inscription of Eсар-haddon. It also appears from

the Greek accounts of Babylon having been the capital of the first Belus, and of the Biblical record that the beginning of Nimrod's kingdom was Babel, &c.; and it should be observed that these cuneiform notices are quite distinct from the later and more sacerdotal connection of Babylon with the second Belus, or Bel-Merodach. But the most interesting evidence is to be found in relation to the sister capital of *Niffer*. This place, which had the same name as the god, is called *Nipur* in Semitic cuneiform. The Talmud calls it *Nopher*, and identifies it with Calneh, one of Nimrod's capitals.<sup>9</sup> Calno again, in Isaiah x. 9, is explained by the LXX. as the place in the land of Babylon where the tower was built; and with reference to the tower, if anything is to be found in the inscriptions, it can only be the notices of a most famous temple, *Kharris-Nipra*,<sup>1</sup> which was an object of intense veneration to the Assyrian kings; which was the especial dwelling-place of *Bilu-Nipru*, and which seems moreover to have been in the city of *Niffer*, that city indeed being especially dedicated to the god and goddess *Bilu-Nipru* and *Bilta-Niprut*, who respectively bore the titles of Lord of *Nipra* and Lady of *Nipra*, in allusion apparently to this temple, or rather perhaps to the district in which it was placed.<sup>2</sup> Other points of evi-

the mythological tablets, that each of these divisions of the city had a special tutelary deity to watch over it.

<sup>9</sup> The tract quoted is the *Yoma*, which is of very respectable antiquity, dating probably from the 2nd century.

<sup>1</sup> The phonetic reading of the second element of this name is very doubtful; and the position of the temple is almost equally uncertain. For its being the dwelling-place of Bel-Nimrod, see Khors. Ins. 131, 19; and for general allusions to its wealth, its splendour, and its antiquity, compare Tiglath-Pileser Cylinder, col. 1, l. 26; Brit. Mus. series, p. 70, l. 23; *Shamas-Vul* Obelisk, col. 1, l. 32, &c. The second element may mean "the left hand country," or that where Shem settled. It is the special geographical title taken by Bel-Nimrod and Beltis on the bricks excavated from their temples at *Akkerkuf* and *Warka*, but is otherwise unknown. *Kharris* (compare 𐎲𐎶𐎵) is prefixed to the names of many temples, in allusion to the workmanship or architecture of the build-

ings. If *Nipra* should be the true reading, we can hardly doubt its connection with *Nipru* and *Nipur*, although the latter terms are Semitic, and the former to all appearance Hamite, and although the cuneiform orthography is entirely dissimilar. The word, however, may be read *Shatra* or *Kurra*, equally as well as *Nipra*, and there are geographical arguments in favour of either of those readings. The cuneiform word for "a horse" is written in precisely the same way as the name in question, though of course with a different determinative, but even there the phonetic reading is uncertain.

<sup>2</sup> The name of *Nipra* is of double employment in connection with Bel-Nimrod and Beltis; that is, as a country of which they were the patrons, and as the name of a temple in which they dwelt, the temple of *Nipra* being indeed to all appearance a distinct place from the temple of *Kharris-Nipra*, already spoken of.

dence are the Arab tradition, certainly ante-Islamic, that Niffer was the original Babylon,<sup>3</sup> and (in allusion to the tower) that it was the scene of Nimrod's daring attempt to mount on eagle's wings to heaven.<sup>4</sup>

The etymological evidence remains. After mature deliberation, no better explanation can be obtained for *Nipru* and *Niprut* than "the hunter" and "huntress." The root *napar*, although unknown in Hebrew, means in Syriac "to pursue," or "make flee;" and the word *iprat*, used in the vocabularies in reference to "waters," with the sense apparently of "swift-running," must come from the neuter verb *apar*, kindred, if not absolutely identical with the active *napar*. The verb *napar* is not often used in the inscriptions, except in reference to this particular god, but in such cases is of great importance in verifying the phonetic reading. Thus Tiglath-Pileser I. describes himself as "the mighty chief, who being armed with the mace of power" (the emblem of royalty, but also a favourite weapon of the chase) "*pursues after*" (or "hunts") "the people of *Bilu-Nipru*;" and again speaks of his ancestor, *Ashur-dayan*, as "the holder of the mace of power; *the pursuer after* the people of *Bilu-Nipru*."<sup>5</sup> Sargon also speaks of "the 350 kings from remote antiquity, who ruled over Assyria and *pursued after* the people of *Bilu-Nipru*," the verb *napar* being used in each passage, and the allusion apparently being to the original *Nipru*, or Nimrod, having proved his power as "a mighty hunter" (of men) "before the Lord." As far as the actual chase of wild animals was concerned, *Bilu-Nipru*, in the Assyrian period, had ceased to be regarded as its patron. He had abdicated his functions in favour of *Nergal*, with whom, as will be afterwards explained, he was also, it would appear, ethnically confounded; but his wife, the great goddess, *Bilta-Niprut*, continued to the latest period to preside over "the chase;" and in her character of "Lady of the city *Nipur*," where she was perhaps worshipped exclusively as "the great

<sup>3</sup> This is given on the authority of *Ibn Kabi*, who was one of the oldest and most trustworthy of the Arab traditionists.

<sup>4</sup> See Yacut's *Geograph. Lexicon* in *voc.*, where many other interesting notices are given of Niffer from the early authors.

<sup>5</sup> See *Sherghat Cylinder*, col. 1, l. 32, and col. 7, l. 39. The quotation

from Sargon occurs on all the Khorsabad Bulls, and on the Cylinder, l. 35. The use of the terms *vattanappuru* and *iltanappuru* seems to be a play on the name *Nipru*; though in a corresponding passage of an inscription of Nebuchadnezzar (Sir T. Phillips's Cylinder, col. 1, l. 3) *musteshir*, "the director," is used for *vattanappuru*, "the pursuer."

huntress," was regarded as the wife of another god, *Nin*, who shared with *Nergal* the duty of protecting hunters in their dangerous exploits.

Against all this argument, which, under ordinary circumstances would be conclusive, there is the insuperable objection that in Biblical reading is *Nimrod*, and not *Nipru*, and that the terms are not orthographically convertible, so that, notwithstanding the series of extraordinary coincidences that have been noticed, we must still remain in doubt if the Biblical *Nimrod* has been discovered.

The ordinary epithets of *Bel-Nimrod*, which for convenience he may still be called,<sup>6</sup> are, "the supreme, the father of the Gods, the procreator," also, "the Lord, king of all the spirits, father of the Gods, lord of the countries." A full list of his titles has not yet been found, though many synonyms for his name occur incidentally on the tablets. He is most ordinarily associated with his wife *Bilta-Niprut*, as in the dedication of the eastern gate at *Kharsabad*, when *Sargon* calls him "the establisher of the foundations of my city;" but in the various invocations of the kings, who acknowledge him, he is found sometimes joined with *Anu*, and sometimes with his son *Nin*.

His temples do not seem to have been very numerous. He had four *arks* or "tabernacles;" but the only temple recorded as belonging to him in Assyria was at *Calah*, and even in *Babylonia* we only know of the great shrine of *Kharris-Nipra*, supposed to have been situated at *Niffer*, and of a smaller edifice raised to him at *Akkarkuf* by the early king *Kurri-galzu*.

<sup>6</sup> There are, no doubt, inconsistencies in the employment of the cuneiform group for *Bil*, with or without the adjunct, which make it most difficult to distinguish between *Bel-Nimrod* and *Bel-Merodach*. Thus in the great inscription of *Nebuchadnezzar* on the *India-House* slab, the existence of *Bel-Nimrod* as a separate god is ignored, and the compound group which represents the name is used with the simple phonetic power of *Bilu* as a mere epithet of *Merodach's*, and with the meaning of "a lord;" whilst in the inscription of the same king on *Sir T. Phillips's Cylinder*, the passage just quoted (col. 1, l. 3) reads "he who guides, or directs, the people of *Bel-Nimrod*, the Sun and *Mero-*

*dach*," the two *Bels* being thus clearly distinguished. Again, on all the *Assyrian* and *Babylonian* cylinders of the *Achæmenian* period published by *Grosvenor*, in the names of the witnesses the group for *Bel* is invariably used without the adjunct, in allusion apparently to *Merodach*, and with the sound of *Bilu*; but on the *Warka* tablets of the *Seleucian* period, the name of *Merodach* is disused, and in its place we have two varieties of the group indicating *Bel-Nimrod*, employed independently, as if they were distinct gods. From all this we can only infer that the mythological system itself, as well as its mode of expression, was to the last degree fluid and fluctuating.

Of his officers and relatives there are many incidental notes. His throne-keepers were *Bel-Nugi* and *Shezir*; and scores of other unknown names are connected with him. *Nín* or Hercules was undoubtedly his son, and *Sin*; "the moon," is also sometimes included in the same category. In fact, as the father of all the gods, he might claim an almost infinite paternity.

His numerical symbol was 50, the next integer to the *ross*, which denoted *Anu*; but the phonetic riddle involved probably in the numeral has not been discovered, nor is there any sculptured figure which can be reasonably supposed to represent him.

(iv.) The 3rd god of the triad, who thus answers to Neptune or *Neptunus*, was probably named *Héa* or *Hoa*. His titles are numerous, and his character is as clearly defined as we could desire. Although corresponding with Neptune as the third member of the triad, and in many respects exercising the same functions, he was not, strictly speaking, "the God of the Sea." That title is never found amongst his epithets, but applies rather to *Nín*, who unites to his maritime sovereignty the somewhat incongruous attributes of Hercules and Saturn. The two gods, indeed, *Héa* and *Nín*, although in reality quite distinct, seem to have been identified by Berosus, and are to a certain extent even confounded in the inscriptions. *Héa* or *Hoa* was the presiding deity of "the abyss," or "the great deep."<sup>7</sup> He is called "the King, the Chief, the Lord, the Ruler of the Abyss," also "the King of Rivers," but never "the King of the Sea." His most important titles refer, however, to his functions as the source of all *knowledge* and *science*. He is "the intelligent fish" (or guide); "the teacher of mankind;" "the lord of understanding;" answering, in fact, exactly, as far as functions are concerned, to the *Oannes* of Berosus, although the Chaldean annalist would seem to have

<sup>7</sup> The Babylonian term translated by "the deep" or "the abyss" may be read *Zp*, which certainly recalls to mind the *zēthēn* etc., applied in Scripture not only to the Red Sea, as is generally supposed, but also to the ocean, and used likewise with the same universal application in the books of the Maccabees; but the phonetic equivalents of *Zōp* are stated in the vocabularies to be *Apzu* or *Apru*, a mere transposition of the signs contained in the original term, which would thus seem to be

non-phonetic. *Apzu* has been compared with the Hebrew *צפ*, "an extremity," in allusion to the circumambient ocean; and it is remarkable that a very similar etymology has been assigned to Neptune from an Egyptian source (*Néphthys* . . . *τῆς γῆς τὰ ὅρια καὶ παράγια καὶ ψάροντα τῆς θαλάσσης*, Plut. de Is. et Osir. ii. p. 366); but it is questionable if any Semitic correspondent is to be found for *Apzu*, as the word is of Hamite origin.

borrowed the pictorial representation from the other god *Nis*! The name of "N", which Helladius uses for the mystic animal, half man, half fish, who came up from the Persian Gulf to teach astronomy letters to the first settlers on the Tigris and Euphrates,<sup>9</sup> more nearly reproduces the cuneiform *Héa* or *Hoa*; and there can be little doubt but that Damascius, under the form of 'Aδς, intends to represent the same appellation. There are no means at present of determining the precise meaning of the cuneiform *Héa*, which is Babylonian rather than Assyrian, but it may reasonably be supposed to be connected with the Arabic *حي*, *Hiya*, which equally signifies "life," and "a serpent;" for *Héa* is not only "the god of knowledge," but also "of life" (and besides of "glory" and of "ruling"), and there are very strong grounds indeed for connecting him with the serpent of Scripture and with the Paradisaical traditions of the tree of knowledge and the tree of life.<sup>1</sup>

Amongst the stars he was known under the name of *Kimmut*, which recalls to mind the כִּמְמֻט of Scripture, and suggests that the expression "binding the bands of *Kimmut*" refers rather to the coil which the serpent of Babylonian mythology has wound around the heavens, than to the "soft influences of the Pleiades," as we tamely and without warrant translate the passage. For the present indeed, we may believe that *Kimmut* was the constellation *Draco*, and that the god *Héa* is figured by the great serpent which occupies so conspicuous a place among the symbols of the gods on the black stones recording Babylonian benefactions.

Upon one of the tablets in the British Museum there is a list of 36 synonyms indicating this god. The greater part of these relate either to "the abyss" or to knowledge; but we also find *Héa* named "the Lord of the Earth," "the Prince of Heaven," "the lesser Bel-Nimrod," and he has other titles which seem equally inappropriate. In fact, he is often, it would seem, confounded with other gods. Thus on the Black Obelisk he is designated as "the layer-up of treasures," a character which properly belongs to *Ishtar*.

<sup>9</sup> See the description in Cory's *Fragments*, p. 22.

<sup>9</sup> See the extracts from Helladius in Phot. *Biblioth.* (celxxix. p. 1594). The description which he gives of a human figure covered with a fish's skin exactly coincides with the sculptures in the British Museum.

<sup>1</sup> It would be most interesting to trace the connection between this early adoration of the serpent, "the most subtle of the beasts of the field," and the Ophite worship of later times; but the subject is too large for a more note.

"lord of the lower world;" while at Khorsabad, where the southern gate is dedicated to him, in concert with *Bilat-Ili*, the expression relating to him is, "he who regulates the aqueducts," although aqueducts, which were of great importance to Assyria, seem equally with "the sea" to have been under the special care of *Nin*. The most embarrassing question, however, refers to his relationship with the other gods. *Nin* or *Hercules* is well known, from Michaux's stone and other sources, as the son of *Bel-Nimrod*, and on the *Shamas-Vul* obelisk, which is dedicated to him, this descent is again distinctly stated; but in all the invocations to the same god at *Calah*, descent is claimed in a similarly constructed passage from the star *Kimmur*, as if the real father of *Nin* had been the lesser *Bel-Nimrod*, rather than the greater one. The god *Nebo*, also, in the inscription on the statues in the British Museum, assumes the same title of "son of the star *Kimmur*," and as *Nebo*, answering to *Hermes* or *Mercury*, was strictly the god of writing and science, his connection with the Serpent, the source of all knowledge, appears to be only natural. It would seem, indeed, that both these gods, *Héa* and *Nebo*, are indifferently symbolized by "the wedge" or "arrow-head," the essential element of cuneiform writing, to indicate that they were the inventors, or, at any rate, the patrons of the Babylonian alphabet. Another god, whom we must also recognise as a son of *Héa's*, from his position in the mythological lists, is *Bel-Merodach*, the mother of this deity being named *Dur-Kina*, and a remarkable verification being thus obtained of the statement of Damascius, τοῦ δὲ 'Αοῦ καὶ Δαύκης υἱὸς γενέσθαι τὸν Βῆλον.<sup>2</sup>

This god was very extensively worshipped. As his name is found on a very ancient stone tablet from *Ur* (*Mugheir*), which in those early times was probably the maritime emporium of the Persian Gulf, he may be presumed to have had a shrine in that city, and temples were also dedicated to him both at *Asshur* (*Kil-h-Sherghat*) and at *Calah*.<sup>3</sup> There is a remarkable phrase in an inscription of *Asshur-izir-pal* on the great bulls in the British

<sup>2</sup> *Dur-kina* is constantly given on the tablets as the wife of *Héa*, and she has for the most part the same titles as her husband, with a mere distinction of gender. The name probably signifies "the first lady," or "the chief lady," *dar* or *dam* being a Hamite name for "lady."

<sup>3</sup> On several of the tablets it is stated that *Héa* was the tutelary god of the city of *Khal'kha*, but there is no clue to the identification of the site. The name, indeed, may simply mean "the shrine of the fish," for the cuneiform character formed of the figure of a fish, and indicating that

Museum, in which the king himself takes the titles of *Héa*. He says, "I am Asshur-izir-pal, the intelligent priest, the sentient guide (or fish);<sup>4</sup> the senses of speaking, hearing, and understanding, which *Héa* allotted to the whole 4000 gods of heaven and earth, they in the fullness of their hearts granted to me, adding to these gifts empire, and power, and dominion," &c. He is generally met with, however, in his more material capacity as "the patron of the deep." When Sennacherib, in his second expedition against the fugitive Merodach-Baladan, brought down a flotilla of boats to the mouth of the Euphrates and drove his enemy from the islands to seek shelter with the king of Susiana, he offered sacrifices for his victory to *Héa* upon the sea-shore, and dedicated to him a golden boat, a golden fish, and a golden coffer (?). *Héa* had one special ark, but in what shrine it was deposited does not appear. His numerical symbol was 40; and the sign, otherwise unusual, occurs often in his titles, but its phonetic import has not been recognised. The only Babylonian city which there is any reason to suppose was named after the god in question is that famous one which contained the bitumen pits near to Babylon. This city is termed 'Ir by Herodotus,<sup>5</sup> with the Greek nominative ending. In Isidore it has the title of 'Aetralus, or *Héa's* city. Later an adjunct alluding to the bitumen pits was added to the proper name *Héa*, and we have thus 'Ithacra in Ptolemy; *Ithi da kira* (אִתִּי דָא קִירָא) in the Talmud, and *Dacira* alone in the historians of Julian.<sup>6</sup> In its present form of *Hat* it nearly retains the old name of the god, augmented with the feminine ending of locality.

(v. With the preceding triad must be joined the supreme god-

object, has the phonetic value of *kha*, which is thus shown to have signified "a fish" in the primitive language of Babylon; and the use of *Khal* as a locative prefix has been already noticed (p. 612, note<sup>6</sup>).

<sup>4</sup> The use of the same signs which represent a fish, and which with that meaning would be pronounced in Assyrian as *hunn*, as titles of honour, is very remarkable, and can only be explained as a relic of the mythical traditions of *Héa* and Oannes. The famous title of *raba emsa* (רַבָּא עַמְסָא) of Scripture is one of these hybrid epithets, and might perhaps be trans-

lated "the Magian fish" (or "the fish who instructs in magic"), as well as "the chief priest." Selden (*De D. S. Syris*, p. 197) has collected a vast number of Greek notices with regard to the sacred character of the fish among the ancient Assyrians, and many of these notices can be very strikingly illustrated from the inscriptions; but it is a mere waste of opportunity to seek to connect this fish-worship with the name of Derceto or Atargatis, supposed to be corrupted from *Adir Daga*.

<sup>5</sup> Book i. ch. 179.

<sup>6</sup> See note<sup>2</sup> on Book i. ch. 179.



Dea, who has already been partially alluded to as the wife of *Bel-Nimrod*, but who is generally invoked as a separate and very powerful divinity. There is considerable difficulty in discriminating the various goddesses of the Pantheon as they occur in the inscriptions, owing to the very near resemblance of their titles, and to the not unfrequent confusion of these titles one with the other. Their functions, however, and their proper names, can be very precisely distinguished. "The great goddess" was called *Mulita* or *Enuta* in Babylonia, and *Bilta* or *Bilta-Nipruta* in Semitic Assyrian. In *Mulita* and *Bilta* we have of course the *Μύλιτα* and *Βήλτις* or *Βήλτης* of the Greeks,<sup>7</sup> the signification of both words being simply "the lady" or "queen," *κατ' ἐφοχὴν*. The special feature of her name, however, that which distinguishes her from the other "ladies" and "queens" of the Pantheon, is the qualificative adjunct which has already been discussed under the head of *Bel-Nimrod*. Her ordinary titles are "wife of *Bel-Nimrod*" and "mother of the great gods," though in one passage she is called "the wife of *Asshur*;" and under a particular form, that is as "the lady of *Nipur*," she also appears as the wife of *Nin*, or *Hercules*. She is of course the famous *Dea Syra* who was worshipped at Hierapolis, and the Syriac name of that city, "*Mabog*," is a simple Persian translation of her favourite epithet, "mother of the gods." The great difficulty in the inscriptions is to distinguish her from *Ishtar*, or *Venus*, some particular signs, such as the number 15, being applied to both goddesses in common, and the superintendence of war and hunting being also perhaps ascribed to each.

Her temples are very numerous. The bricks in the great ruin named *Bouráieh*, at *Warká*, for the most part bear her superscription, although the temple to which they belong was especially called *Bit-Ana*, or "the House of *Anu*," an explanation being thus afforded of the title which she often bears both in the Babylonian cylinder-seals and in the great inscription of *Nebuchadnezzar*, of "the lady of *Bit-Ana*." In the latter document, where she is noticed in connection with her temple outside the wall of *Babylon*, she is called "the Queen of fecundity" or "fertility;" and an analogous title is assigned to her at *Khorsabad*, where, in conjunction with her husband, *Bel-Nimrod*, she presides over the eastern

<sup>7</sup> According to Hesychius, *Βήλτης* was either *Juno* or *Venus*. In another passage, however, he gives to the

Babylonian *Juno* the name of *Ána*, which has not yet been recognized in the inscriptions.

gate of the city. She is also named "the Queen of the land" with the same allusion, on the numerous tablets excavated from the temple on the great mound of *Koyunjik*; and she thus, by name and character, may be compared to the *Agathia* of the Greeks. She had temples both at Ur (*Mugheir*) and in the city now marked by the ruins of *Zerghul*;<sup>8</sup> and of the great capital of Nipur (Nippur), named after her husband, she was the especial patroness, there as "the lady of Nipur," she is everywhere spoken of as the wife of *Nin*.<sup>9</sup> In Assyria she was equally well known as in Babylonia, but it is less easy to distinguish her. In the inscriptions of Tiglath-Pileser, where her temple is noticed at *Asshur* (*Sherghat*), she is named the wife of the god *Asshur*, in allusion probably to her position at the head of the Pantheon. It is again impossible to distinguish whether the great temple at *Nimrud* (Calah), from which was brought the open-mouthed lion now in the British Museum, belonged to her or to *Ishtar*; for although the name on the tablet and which is repeated in reference to the same temple in the inscriptions of Asshur-izir-pal, represents Beltis or Mylitta, but simply "queen of the land,"<sup>1</sup> still the epithets, "the great goddess

<sup>8</sup> The legend on the bricks of *Ismidagon*, from the mound south of the big ruin at *Mugheir*, terminates with an address to Beltis, as if she was the presiding deity of the place, though her temple is not specifically named. The same evidence of her local worship is afforded by the legends on the bricks and clay cones of *Zerghul*; and in addition to this testimony we have the statement of Sennacherib on the *Nebbi Yunus* stone, that in his Babylonian campaign he carried off as trophies Beltis of *Warka* and Beltis of *Rubesi*, the latter name applying to the city of which the ruins are now called *Zerghul*.

<sup>9</sup> A further description will be given of Beltis, in her character of "lady of Nipur," under the head of *Nin*. That the goddess worshipped at Nipur, and styled "the lady of Nipur," was in reality Beltis, and not an independent divinity, is proved not merely by the name of the place, but by an inscription on a black stone among the ruins of Niffer, which contains an invocation to Beltis, the name of the goddess being given in its most ordinary and certain form.

<sup>1</sup> The title translated "queen of the land" is of rare occurrence, and of doubtful signification. Where it occurs on Michaux's stone, in connection with the goddess, it denotes a mediate union with the three great gods, *Anu*, *Bel-Nimrod*, and *Ishtar*. It can only apply to Beltis in her character of "wife of Bel-Nimrod," "mother of the gods;" but the explanation on the open-mouthed lion (see p. 10, length), although the same, is not equivalent, title is made use of, and is certainly addressed to the wife of the god *Nin*. The only way of reconciling these discrepancies of usage is by supposing Beltis to have had two distinct characters; one in which she was "the wife of Bel-Nimrod," and the other in which she was "the wife of *Nin*," being worshipped under the former character at *Warka*, and under the latter at *Niffer*. The Assyrians, imperfectly acquainted, perhaps, with the Babylonian system, seem of the two characters to have made two distinct goddesses.

"the beginning of heaven and earth," "the queen of all the gods," and especially "goddess of war and battle," are the particular titles of *Ishtar*.<sup>2</sup>

At Nineveh (*Koyunjik*) she had also a temple, from whence a vast number of inscribed slabs have been excavated, recording the restoration of the edifice, and its re-dedication to the goddess by *Assur-bani-pal* after his successful campaign in Susiana. On these slabs the goddess is indicated indifferently by the name of *Bilta Niprut*, and by the number 15, either expressed in figures or by the sign *Ri*; and it might be presumed, therefore, that when Esar-haddon invokes the goddess XV. of Nineveh, and the goddess XV. of Arbela, he is alluding to the same divinity. Yet the Arbela goddess was certainly *Ishtar* and not *Beltis*; and as *Ishtar* had also a great temple on the mound of *Koyunjik*, founded by Sardanapalus, she may be throughout the deity addressed by Esar-haddon. One of the broken clay tablets contains a list of 12 names belonging to her, with their explanations; and among these may be recognised "the holder of the sceptre," "the beginning of the beginning," "the one great queen," "the queen of the spheres," &c.

As she has no functions, it would appear, in common with the Moon, it is hardly allowable to connect her numerical symbol of XV. with the day of the full moon; nor perhaps is it anything more than accidental that the Babylonian word which answers to 15, and by which the goddess is commonly known, *Ri*, should so nearly resemble the *Ρεία* of the Greeks. The same goddess must have been worshipped in Armenia, as the sign *Ri* with the determinative of divinity commences some of the royal names in the inscriptions of Van; but there is no satisfactory evidence to show how the name may have been pronounced in that country. Perhaps the safest distinction will be to give her the name of *Mulita* in Babylonia, and of *Beltis* in Assyria.<sup>3</sup>

(vi.) We now come to the group composed of *Æther*, the Sun,

<sup>2</sup> The application of the same epithets to *Ishtar* and to the wife of *Nin* must not be regarded as of any consequence. They were both goddesses of war, but were worshipped as such at different periods of history.

<sup>3</sup> The *Mylitta* of Herodotus has been generally referred to the root *mul* and translated "genetrix," but no

derivative from such a root is applied to the "Great Goddess" in the inscriptions. *Mul* is constantly given on the mythological tablets as the exact equivalent of *Bil*, and *Mulita* may thus be considered the Hamite correspondent to the Semitic *Bilta*, "a lady."

and the Moon. The reading of the name of the god who represents the sky, or Æther, continues to be the chief phonetic difficulty in cuneiform mythology. The evidence upon which the name has been hitherto read *Phul* or *Vul* has always been of the most unsatisfactory description, having been in fact almost restricted to the presumed identity of a certain Assyrian king who was thought to have closed the upper dynasty of the empire with the *Pul* of Scripture and the Belochus of the Greek chronologers. If this identification fail—and it has never been anything more than a conjecture—the reading of *Phul* or *Vul* must fall with it. In that case we must adopt the reading of *Ben*, because the name of the god in question forms the first element of a royal Syrian title which seems to belong to the king *Ben-hadad* of Scripture, or, following the normal phonetic value of the sign which represents the god—and this, so far, at least, as Babylonian mythology is concerned, must always be considered—we might be content with the alphabetic power *Ev*, *Eva*, and might recognise the title in the many Babylonian and Assyrian words containing this syllable (comp. *Εὐήχιος*, *Εὐείπερος*, *Εὐέδωκος*, *Ἐνεύγαμος*, *Ἐνεύβουλος*, *Evorita*, &c.). It ought to give some assistance to us in reading the Assyrian name of the god, that it is equivalent in pronunciation to a Babylonian term (written simply *va*) which indicates “a Chief” or “Lord,” and thus interchanges with the well-known terms *Bel*, *Mul*, *Nin*, *Sar*, *Rab*, &c. but it is at present impossible to select any one of these synonyms with more confidence than another, as the phonetic correspondence of the name. If, on the other hand, we looked to mere local tradition, a more probable reading would seem to be *Air* or *Aur*, well-known gods of the Mendæan Pantheon, who presided over the firmament; and we might then compare the Greek *Οὐρανός* (*Aion*, the god *Ur*) as a cognate title, and might further explain the *Ὀροτάλ* of Herodotus as a compound term, including the male and female divinities of the material heaven.<sup>4</sup> In the midst of such uncertainty, the form of *Vul* has been adopted as a provisional reading in default of any better nomenclature.<sup>5</sup>

<sup>4</sup> This explanation of the term *Ὀροτάλ* (*Ur* and *Tal*) is only hazarded on the possible assumption that the latter name applies to the goddess of the sky; but it is almost certain that *Tal* is an erroneous reading, and that the true form of the name is *Shala*.

<sup>5</sup> There is, however, some additional evidence in favour of the provisional reading of *Iva*:—1. The name of the son of *Ismi-dagon* is sometimes written with a final *va*, as if it must be read either *Shamas-Iva* or *Samas-Iv-va*. 2. There is some ground for

No complete list has been found of the titles of *Vul*, but his character and functions can be sufficiently ascertained from the various incidental notices regarding him. His standard epithets are "the minister of heaven and earth" and "the lord of canals," these canals, from their use in diffusing irrigation and rendering the lands fit for cultivation, being of the utmost importance in the social economy of the Assyrians. He is thus "the careful or beneficent chief," "the giver of abundance," "the god of fecundity." Sargon, who dedicates to him the northern gate of Khorsabad in conjunction with "the Sun," invokes him as "the establisher of canals for irrigation;" and Nebuchadnezzar employs almost the same epithet in alluding to his temple at Babylon; while in noticing the other temple of the god at Borsippa, he describes him (in allusion to his more general character of "Lord of the air" or "atmosphere") as "he who pours the field-rain upon my territory." The more usual allusions, however, are to his power as "the Lord of the whirlwind" and "the tempest." Tiglath-Pileser I. addresses him as "he who casts the whirlwind over rebellious races and hostile lands;" and the metaphors are constantly used of "rushing on an enemy like the whirlwind of *Vul*," and "sweeping a country as with the whirlwind of *Vul*." In the curses also which are fulminated against persons who may injure the royal inscriptions or interfere with benefactions, we find such phrases as the following: "May *Vul* with his flaming sword scatter pestilence over the land, and may he cause famine and scarcity to prevail throughout the country;" or where the anathema is in a more humble strain, "may he scatter

suspecting an identity between a Babylonian city named after this god, and the *Ara* or *Ira* of Scripture.

3 The Arabic word for "the air" is actually *هوا*, *hava*, and the instances

of analogy between the Arabic (originally a Cushite dialect) and the Babylonian are too direct and numerous to be at all subject to doubt. Further, with regard even to the name of the king who has been hitherto identified with the *Vul* of Scripture, some MSS. of the Septuagint verb have *βαλός*, instead of *βαλός* in 1 Chron. v. 35; and *Ira-lush*, if that be the true form of the king's name, is not very different from the former reading. Ad-

mitting, however, this explanation to be correct, there will still be a difficulty about the name of King Ben-hadad, which can indeed only be solved by supposing the god of the air to have had different names in Syria and Babylonia. Dr. Hincks at one time considered the evidence of the name of Ben-hadad to be unanswerable, and even ventured to compare the term *Ben* which he thus assigned to the god with the initial element of *ventus*; but in this he certainly pushed his etymological speculations too far, *ventus* being of course cognate with the terms *rat*, *rad*, and *bád*, which denote the wind in the Indo-Arian dialects.

the harvest and destroy the crops; may he tear up the trees and beat down the corn, &c." As the lord of the sky he also presided over the four points of the compass, his sign being used as the determinative to the respective names of the north, east, south, and west.<sup>6</sup>

The goddess who is associated with *Vul* at Nimrud, and also upon some of the clay tablets (their titles being *misharu* and *sharrat*, or king and queen),<sup>7</sup> is *Shala* or *Tala*; but her epithets, of which an incomplete list has been found, are obscure.<sup>8</sup>

The god *Vul* must have been known in Babylonia from the earliest times, as the son of *Ismidagon* of Ur, who founded temples at *Asshur* in the 19th century B.C., has a name compounded of the titles of this god and of the sun. We know, indeed, from the inscriptions of Tiglath-Pileser I., that one of the temples thus founded was dedicated to *Anu* and his son *Vul*, and this temple continued to the latest times to command respect in Assyria. The name of the god, however, as far as our present experience goes, is unknown upon the Babylonian bricks of the early dynasty, and it may be

<sup>6</sup> The importance of the god *Vul* in the Pantheon of Babylonia, as contrasted with the position of *Osopars*, or of *Ether*, in classical mythology, constitutes one of the chief differences between the two systems; the reason of the distinction no doubt being that atmospheric influences were of so much more consequence in the torrid regions of the East than either in Greece or Rome. The conspicuous part which *Aur* plays under his various developments, in the Sabæan system, seems to indicate the source from whence Thales drew his theory of the origin of all things from the watery element in nature. *Vul* has hardly the same predominance in Assyria and Babylonia, but there are traces of the extension of his worship from these countries in various directions. Thus the triad invariably invoked in the Armenian inscriptions of *Vun*, &c., are *Ahaldi*, "the Sun," and *Vul*; and again, as we find on the Indo-Scythic coins of the 2nd and 3rd centuries distinct evidence of the worship of the Sun, of the Moon, of *Vato* or "the Wind" (answering to

*Vul*), and of *Nana*, the Babylonian Venus, we are certainly justified in believing the entire system to have been introduced from the banks of the Euphrates.

<sup>7</sup> The title *misharu* assigned to this god recalls to mind the term *Mwarp*, which Berosus applies to Oannes (Fr. 6), although there is otherwise no apparent connection between the two. If *misharu*, however, simply mean "king," as is most probable, it will suit *Héa*, the real Oannes, better than it suits *Vul*, for the former god has constantly the sign denoting "king" attached to his name.

<sup>8</sup> The true form of this name is almost certainly *Shala*, and it seems highly probable that it is the same title which, under the forms of *Σαλαβή* and *Σαλαβας*, is applied in Hesychius and the Etymol. Mag. to the Babylonian Venus. The second element of the name, if this explanation be correct, will then be "*anima*," or "*anima*," a "mother;" a term which, under the form of *Ἀμαί*, Hesychius also applies to the Babylonian Juno.

doubted if he had any temples to the south except the two already mentioned as having been repaired by Nebuchadnezzar at Babylon and Borsippa. At Calah he possessed a temple in common with his wife *Shala*; but no trace has been recovered of a similar shrine at Nineveh. The object which symbolizes this god, both on the cylinder-seals and in the various groups of the divine emblems, is a weapon with forked points, which may perhaps be called a "flaming sword." It probably represents the lightning or thunder-bolt, which the Greeks put into the hands of Zeus; and it must be the same weapon with which the god is said to scatter pestilence over the land, and which, moreover, was sometimes used as a trophy, Tiglath-Pileser I. having constructed one of these double-edged swords of copper, and having laid it up in one of his castles, inscribed with a record of his victories.<sup>9</sup> The memory of this old emblem is also probably still preserved to the Mahomedan world in the double-edged sword of Ali. If there is any figure of this god to be sought for amongst the Assyrian sculptures, it can only be the horned deity, armed with the thunderbolt, who chases the evil spirit (pestilence and famine) from the land; but it is more probable that that figure represents *Nin*, or Hercules.

The numerical symbol of the God *Vul* is given as 6, on the tablet which applies notation to the Pantheon; but the position in continuation of 60, 50, 40, 30, and 20, requires 10, and the sign representing 10 is precisely that which has been already noticed as equivalent to *Vul* in its meaning of a "king," "lord," or "chief." Perhaps then the figure 10 should be the proper symbol, especially as it was allowable in Babylonian to write a series 3, 4, 5, 10, or 3, 4, 5, 6 indifferently, the origin of this confusion being no doubt to be sought in the double system of notation, decimal and sexagintal. If, however, the figure 6 were admitted as the real symbol of *Vul*, some further weight would be attached to the possible Mendean reading of the name of the god, as one of the phonetic values of that character is *ar* or *er*.

(vii.) Associated with the god of the sky we usually find "the sun" and "the moon." The sun was probably named in Babylon both *San* and *Sausi*, before his title took the definite Semitic form of *Shamas*,<sup>1</sup> by which he is known in Assyrian and in all the

<sup>9</sup> See *Kileh-Sherghat* Cylinder, col. 6, l. 15, and col. 8, l. 83.

<sup>1</sup> It would be more convenient no doubt to regard *Samas* as the original

languages of that family. He seems to have been considered "the great mover," the motive agent in fact of everything, and hence he is connected with expeditions, and generally with the active functions of royalty. His usual titles in the invocation passages are—"the regent of the heavens and earth," "he who sets everything in motion." He is also "the destroyer of the king's enemies," and "the breaker up of opposition" (?). In the various incidental notices of him, however, in the inscriptions, there is more frequently a special allusion to his impulsive power in urging the king to victory. Thus Tiglath-Pileser I. calls himself "the proud chief who, under the influence of the sun-god, sways the sceptre of power over mankind, and pursues after the people of Bel-Nimrod." Asshur-izir-pal, in the standard inscription of the north-west palace at Nimrud, names *Asshur* and the sun-god as the tutelary deities under whose influence he carried on his wars; and he commences his great historical record with a passage that may be read as follows:—"In the beginning of my reign, during the first year, when the 'sun-god,' the regent of all things, had cast his motive influence over me, seated in majesty on my royal throne, and swaying in my hand the sceptre of power over mankind, I assembled my chariots and warriors." Sargon, in his dedication to the sun-god of the northern gate at Khorsabad, speaks of him as "he who has acquired dominion for me;" and the epithet employed by Nebuchadnezzar in noticing the temple of the sun-god at Babylon, is perhaps "the supreme ruler who casts a favourable eye on my expeditions." The idea no doubt of the motive influence of the sun-god in all human affairs, arose from the manifest agency of the material sun in stimulating the functions of nature.

The sun-god was probably one of the earliest objects of Babylonian worship. He had two famous temples—one at *Laracha*

title, forming *Sansi* in the construct state (as from *Khamis*, "five," we have *Khamsa*, "fifty"), and *San* would then stand for *Sansi*, as *As* for *Ashur*; but against this it must be argued that *Samas* or *Shamas* is never found in the old Babylonian, and that it would be ungrammatical to use the construct state for the nominative. That *San* moreover was a genuine title for "the Sun" is proved by the

geographical name of שַׁן בִּישָׁן (*Scythopolis* of the Greeks, and formerly שַׁן בִּישָׁן, 1 Sam. xxxi. 10, 12, &c.), which is explained in Eusebius to mean "the house of the Sun." Compare also ὁ οἶκος τοῦ κυρίου Σανίου Δία κικλήσκονσι. Porphy. in Vit. Pythag. § 17, ad fin.

In later times the Babylonian corrupted *Shamas* to *Saras*, or *Sar*. See Hesychius in voc.



(modern *Senkereh*),<sup>3</sup> and the other at *Sippara* (modern *Mosäb*)—in both of which he was associated with his wife *Anunit*, or *Gula*. From the former temple, which was perhaps named *Bit-Parra*,<sup>3</sup> we have numerous bricks of the early Chaldean kings, *Khammurabi*, *Purnu-puriyas*, &c.; and Nebuchadnezzar has further left a detailed record of his restoration of the edifice. The latter temple seems to have been even more celebrated, and to have existed from the remotest antiquity; for it is alluded to in the antediluvian traditions of Berosus, having in fact given the name of Heliopolis to *Sippara*, where Xisuthrus is supposed to have buried his records before going into the ark.<sup>4</sup> This temple, which was also named *Bit-Parra*, was repaired and adorned by many of the ancient kings, but more especially by Nebuchadnezzar and Nabonidus, though the last-named king devoted his particular care to an adjoining temple named *Bit-Ulmis*, which was in the same city of *Sippara* or *Agana*, but which was exclusively dedicated to *Anunit*, who thus took the

<sup>3</sup> It is not quite certain if the Semitic name of this city should be read as *Larrak* or *Lartsa*. The former orthography is adopted (there being cuneiform authority for the reading), in order to assimilate the name with *Aasärya*, a primitive Chaldean capital mentioned by Berosus. (See Cory's *Fragments*, p. 31.) The Hamite name of the place probably signified "the city of the Sun," as that of *Hur* signified "the city of the Moon;" but in the former case we cannot trace any phonetic connection.

<sup>4</sup> Hardy etymologists might be inclined to connect *Parra* with the Egyptian *Phra* or *pi-ra*, "the Sun;" and it is certainly remarkable that the initial element of the name, which is also the monogram for "the Sun," should thus have the double phonetic power of *Sin* and *Par*, as if both these terms had been proper names of the Sun when the cuneiform writing was invented. For a notice of the *Senkereh* Temple see Sir T. Phillips's *Cylinder*, col. 2, l. 42, and the bricks and cylinders of Nebuchadnezzar excavated by Mr. Loftus from the ruins of the building.

<sup>5</sup> See Auctoris Eubius, p. 33, sqq.

In the extracts from Berosus the name of Heliopolis is applied to the city, and *Sippari* to the inhabitants; but in the inscriptions (see B. M. Ser. Pl. 52, l. 5, &c.) the full title is given of *Tsipar sha Shamas*, "*Sippara of the Sun*." The name of *Sippara* is supposed to have been given from these very writings deposited by Xisuthrus (comp. *ccc*, "a writing") but there is nothing to countenance such a derivation in the inscriptions; on the contrary, as the cuneiform sign for "the Sun" is the distinguishing element of the Hamite names both for this city and *Larancha*, and as the same element occurs in *Tsipar*, it is most natural to regard that term as a translation of the Hamite name, and as having immediate reference to the Sun worship. The name of *Sippara* became gradually corrupted to *Sura* and *Süra*, and the Euphrates at Babylon is thus always named by the Arab geographers "the river of *Sura*," precisely as in the inscriptions it is named "the river of *Sippara*." This is the same city where in after ages was established the famous Jewish academy.

title of *Lady of Agana*.<sup>5</sup> The male and female powers of the sun, whose worship at Sippara was celebrated throughout the East, were with more than their usual accuracy identified by the Greeks with the Apollo and Diana of their own mythology: and they are of course represented in Scripture by the "Adrammelech and Anammelech, the gods of Sepharvaim," to whom the Sepharvites burnt their children in fire.<sup>6</sup> The meaning of these Hebrew names is not very certain. *Adrammelech* may be "the fire-king," or it may be "the royal arranger," *ediru* and *gamilu*, "the arranger" and "benefactor" being epithets which together are frequently applied to the gods, and which are sufficiently applicable to "the sun." *Anammelech*, for the female sun, cannot be explained unless it be connected with the name *Anunit*. Idols of the sun-god are also not unfrequently mentioned in the Assyrian lists,<sup>7</sup> though we do not find any special temples to that deity; and he appears to have been worshipped in that country under three different forms at least, as "the rising sun," the "meridian sun," and "the setting sun." The allusions to him in these various capacities are exceedingly obscure, and must await further research. It may be stated, however, that he is called "the lord of fire," "the light of the gods," "the ruler of the day," and "he who illumines the expanse of heaven and earth." As the second member of the lower triad of the Pantheon he is symbolized by the number 20, which numeral, as an alphabetic sign, also indicates "a king," not improbably in allusion to the royal character of the sun. It has also the phonetic powers of *Nis* and *Man*; and from the analogy of the names *Dis* and *Ana*, appertaining to *Anu* as equivalents of his numerical symbol of 60, we might very well argue that these terms must also be names for the sun in some of the ancient dialects of Babylonia. At present, however, the conjecture is unsupported by evidence.<sup>8</sup>

<sup>5</sup> This is all explained at length on the large barrel cylinder of Nabonidus. *Agana* was perhaps on the right bank of the river opposite to Sippara, and was so called from being at the head of the great lake (אגנא in Chaldee). It represents the Ἀκράκωνος ὄρεος τῆς Σικκηνίων πόλιος of Abydenus, *Acracon* being given at full length in the Sanhedrim, fol. 38, 2, as אַכְרָאִין אַגָּנָא, *Akra de Agana*, "the fort of the lake."

<sup>6</sup> 2 Kings xvii. 31. The dual form

שֶׁמֶשׁ שֶׁמֶשׁ is used in allusion probably to the double city on each side of the river, precisely as the older Arab geographers employed the form of

صَوْرَان instead of صورا.

<sup>7</sup> Sennacherib carried off the idol of the sun-god from Larancha in his great Babylonian expedition.

<sup>8</sup> The Mendæans still use the old Assyrian word *Shamas* for the Sun, and the same term is common to the Hebrew, Syrian, and Arabic. In the

It has already been stated that the female power of the sun is named *Gula* or *Anunit*; but her primitive Babylonian name seems to have been *Ai*, and it is under that form that she is found in most Babylonian documents to be associated as an object of worship with the sun.<sup>6</sup> It is possible that *Ai*, *Gula*, and *Anunit* may represent the female power of the sun in his three different phases of "rising," "culminating," and "setting," for the names do not appear to be interchangeable, and yet they are equally associated with the sun-god. The name of *Gula*, at any rate, which is the best known of the three forms, and which simply means in primitive Babylonian "the great,"<sup>1</sup> being thus identical with the *Gadlat* of the later Chaldean mythology,<sup>2</sup> is distinctly stated in one inscription to belong to the great goddess "the Wife of the Meridian Sun."<sup>3</sup> This goddess is more generally known as the deity who presides over life and fecundity, and, as such, is frequently confounded with two other divinities, *Bilat Ili*, or "the Mistress of the Gods," and *Bilat Ili*, or "the Mistress of Life," (?) though in the list of the idols in the famous temple of Bel-Merodach at Babylon the three names are given as those of distinct deities. A comparison of the titles of these three goddesses will show, at any rate, how difficult it must have been to distinguish them. *Gula*, in the great inscription of Nebuchadnezzar, who dedicated to her three temples at Borsippa and two at Babylon, is "the arranger and benefactor of life," and "she who blesses the people," while *Bilat Ili* at Khorsabad, where she is joined with *Héa*, is "she who multiplies life," and in the inscriptions of Sennacherib is distinctly called "the goddess pre-

6th century, however, the Sabæans of Harran worshipped the Sun as *Bel-Asman*, "the Lord of Heaven," and at a later period they used the Greek name of *Ἡλιος*. See Asseman. Bib. Orient. vol. i. p. 327, and Ssabier und der Sabismus, vol. ii. p. 32.

<sup>6</sup> See Sir T. Phillips's Cylinder, col. 2. l. 40 and 42, where the temples of *Asman* and *Larancha*, each of them being named *Bel-Parro*, are said to be dedicated to the sun-god and *Ai*.

<sup>1</sup> *Gula* may possibly be connected with *גל*, but only indirectly, as the latter term was unknown in Assyrian. *Gula*, translated in the vocabularies by *rebu*, and kindred therefore with

*gala*, which is a synonym for the same word, may be immediately compared with the Galla *guda*, "great," and the many ancient Oriental names compounded of *Gallus* must be referred to the same root.

<sup>2</sup> *Gallat* and *Tar'ata* (Atargatis or Derceto) are given by St. James of Seruj as the tutelary goddesses of Harran in the 5th century of Christ (Asseman. Bibliothec. Orient. vol. i. p. 327); but these names seem to have been lost three centuries later, when the *Nelîm* wrote on the gods of the Sabæans. (See Ssabier und der Sabismus, vol. ii. p. 39.)

<sup>3</sup> See Michaux's Stone, col. 4. l. 5.

siding over births."<sup>4</sup> It may be added, that in a list of the 41 titles of *Bilat Ili*, on a tablet in the British Museum, *Gula* is given as a recognised synonym; yet, on the other hand, as far as present research goes, there is no example of connection between *Bilat I* and the sun-god. With regard to the relationship of *Bilat Tila* with *Gula*, the former name would seem to signify "the mistress of life," and the temples of *Gula* at Borsippa are respectively named *Bit Gula*, *Bit Tila*, and *Bit Ziba Tila*.<sup>5</sup> With the single exception, moreover, of the enumeration of *Gula*, *Bilat Ili*, and *Bilat Tila* as distinct idols in the temple of Bel-Merodach, there is no other list, it is believed, of the gods which contains more than one of the names. One of the tablets supplies a list of 20 titles for *Ai*, but they are all obscure, with the exception of the heading, which is "the female sun." The same may be said of the 41 titles of *Bilat Ili*; and even *Gula's* descriptive titles, which are chiefly local epithets, are not easy of explanation. *Gula* had a distinct temple at Calah, independent of the sun-god, as she had at Babylon and Borsippa, and also at Asshur, where ten other idols, more or less closely connected with her, were admitted to participate in her worship.<sup>6</sup>

It is well known that in most of the groups of Babylonian and Assyrian divine emblems there are two distinct representations of the sun, one being figured with four rays or divisions within the orb, and the other with eight. These two figures may be supposed to indicate a distinction between the male and female powers of the deity, the quartered disk symbolizing *Shamas*, and the eight-rayed orb being the emblem of *Ai*, *Gula*, or *Anunit*.

(viii.) The 3rd god of this triad is "the moon," who was named *Sin* by the Assyrians, as he is by the Mendæans to the present day.<sup>7</sup>

<sup>4</sup> See B. M. Ser. Pl. 38, l. 3. In Babylonian the name of this goddess is written *Bilat Nini*, of which *Bilat Ili* is the Assyrian translation. On one tablet she seems to be indicated by the number 2, but her epithets are not intelligible, nor even are her local titles for the most part to be recognised.

<sup>5</sup> *Bilat Tila* is probably the same as the *Rabbat-at-Til* of the Sabæans of *Harran*, to whom belonged the sacred goats, which were kept as victims, but which no pregnant woman dared to offer in sacrifice, or even to ap-

proach. (See Seabier und der Seabismus, vol. ii. p. 40.)

<sup>6</sup> These names are as follows:—"The Queen of the Stars" (*Venus*); *Kippata*; *Martu*; "the Queen of the Chace"; *Gula*; *Paniri* (?); *Gumiri*; *Kilili*; *Tsakhirta*; *Bilat Pule* (or "the Queen of Time (?)"); and *Pashirta*.

<sup>7</sup> It is most surprising that Dr. Hincks in his paper on the Assyrian mythology should have overlooked the existence of the word *Sin* for "the Moon" in so many Semitic languages, and have sought to identify the god in question with Jupiter. *Sin* is not

His Babylonian name was probably pronounced *Hurki*, the essential element of the name being preserved in *Hur* (Ur of the Chaldees, and modern *Mugheir*) which was the chief place of his worship.<sup>8</sup> The titles of the god are for the most part too vague to indicate the attributes with which he is invested. He is merely "the chief," "the Lord of spirits," "the powerful," &c.; or sometimes "king of the gods," or, as the celestial luminary, "the bright," "the shining;" and in one passage, "Lord of the month." It would seem, however, from certain half intelligible allusions in the inscriptions that *Sin* as the god of good fortune was especially entrusted with the guardianship of buildings. Nebuchadnezzar in dedicating to him a temple at Babylon thus speaks of him as "the strengthener of my fortifications;" and in noticing the other temple of the moon-god at Borsippa, he calls him "the supporting architect of my stronghold." There is also a very interesting passage on the Khor-sabad cylinders which may be thus read:—"In the month of Sivan (?), a month under the care of the great Lord, the wielder of the thunderbolts, the supporting architect, the guardian (*Hurki*) of heaven and earth, the champion of the gods, the moon-god, who is next in order to Anu, Bel-Nimrod, Héa, and Beltis, I made bricks and built a city and temple to the god of the month Sivan of happy name."<sup>9</sup> From this it would appear that the month *Sivan* was sacred to *Sin*, the names being, in all probability, connected; and it is further of interest to observe that the sign which represents the month in question is also the sign used to represent "bricks," which especially belonged to *Sin* as the Babylonian god of archi-

<sup>8</sup> A recognised term for the moon at the present day in Syriac and Arabic, but it is the name given to the moon-god in St. James of Seruj's list of the idols of Harran already cited; and it also stands for Monday in the table of the days of the week used by the Sabæans as late as the 16th century. (See Norberg's *Onomasticon*, p. 108; Chwolson's *Saabier oder Saabismus*, vol. ii. p. 22, and *Zeitschrift*, loc. cit.) Hesychius, likewise, seems to have stated the fact correctly; for there can be no real doubt that for the *Σινῆν, σεμήν, Βαβυλόνιον*, of the MSS., we must read *Σιν, τῆς σεμήνης, Βαβυλόνιον*.

<sup>9</sup> *Hur*, which is the Hamite power of the cuneiform sign answering to the Semitic *nasar* נָסַר, "to protect," may perhaps be compared with the root *nr*, which has produced *nr*, *Ir*, "a watcher," applied to the archangels in the Syriac liturgy. The phonetic reading of *Hur* for the geographical name in which this sign is the ruling element is given repeatedly in the vocabularies, and may be regarded therefore as quite certain.

<sup>10</sup> This passage commences at line 47 of the Cylinder Inscription. It is left out altogether in the nearly similar inscription on the Bulls which has alone as yet been published.

ture.<sup>1</sup> One of the most ordinary titles of *Sin*, it may be added, is *Bel-zuna* (generally contracted in Assyrian to *Bel-zu*) and there is in this title probably the same allusion to building (compare "form,") which is to be found in the other epithets.<sup>2</sup>

The most celebrated temple of the moon-god appears in antiquity to have been in the city of *Hur*. Its site is now marked by the great mound of *Mugheir*, the excavation of which has yielded a vast number of bricks, tablets, clay cones, and cylinders, all stamped with the names of different kings, but all bearing evidence to the worship of the moon-god. Nabonidus, indeed, who seems to have been an especial votary of *Sin's*, for he calls him "the chief of the gods of heaven and earth, the king of the gods, god of gods, he who dwells in the great heavens, the Lord of the temple of . . . in the city of Hur, my Lord," expressly declares that he had found in the annals of *Uruk* (the oldest king whose name has been discovered in Babylonia) a record that he had commenced the temple in question, but had left the completion of it to his son *Irgi*;<sup>3</sup> and the shrine, therefore, must have lasted throughout the entire period of the Babylonian monarchy, from its foundation to the time of Cyrus. The name of the moon-god was read, it would seem, or at any rate might have been read in one of the dialects of ancient Babylon, as *Shishaki*;<sup>4</sup> and a possible explanation is thus obtained of the Sheshech of Scripture (used for *Hur*), which is associated with Babylon in the denunciations of the Prophet Jeremiah.<sup>5</sup>

*Hur*, the city of the moon-god, was also called in a later age, according to Eupolemus, *Kapapir*, the name being derived appa-

<sup>1</sup> The direct connection thus established between the god *Sin* and "bricks" for building would seem to explain the use in Hebrew of לבנה for "the moon" (Is. xxiv. 23 and xxx. 26), more satisfactorily than by a reference to the whiteness of the luminary, especially as the cuneiform sign used for the 3rd month, sacred to *Sin*, is always translated in the vocabularies by the actual word *liban*. It may also fairly be surmised that the "goddess, or fabulous queen of Assyria, *Tilbān*, derived her name from the same source." (See the quotation from Eutychius in Chwolson's *Ssabier und der Ssabismus*, vol. ii. p. 295.)

<sup>2</sup> It is only on the tablets that the full title of *Bel-zuna* is found; but the form is certainly authentic. The root *zanan*, it may be added, is commonly used in Assyrian for building.

<sup>3</sup> This is quoted from the cylinders of Nabonidus excavated by Mr. Taylor from the four corners of the tower or *ziggurat* of the Temple of the Moon at *Mugheir*.

<sup>4</sup> That is, the cuneiform sign which in the sense of "protecting" must be read as *Hur* in Hamite and Nubian Semitic, is also used to denote "a brother," which is *Shish* in one language and *Akhu* in the other.

<sup>5</sup> Jer. xxv. 26 and li. 41.

rently from <sup>65</sup> *Kamar*, an Arabic term for the moon.<sup>6</sup> Besides the temples to *Sin* already noticed at *Hur*, at Babylon, at Borsippa, and at Khorsabad, another shrine is mentioned at Calah; and the god was also worshipped under the same name at Harran as late as the 6th century of the Christian era.<sup>7</sup> *Sin* was, in all probability, the tutelary deity of King Sennacherib, as the monarch's name signifies "*Sin* magnifies (my) brothers;" but he does not appear to have raised any temples to his honour.

With regard to the relationship of *Sin* to the other gods of the Pantheon there is one distinct notice on a brick from *Mugheir* calling him the eldest son of Bel-Nimrod; and there are many indications that his wife was a goddess named "the great lady," who is joined with him in the lists both at Khorsabad and on the tablets, but of whom nothing whatever is known beyond the name.<sup>8</sup>

The numerical symbol of *Sin* as the head of the lower triad is 30; and the sign representing this number has, as we should expect, an ordinary phonetic value corresponding with the name of the god; but it has also a second value *Ish* or *Esh*, which should thus likewise appertain to the moon-god in some of the old dialects. The identity of this number 30 with the days of the month, over which the moon-god presides, can hardly be accidental, though the figure would seem to have been assigned to him as a symbol, merely from his relative position in the lists.<sup>9</sup> How it happened that the moon in Babylonian mythology was thus placed above the sun we are not, of course, in a position to decide; but there were evidently traditions regarding the god of extreme antiquity, and apparently connected with the first colonisation of the land, which may not

<sup>6</sup> Knab. *Præp. Evang.* 9.

<sup>7</sup> St. James of Seruj, about A.D. 500, says that the devil deceived the people of Harran through *Sin* and *Bal-samin*; i.e. "the moon" and "the sun." Assemani, however, in translating the passage (*Bib. Orient.* vol. i. p. 327) failed to recognise the name of the moon, and read *Beun* as a single word. See also the frequent notices of *Sin* in "*Seabier und der Seabis-mus*."

<sup>8</sup> This goddess was associated with *Sin* as tutelary divinity of the city of *Hur*; and a particular portion of the great temple at that place was dedicated to her, the legends on the bricks

of Nabenidus from this spot containing an invocation to her. Both she and her husband *Sin* had arks or tabernacles, probably deposited in this temple, the one being called "the light" and the other "the lesser light."

<sup>9</sup> That is, as the head of the second Triad, which was his proper place in the Pantheon, though he is here for convenience' sake put after "the Sun." In all the invocation-lists we possess, except that on Michaux's stone, *Sin* follows next after the three great gods *Anu*, *Bel-Nimrod*, and *Enu* (with *Beltis* sometimes interposed), and he is therefore misplaced in this Essay.

improbably have occasioned the preference. Thus in two places of the inscriptions of Sargon, where he alludes to the conquest of Northern Armenia and the submission of the Greeks of Cyprus, he incidentally notices the antiquity of the moon-god.<sup>1</sup> In the former passage he speaks of the Cypriots as "a nation of whom from remotest times, from the origin of the god *Hurki* (or *Sia*),<sup>2</sup> the fathers, who ruled over Assyria and Babylonia, had never had the mention." What precise idea "the origin" or "the first *Hurki*" may be intended to convey we cannot, of course, say; but the allusion would seem to be to the commencement of the historical period. A reference may here also be made to the famous passage of Berosus which describes the great female deity who assisted Belus in the formation of the heavens and the earth to take the name of 'Ομόρωκα and Θαλάθ, because there is a gloss in the Greek, that the Chaldean word Thalath, which corresponds immediately to *θαλασσα*, "the sea," may also be interpreted "the moon."<sup>3</sup> Now the goddess thus indicated is well known to the Assyrian student under the name of *Telita*; but she has no apparent relation to the moon. She is rather the goddess of the lake of stagnant water about Babylon; and the name may thus really be connected with the Greek *θαλασσα*.<sup>4</sup> With regard to 'Ομόρωκα, the most probable explanation seems to be *Um-warka*, "mother or lady of *Urka*"<sup>5</sup> or "*Warka*," which was an acknowledged title of Beltis; but there is also another name, applying probably to the same divinity, on a tablet from *Tel Eyd*, near *Warka*, which reads *Marki*, and thus suggests that the Armenian form, *Mar*, may after all be the true reading of the name.<sup>6</sup>

<sup>1</sup> See Khorsabad Inscriptions, pl. 151, 22, and 153, 2.

<sup>2</sup> The expression here made use of with regard to "the moon-god" is quite unintelligible at Khorsabad, but is illustrated by a variant reading on the Cyprus stone.

<sup>3</sup> See the quotation from Syncellus in Cory's Fragments, p. 25.

<sup>4</sup> She is the goddess of the *Bar* (probably Arabic *bahar*), which is the first element in the name of *Bar-sip* or *Borsippa*. In the inscriptions of Sargon a city on the lower Tigris is often mentioned, which was named after her *Dura-Telita*, and which is no doubt

the *Θαλάθ* of Ptolemy, placed by him near the mouth of the river.

<sup>5</sup> See particularly Sir T. Parker's Cylinder, col. 2, l. 52, where the goddess is thus named in the notice of the restoration of her temple of Bel by Nebuchadnezzar.

<sup>6</sup> See Aucher's Eusebius, vol. 1, p. 23. The goddess commemorated on this tablet, and to whom king Sargon builds a temple at *Tel Eyd*, is called "the Lady of *Marki*," or *Warka*. A suspicion thus arises that the *Marki* is after all nothing more than the phonetic reading of the name of the city of *Warka*, which is here for the first time met with.



(ix.) We now come to the five minor gods, who, if not of astronomical origin, were at any rate identified with the five planets of the Chaldean system. In regard to four of the gods in question the identification is certain, because the Mendæans still apply to four of the planets the very terms which are used in the inscriptions as the proper names of the gods; and in the case of the remaining god a coincidence may be inferred, though we cannot at present find a cuneiform correspondent for the Syriac name. This doubtful god then will be first examined. His ordinary names, if read phonetically, are *Bar* and *Nin-ip*, but he had also the earlier Babylonian titles of *Va-lun* and *Va-dana*, which are quite unintelligible. There is no god indeed in the Pantheon whose proper name is subject to so much doubt, while at the same time we have such an extensive series of his descriptive epithets. A few of these epithets selected from the dedications to the god, recorded by Asshur-izir-pal and Shamas-Vul at Calah,<sup>7</sup> as well as from the mythological tablets, where he is discussed at great length, will now be given; and from the terms employed we will then proceed to judge of the god's character and functions. One series of epithets refers to his strength and courage. He is "the lord of the brave," "the champion," "the warrior who subdues foes," "he who strengthens the hearts of his followers;" and again, "the destroyer of enemies," "the reducer of the disobedient," "the exterminator of rebels," "whose sword is good." In more general terms he is "the powerful chief," "the supreme," "the first of the gods," "the eldest son." He is also "the chief of the spirits," "the favourite of the gods," "the sacrificer of the meridian sun." With regard to his position in the heavens, he is "the rider on the wind," "he who wields the thunderbolts of the gods," "he who spreads his shield over the heights of heaven and earth;" also, "the light of heaven and earth," "he who like the sun, the light of the gods, illumines the nations." As a motive agent, he is, "he who causes the circles of the heavens and earth to revolve," "he who grants the sceptre and the thunderbolts of power," and "he who incites to everything." More definitely, he is "the god of battle," "he who tramples upon the

<sup>7</sup> The invocation of Asshur-izir-pal is repeated on a vast number of mural slabs belonging to the great temple at Calah, and is also prefixed to the king's annals on the pavement slabs belonging to the same building. The

invocation of Shamas-Vul, which is different, and less detailed, prefaces the king's annals upon the obelisk, also found at Calah, and now in the British Museum.

wide world;" and in reference to his character of the fish-god which seems so strangely inconsistent with his other attributes is "the opener of aqueducts," "the god of the sea and of aqueducts," "he who dwells in the deep." It must be understood in this list a very small portion only of his epithets are given, the total number being above a hundred; but they are still sufficient to show the great variety of the god's supposed functions. Many of these functions can further be verified from other sources. Thus, in the inscriptions he is constantly said to excite the king to undertake his various expeditions both for war and hunting; he accompanies him to the field; he watches over the combat, and he ensures victory. Again, as the invocation to him is inscribed across and those remarkable slabs in the British Museum, which are respectively with the figure of the fish-god, and the figure of the thunderbolt who drives away the evil spirit, there can be little doubt but that, notwithstanding their diversity of character, both of the above-named mythical creatures are intended to represent the god under different attributes.\*

Not less difficult, however, is it to reconcile the Oannes or Enki of Berossus, with the Hercules of classical mythology, both of which characters appertaining, as it would seem, to the god in question. It is to explain his astronomical position in the Pantheon. It has been observed that as the four remaining minor gods, *Bel-Marduk*, *Nergal*, *Ishtar*, and *Nebo*, respectively represent in the heavens the planets Jupiter, Mars, Venus, and Mercury, it would appear almost certain *a priori* that the god whom we are now considering must correspond with Saturn, and without any great violence of etymology, the name which Saturn bears in Mendæan, and perhaps also in Syriac.

\* Both of these slabs indeed come from the same building, the Temple of *Zira*, dedicated to the god of war, which was the principal sacred edifice at Calah. The so-called pyramid at *Nimrud* was the *ziggurat* or "tower" attached to this temple; and, judging from experience, at *Kileh-Sherghât*, at *Mugheir*, and at *Birs Nimrud*, historical cylinders of *Shalmaneser* are yet to be found in the four corners of the stone walls of the various stages of this building which have not been hitherto explored.

\* The allusion is to the word *שבת*

in Amos v. 26, which we, following the Vulgate, translate by a "star," but which the LXX. and all other translators have regarded as a proper noun. The LXX., mistaking the word for a verb, give the name as *Πεσφάρι* (whereas they have *Πεσφάρι* in Acts vii. 43); but the Syrian version retains the reading *Κίτιαν*, which was the name for Saturn in that language. The assimilation of *Kivan* and *Dabry* supposed by Berossus represented the Babylonian guttural by a Greek aspirate, viz., to say the least of it, improbable. As Helladius (Phot. Bib. cclviii.)

might also be compared with the Greek Ὠάνης; but how possible that the dark and distant planet Saturn can answer to primary who "irradiates the nations like the sun, the light of gods?"<sup>1</sup> All the celestial indications indeed in the various traditions to Bar point to the moon, and recall the connection both in Greek and Egyptian mythology existed between the and Hercules; whereas in the Stellar Tablets it is clearly wished that the god in question must represent the constellation is, in virtue, probably, of his connection with the man-bull, as, as the impersonation of strength and power, was dedicated

uses the name Ὠγ for the same being, a more natural extension of Oannes would be as a sound of Hēa or Hōa, and an "a

Hyginus in his 274th fable proposed the orthography of Εὐάνης. f. Raoul Rochette in his elaborate memoir on the Assyrian Hercules in Mémoires de l'Institut, tom. xvii., treating the subject from a classical rather than an Oriental point of view, accumulated abundant evidence to show that Hercules was commonly founded in the East with Saturn. nascens (de Princip. in Wolff's Selecta, iii. p. 254) thus quotes a citation on the authority of Hellani- and Hieronymus, the Peripatetic, that from the two primitive elements, water and earth, was born a dragon, who, besides his serpent's head, had no other heads, those of a lion and a bull, between which was placed the image of God, Θεοῦ πρόσωπον, ὡνοσθαι δὲ χρόνον ἀγήρατον καὶ Ἡρακλῆα ὡν αὐτόν. Athenagoras (Legat. pr. crist. s. xv. 6, p. 3, edit. Lindner) repeats the tradition, stating, however, still more clearly ὄνομα Ἡρακλῆς καὶ χρόνος. John Lydus (de Mens. iv. 1, p. 220, ed. Roeth) also says, Ἡρακλῆς δὲ ὁ χρόνος παρὰ τῷ Νικομάχῳ ῥηταί. The visage of God, with the symbolical figures of the bull and lion, are strikingly illustrative of the Nineveh sculptures of "the god and goddess of war," and the expression χρόνον ἀγήρατον, "time without bounds," also brings into the category the Zervan ikarēn of the early Magians.

As a further proof of the connection between Hercules and Saturn, Raoul Rochette, following Movers (Phönizier, i. 292), refers to the name of Κίβαν. This he supposes to be the same as the Greek κίβαν and Hebrew כִּבָּן (Amos v. 26), and to have been assigned because the god Hercules was worshipped under the form of "a pillar," or "column;" and he refers the Egyptian name of Χᾶν for Hercules to the same source—but there is no evidence in the inscriptions of the columnar worship of Hercules, nor have we yet found any cuneiform name for Nin which could represent כִּבָּן or Kivan. (See Raoul Rochette's Memoir, p. 50.)

Raoul Rochette further quotes many epithets, such as μάντις, φυσικός, φιλόσοφος, τελεστής, &c., applying to Hercules as the god of knowledge; and he explains this apparent incongruity by referring to the Ἡρακλέους στήλαι, inscribed with mystic characters, and perhaps the same as the antediluvian columns of Plato and Josephus, as well as the κόσμου κίβαν, which contained all the secrets of nature, and which Atlas gave to Hercules, according to Herodotus, quoted by Clemens (Strom. I. 15, s. 73, p. 360); but a more satisfactory explanation of the Greek myth is to be found in our discovery that the Assyrian Hercules was confounded with Oannes, the author of all science, being typified as Nimrud by the man-fish, which, according to Berossus, was the figure assigned to the other deity.

to him. As the celestial Bull, *Bar* or *Nin-ip*, had the title apparently of *T'hibbi*; but the meaning of the term is obscure, and to establish any connection between the constellation *Taurus* and *Saturn*, in the astral mythology of *Assyria*, we have to travel almost beyond the limits of legitimate criticism. The following remarks are offered, however, as a possible solution of the difficulty:—In the mythical names of the East, the termination in *an* may be usually recognised as a mere dialectic development. The true name of the planet *Saturn* then, instead of *Kivan*, may be *Kiv* or *Giv*, and this term can be connected both with *Hercules* on the one side, and with the Bull on the other. *Giv* in fact, which is a strictly historical name, as it occurs in Greek characters at *Behistun*, was a famous warrior of old Persian romance; whilst the same title under another form, *Gav*, which means "a bull," but was also taken as a proper name, was applied to the true Arian *Hercules*, the founder of Persian nationality.<sup>2</sup> Further, the second month of the *Assyrian* year, which, supposing the year to commence with *Aries*, would fall under the zodiacal sign of *Taurus*, was represented by the same cuneiform sign which denotes a bull (*alpu*), and to which the name of *Nin-ip* is attached in the *Stellar Tablets*; this month moreover answering to the *Thura-vahar* of the Persian calendar, where *Tiv* is evidently שׁוּר, טוֹר, or טוֹר, *tauṛos*, and to the *Ziv* of the old Hebrew calendar, which may very well stand for *Giv*, as *Zam-zummin* stands for *Gangummi*, &c.<sup>3</sup> In our present state, however, of uncertainty

<sup>2</sup> The connection, however, between the names of *Giv* and *Gav* is very doubtful. The name of *Giv*, which belonged to the father of *Gotarzes* (at *Behistun* ΓΩΤΑΡΖΗΣ ΓΕΟΠΟΘΡΟΣ), seems to be the same as the *Vivan* of the great inscription of *Darius*; while *Gav* or *Gava*, the name of the famous blacksmith of *Isfahan*, who drove out *Zohak* (the *Scythians*), and restored Arian supremacy, must rather, according to the early Arab historians, who apply the title to a dynasty instead of an individual, answer to the *Zend Kava*, "royal" (in *Kava Us*, &c.), if that be really a genuine ancient term. At any rate *Gau*, "a bull" in old Persian, is a distinct word, as in *Gaubaruca* for Γαυβάρ. It is at the same time curious to remark, in refer-

ence to this subject, that *Gar* for "a smith" has its correspondent in all the Celtic tongues. Compare *Went's Gof*, Irish *Gobha*, and *Gobhan*, Latin name *Gobanus*, modern *Gorvan*, the same termination reappearing as in *Kivan* and *Vivan*. Remark too that the god whose claim to the name of *Kiv* we are now considering is actually the god of iron, and thus "the smith" *par excellence*. We need never indeed be startled at finding Arian analogies in examining the old Babylonian terms for there is abundant evidence of a primitive Arianism, anterior probably to the development of the Sanskrit, and the construction of the cuneiform alphabet.

<sup>3</sup> The identity of *Thura-vahar* with the 2nd month of the year, named "

as to whether the Mendæan name *Kivan* for Saturn is really of the same antiquity as the other six planetary names, *Bel*, *Nerig*, *Shamas*, *Mulgar*, *Nebo*, and *Sin*, or whether it is a later importation from the Persian—affording as it does the only single instance of identity in the planetary nomenclature of the Mendæan and Syrian on the one side, and the Pehlevi and Persian on the other—there is no use in any further discussion of the question.

Of more interest will it be to attend to the other names of *Nin-ip* and *Bar*. Now with regard to *Nin-ip*, the adjunct *ip* is explained in the vocabularies to signify merely "a name," so that the title may perhaps be read *Nin*, "the lord or master," *κατ' ἐφοχῆν*, and it is very remarkable that a precisely identical usage seems to have prevailed in the Semitic correspondent of the title, the great warrior-god who was worshipped in Assyria, and who was, according to the tradition of the country, immediately connected with Ninus,<sup>4</sup> being entitled by the Armenian historians *Bar-shem*, that is "*Bar* by name," or "the lord or master," *κατ' ἐφοχῆν*.<sup>5</sup> It is not by any means

in the old Jewish calendar, and represented by the cuneiform sign for "a bull," is proved by the Behistun inscription, and helps to establish the fact that the old year commenced as at present with *Nisan*.

<sup>4</sup> If we compare the 13th chapter of the 1st book of Moses of Chorene with the Paschal Chronicle (ed. Dinckelhoff, vol. i. p. 68), we shall be quite satisfied that the same tradition of ancient Assyrian mythology is related by both authorities. In either history Ninus, the founder of the empire, is succeeded by a warrior-king, who, for his great achievements, is placed amongst the gods and worshipped by the Assyrians. It is therefore most interesting to observe that this deity, who is named *Bar* (or *Barsam*) in the one tradition, is named *Θεός* in the other, a confirmation being thus obtained of the identity of *Bar* and *Nin* with the constellation *Taurus*, and with the man-bulls of Nineveh. The tradition too in the Paschal Chronicle is of the more importance that it is given on the authority of *Σεμπρόνιος ὁ Βαβυλωνίος, Πέρσης*. A further proof that the *Θεός*, or *Thur* of this pas-

sage, really represents the Assyrian Hercules, typified by the man-bull, is to be found in the tradition which it also preserves of the deified hero having been named *Ἄρης* after the planet Mars: for there is no better authenticated fact than that the Romans believed this star, according to the Chaldaean mythology, to be sacred to Hercules. (See the various passages cited by Raoul Rochette in his Memoir, p. 46, from the Etym. Mag., Macrobius, Pliny, Servius, Cicero, and Varro.) The origin of this confusion is to be sought in the constant association of the Assyrian *Nin* or Hercules with *Nergal* or *Mars*, and in their being invoked indifferently as "the god of war and battles." John of Malala (edit. Bonn. p. 19) also mentions this Assyrian king *Θεός*, who was also named *Ares*, and who first raised a *στήλη* or "column" for worship.

<sup>5</sup> There is however another explanation of the name *Bar-sam* or *Bar-shem*, of which some notice must be taken. It has been already stated that if the Noachide Triad be compared with the Assyrian, *Anu* will correspond with

easy to discriminate the use of these names between Babylonia and Assyria. *Nin-ip* is undoubtedly of Babylonian origin, *Nin* being the Hamite term for "a lord or master," and *ip* signifying "a name," and there is an incidental verification of the reading in the epithet of נִנְי *Ninpi*, which the Talmud applies to *Nopher* or *Niffer*, in allusion probably to the patron-goddess of the city being the wife of *Nin-ip* or Hercules; but that the same name, or at any rate its essential element *Nin*, must also have been used in Assyria, can hardly be doubted when we consider the standard traditions of Ninus, and the very name of Nineveh, the capital. On the other hand there is no positive evidence of the name of *Bar* or *Bar-she* being used in Assyria Proper, except the statement to that effect of the historians of Armenia; but there is proof of the title being used by a people in the immediate vicinity of Assyria, as well as of the connection of the title both with Hercules and Saturn. Thus the kings of Hatra (modern *Hadhr*, W. of *Kileh-Sherghât*) who fought with the Romans—both with Trajan and Severus—are always named by the Greek historians Βαροήμοι,<sup>6</sup> whilst in old Arabic history, in the accounts of the wars of the same kings with the first Sassanian monarchs of Persia, the names are employed of *Dhizân* and *Satrûn*; *Dhizân*, which was known to the Arabs as the name of an ancient idol, being apparently the same term as *Desanaus*,<sup>7</sup> which, according to Eusebius, was an eastern name for Hercules, and *Satrûn* (or Saturn), which, although stated by the Arabs to signify "a king," is not of any known Semitic etymology, being a remnant perhaps, like *Dis*, of a primitive Scytho-Arian nomenclature, which afterwards through the Etruscans penetrated to Rome.<sup>8</sup>

Ham, *Bel-Nimrod* with Shem, and *Héa* with Japhet. The Armenian *Bar-sam* may then very well be "the son of Shem," alluding to the descent of *Nin* or *Hercules* from *Bel-Nimrod* or *Jupiter*; and it is not a little in favour of this explanation that the Paschal Chronicle gives the name of Ζῆυς to the father of Θέσπας, a name which may very well stand for *Sam* or *Shem*. That *Bar-sam* was a genuine title may further be inferred from the name of שְׁמַרְחַנְדָּה *Parshandata* in Esther ix. 7, which signifies given to *Parshan*. The only objection to this etymology is, that there is no evidence

of *Bar* being used for "a son" in old Assyrian, though of such general employment in that sense in later times.

<sup>6</sup> See Herodian. III. i. 11.

<sup>7</sup> *Desanaus* is the orthography used in St. Jerome's Latin version of Eusebius, but the Greek text has *Δαίτης*. The people who used the name are said to be Phœnicians, Cappadocians, and Iliares, all more or less Arabs. See Seld. de Diis Syris, p. 113.

<sup>8</sup> Pocock in his *Specimen Hist. Arab.* (p. 103) first investigated this subject, recognising the apparent identity of *Satrûn* and *Saturn*, but being unable to find a correspondent

As far as the Greek accounts of the wars and hunting expeditions of Ninus may be received as genuine Oriental traditions, they must be referred to *Nin* or *Bar*, the true Assyrian Hercules and the tutelary god of the Assyrian kings. His temple in the Assyrian capital, described by Tacitus (Annal. xii. 13), is perhaps the very building at Nimrud which adjoined the pyramid; and the account of his exploits in the nocturnal chase, which is given in the same passage, is in exact accordance with his character in the inscriptions, as the god who excites and directs the various hunting expeditions of the king. There were, however, two temples at Calah especially dedicated to him, the one named *Bit Zira*, which was probably that adjoining the pyramid, from whence have been obtained the annals of Sardanapalus and the various figures and invocations to *Nin*; and the other *Bit Kura* (?), at the S.E. corner of the mound which contained the obelisk of *Shamas-Vul*, a monument also dedicated to the same deity; and it was in reference to these temples that he took the titles *Pal-Zira* and *Pal-Kura* (the son of *Zira* and the son of *Kura*), which we find in the respective royal names of *Tiglath-Pileser* and *Nin-pal-kura*.

There is not any direct notice in the inscriptions of temples being raised to him in Babylonia; but he must almost assuredly have had some famous shrine at Niffer, the *Nopher Ninpi* of the Talmud,<sup>9</sup> because, in the first place, "the Queen of *Nipur*" was his wife, and in the second place the "*Herculis aræ*" of the geographers, which Ptolemy makes the southern limit of Mesopotamia,<sup>1</sup> and places in

<sup>9</sup> *De Dissen*. Chwolson (Seabier und der Seabismus, vol. ii. p. 693) has once carried on the inquiry, accumulating all available Arabic and Syriac authority to illustrate the name *Nipur*, but he has fallen altogether into a wrong track in seeking to identify the *Hadhr* of *Satrun* with the Syriac *Chetra* supposed by Ephraem Syrus to mark the site of the Calah of Genesis. This latter city was on the Tigris between Samarra and Tekrit, and was famous for its Jewish colony. It adjoined *طبرهان*, *Tirhan*, also a very ancient site, and the *Tharrana* of the Ptolemaic Table. The *Sansars* of *Chetra* cannot therefore be connected with *Satrun* of *Hadhr*.

<sup>9</sup> This very remarkable epithet occurs in the *Joma*, and was thus probably in use as late as the 2nd or 3rd century of Christ.

<sup>1</sup> Ptolemy places the *Ἡρακλέους βωμὸν* in long. 80 and lat. 34°20', and *Apamea* in long. 79°50' and lat. 34°20'. The Ptolemaic map also gives a route from Tiguba (Cutha) "ad Herculeum," in which almost every station may be identified. In the *Periplus* of Marcian (Hudson's Geograph. Min. vol. i. p. 18) the *Ἡρακλέους στήλαι* are assigned apparently to the extreme N. W. limit of Susiana, an indication which will suit Niffer sufficiently well. The said altars or pillars were probably obelisks or monoliths, such as have been already found in Assyria,

the immediate vicinity of Apamæa (modern ruins of *Sakheriêh*),<sup>2</sup> can only by possibility refer to Niffer. In Babylonia itself there is some reason for supposing that he was worshipped under another form, the god whose name signifies "the son of the house," and of whom a sculptured figure was found during the recent excavations at Babylon,<sup>3</sup> taking his place apparently in the later mythology of that city. To this latter deity, at any rate, Nebuchadnezzar raised a temple at Babylon, and assigned the title "he who breaks the shield of the rebellious," which nearly resembles some of the ordinary epithets of Hercules.<sup>4</sup>

That this god, *Nin* or *Bar*, was the son of *Bel-Nimrud*, is constantly asserted in the inscriptions;<sup>5</sup> and we have thus an illustration of the descent of Hercules from Jupiter, and of Ninus from Belus; but he is also called the son of *Kimmur* or *Héa*,<sup>6</sup> as if there were a distinction between *Pal-Zira* and *Pal-Kura*, or between the god *Nin* or Hercules, as worshipped in the two great temples of Calah. It is also clearly stated on one tablet that this same god *Nin* or *Nin-ip*, with the title of "*Khalkhalla*, the brother of the lightning," was the father of *Bel-Nimrud*, in allusion apparently to the descent of Jupiter Belus from Chronos or Saturn.

Of the wife of this god nothing more is known than that she is called "the lady of *Nipur*," "the lady of *Parzilla*," of "*Kar Rubana*," and of other places equally unknown. On her own monuments at *Niffer*, however, she bears the ordinary title of *Bil' Niprut*, and is thus proved to be Beltis, the wife of Belus. May not this evidence then that "the great Queen"<sup>7</sup> was both the mother

inscribed with the annals of the king, but also bearing an invocation to Hercules.

<sup>2</sup> The identity of the two Apamæas (upper and lower, or the Babylonian and Mesenian) with *Naamaniya* and *Sakheriêh* respectively, can be determinately proved by a comparison of the Greek and Latin notices of those towns with the Arab geographers, and especially with the Talmudic tract *Kiddushin*.

<sup>3</sup> This figure, with the name of the god attached, is given in Mr. Layard's last work.

<sup>4</sup> See E. I. House Ins. col. 4, l. 44.

<sup>5</sup> So on Michaux's stone, col. 3, l. 2; on the *Shamas-Vul* obelisk, col. 1,

l. 15; and on cylinder seals repeatedly.

<sup>6</sup> The star *Kimmur*, however, is joined in the lists with the lesser *Bel-Nimrud* as titles applied indifferently to *Héa*.

<sup>7</sup> On further examination it seems quite certain that the goddess called "the queen of the land (?)," the invocation to whom is inscribed across the open-mouthed lion now in the British Museum, must be the wife of *Nin*, and the same deity therefore as "the lady of *Nipur*," Beltis in fact assuming the character of Bellona. Her titles are very numerous; she is "the goddess of the land; the great lady; the mistress of heaven and earth; the queen of all the gods; the heroine



and wife of *Nin* explain the tradition of the incestuous intercourse of Semiramis with her own offspring, though it does not at present appear from whence the Greeks could have introduced the name of Semiramis at such a very early period of the Assyrian mythology.

The numerical symbol of *Nin* would appear to be 40; though as that number is already appropriated to *Héa*, some error may be suspected in the tablet. Among the divine emblems he probably owns the horned helmet, which is the same as that worn by the man-bull, and which, moreover, always heads the group wherever, as on the pavement-slab of Sardanapalus and on the monolith of *Shamas-Ira*, the invocation is addressed to this particular deity.

One of the metals is also indicated by the exact cuneiform title of the god, the sign *Bar*, preceded by the determinative of divinity. The metal in question seems to be iron; and it can hardly be doubted, therefore, that there must be some connection between this cuneiform name of *Il-bar* and the Hebrew ברזל *Barzil*, which is used for *Iron* in that language, though of very obscure etymology. Whether the term *Barzil* can be connected with *Abnil*, the "stone god," who was a deity worshipped by the pagan Assyrians as late as the 5th century of Christ, will be discussed under another head.

It only remains to notice the name of Σάνδης, which is applied by

who is celebrated amongst the gods, and who amongst the goddesses watches over parturition (?); who warms like the sun and marches victoriously over the heights of heaven and earth: she who controls the spirits; the daughter of *Anu*; illustrious amongst the gods; the queen of strangers (?): she who precedes me; she who brings rain upon the lands and hail upon the forests . . . . the goddess of war and battle; who is alone honoured in the temple of *Bit-Zira*; she who refines the laws (?) and protect the hearts of women (?); who elevates society and blesses companionship . . . . the goddess of prophecy (?); the storm rider (?); the guardian who takes care of the heavens and the earth for the benefit of all races of mankind; of auspicious name; the arbiter of life and death . . . . . whose sword is good." These titles are rendered in many cases almost conjecturally, and must

not therefore be critically depended on. They are chiefly of consequence in showing that *Beltis* was held to be the daughter of *Anu*, which however requires confirmation.

In support of the argument that the "queen or mistress of the land" is really *Beltis*, we may compare Michaux's stone, col. 3, l. 10, where the supreme goddess is similarly designated and associated with the great gods *Anu*, *Bel-Nimrod*, and *Héa*; and on the tablet where her twelve titles are enumerated a corresponding form is used. It appears to have been always customary to worship the deities in pairs; that is, the god and his goddess wife were placed together in the same temple; and we may thus be assured that the ruin at *Nimrud* from which the open-mouthed lions were excavated was a chapel belonging to the great temple of *Bit-Zira*, which was especially dedicated to the god and goddess of war.

Agathias to the Assyrian Hercules, on the authority of Berosus. This name has been much canvassed by classical and Oriental scholars, but without any definite results.<sup>1</sup> It may be interesting, then, to add that *Bar* is explained in one of the Babylonian vocabularies by *Zindu*, as if the one name meant "the binder with chains," and the other "the binder to the yoke,"<sup>2</sup> and both being sufficiently applicable to the god in question, either as Hercules or as the Man-Bull.

(x.) The second of the minor gods is *Bel-Merodach*, or the planet Jupiter. It may well be doubted if the name *Merodach*, which in later times was universally applied to this god, belonged in its origin to the mythology either of Babylonia or Assyria. There is one example, it is true, of a god's name written as *Marduk* in the name of a son of *Merodach-Baladan's*, who was called *Nahit-Marduk*,<sup>1</sup> but there is no evidence whatever to show that this was the same deity as the Babylonian *Merodach*. All the evidence, indeed, leads to a contrary conclusion.<sup>2</sup> The god who must in later times have been known as *Merodach*, from his title forming the initial element in the name of the king *Merodach-Baladan*, is represented both in Assyrian and Babylonian by three independent groups of characters, which read respectively as *Su*, *Sit*, and *Amarut* (or possibly *Zurut*).<sup>3</sup> *Merodach* was, in all probability, a mere qualificative epithet like *Nipru*, which was originally attached to the name *Bel*, but which

<sup>1</sup> M. Raoul Rochette has most elaborately examined this subject in his memoir already referred to, and has sought to connect this name of *Σαδης*, not only with varieties of the same title used by other authors (*Sandan* by Ammianus, *Σαδα* by Basil of Seleucia, and *Σαδαρ* by John Lydus), but also with the *Desanaus* or *Δασαρ* of Eusebius. In regard however to the latter identification his arguments are not conclusive, *Dhisan* offering a sufficient explanation for *Desanaus*, without the necessity of correcting St. Jerome's orthography.

<sup>2</sup> There is no indication, however, that the Hamite word *Bar* thus explained really represents the name of the god. If that had been the case, the determinative of divinity would have been probably prefixed.

<sup>3</sup> See B. M. Ser. pl. 22, l. 33.

<sup>4</sup> It seems quite impossible, if *Mar-*

*duk* were really the phonetic reading of the name of the god *Merodach*, that that form should never be once used in expressing the name of the Babylonian king *Merodach-Baladan*, a name for which there are at least half-a-dozen variant orthographies.

<sup>5</sup> That is, the initial character of the old Hamite name generally used for *Merodach* may be pronounced either *amar* or *sur*, according to the vocabularies. It is just possible that this name itself may read *Amarut* instead of *Amarut* (compare *Amurru* of Ptolemy), but there is nothing to prove such a reading at present. Whether this be the case, or whether the phonetic representative of *Merodach* is still to be discovered, it is pretty clear that the name is Hamite, and that it is useless therefore to seek for its meaning in the Hebrew language.

afterwards usurped the place of the proper name. Its signification is very doubtful; and all the epithets, indeed, by which Merodach is distinguished in the early period of Assyrian history are equally obscure. He would seem, however, to be called "the old man of the gods," "the judge" (?), and to have had the *gates* under his especial charge, probably as the seats of justice.<sup>4</sup> The earlier Assyrian kings usually name him in their prefatory invocations; but they do not seem to have held him in much veneration. Although as the tutelary god of Babylon from an early period, he was in great estimation in that province, the Babylonian kings being very generally named after him,<sup>5</sup> his worship does not appear to have been cordially adopted in Assyria until the time of Vul-lush III., and was perhaps cultivated in consequence of the consolidation of the two monarchies under one head, which, with some show of reason, is assigned to that king's reign. Vul-lush at any rate sacrificed to *Bel* (*Merodach*), *Nebo*, and *Nergal* in their respective high seats at Babylon, Borsippa, and Cutha; <sup>6</sup> and he took credit to himself for having first prominently placed Merodach in the Pantheon of Assyria.<sup>7</sup> Sargon, without dedicating to him either a temple or a gate, still paid him great honour, and ascribed to the united influence of Asshur, Nebo, and Merodach his acquisition of the crown of Babylon. It is under the late Babylonian kings, however, that his glories seem to culminate. The inscriptions of Nebuchadnezzar are for the most part occupied with the praises of

<sup>4</sup> If these epithets are rightly rendered, the Assyrian *Bel-Merodach* will answer to the *Bel-shar* of the Phœnicians, i.e. *בֵּל שַׁר*, "the old Bel" (Damaso. ap. Phot. p. 343), as well as 'to the *بیل شسیخ الوتار*,

"Bel, the grave old man" of the Sabæans of Harra (see Chwolson, vol. ii. p. 39), and especially to *פֶּדַח* which is the Hebrew name for the planet Jupiter as the star of "Justice."

<sup>5</sup> One of the primitive Chaldean kings whose bricks are found at Warka was named *Merodach-gina*. Another king of Babylon contemporary with Tiglath-Pileser I. was called *Merodach-iddin-akhi*; and the names of the two rival monarchs of Babylon

whose wars are recorded on the black obelisk of *Shalmaneser II.*, each contained *Merodach* as the initial element.

<sup>6</sup> During the Assyrian period these were apparently the three high places of god-worship in Babylonia; for they are specifically mentioned both by *Shalmaneser II.* and Vul-lush III. as the scenes of their sacrifice. Nothing indeed can be more evident than that Babylonia was a sort of *holy land* to the Assyrian. Every king who penetrates into the province offers sacrifices to the gods at their respective shrines; and the Babylonian idols seem to have been the most valuable trophies that the victorious monarch could carry back to Nineveh.

<sup>7</sup> See B. M. Ser. pl. 70, l. 17.

Merodach and with prayers for the continuance of his favour. The king ascribes to him his elevation to the throne; "Merodach the great lord has appointed me to the empire of the world, and has confided to my care the far-spread people of the earth;" "Merodach the great lord, the senior of the gods, the most ancient, has given all nations and people to my care;" "Merodach the great lord has established me in strength;" and Neriglissar speaks of him in the same style as "the first-born of the gods, the layer up of treasures, he who has raised me to supremacy over the world, who has increased my treasures, and has appointed me to rule over innumerable peoples." The prayer also to Merodach with which the inscriptions of Nebuchadnezzar always terminate, invokes the favour of the god for the protection of the king's throne and empire, and for its continuance through all ages to the end of time. It is quite clear, indeed, that under the later Babylonians, and especially under Nebuchadnezzar, Bel-Merodach was considered the source of all power and blessing, and had in fact concentrated in his own person the greater part of that homage and respect which had been previously divided among the various gods of the Pantheon, though at the same time it is impossible to say over what particular aspect or branch of human affairs he was supposed to preside.

An attempt has already been made under the second section to discriminate between Bel-Nimrud and Bel-Merodach; but a few remarks on the same subject require still to be added. The great Temple of Babylon which had the old Hamite name of *Bit Saggath*, was the high place of the worship of Bel-Merodach; and it is in reference apparently to the particular idol of the god which was exhibited in this temple that the term Bel came to be used by the Assyrians instead of Merodach, as if the former term had been the proper name of the idol.<sup>8</sup> Thus, although Vul-lush III., Tiglath-Pileser II., and Sargon frequently speak of *Merodach* as an Assyrian god, they use the term Bel alone, and without any adjunct, when they notice the particular idol in the temple of *Bit Saggath*, to whom, in conjunction with his wife *Zir-banit*, they offer sacrifices, and who is thus positively identified with *Merodach*. It is indeed

<sup>8</sup> In the famous denunciation of Isaiah against Babylon, chap. xlv. ver. 1, Bel and Nebo are spoken of as the two great objects of worship, precisely as Sargon, who was the contemporary of Isaiah, uses the names of

Bel and Nebo in the account of his Babylonian sacrifice. Jeremiah (chap. 1. ver. 2) in a later age distinguishes, it is true, between Bel and Merodach, but it is possible that he merely refers to separate idols of the same god.

only on the supposition that the idol of *Merodach*, worshipped in the great Temple at Babylon, had the special title of *Bel*, that we can explain the separate and independent use of the two names in the royal Babylonian nomenclature, as for instance in the names of *Merodach-Baladan* and *Bel-shar-uzur*, or *Bel-shazzar*. The Greeks, as it is well known, are unanimous in ascribing the great Temple at Babylon to Jupiter Belus;<sup>9</sup> and the name of *Bel*, it may be added, is to the present day attached to the planet Jupiter in the astral mythology of the Mendæans.<sup>1</sup>

*Bel-Merodach* is frequently mentioned on the tablets as the son of *Hiti* and *Darkina*, in exact accordance with the statement already quoted of *Damascius*; and he is everywhere associated with his wife *Zir-banit*,<sup>2</sup> who is also sometimes called "the queen of Babylon," out of compliment to her husband; though that title more properly belongs to *Ishtar* or *Nana*, as will be presently explained. The name of *Zir-banit* is of considerable interest. It might have been supposed from the variant orthography as used in the Assyrian inscriptions, that it meant "she who produces offspring;" but from a passage in the great inscription of *Nebuchadnezzar*, where the goddess is as usual associated with *Merodach*, it is evident that *Zir* must be a proper name, and that *banit*, "genitrix," is the mere feminine of *banu*, which is one of the standard epithets of *Merodach*. The name, as written in the passage referred to, is *Zir Um-banitiya*, or "*Zir* the mother who bore me;"<sup>3</sup> and it is almost certain that in

<sup>9</sup> The statue of Jupiter Belus described by Herodotus (i. 183), is certainly the same as the great idol of *Merodach* in the temple of *Bit Saggat*, of which *Nebuchadnezzar* has left so curious an account. It had been made of silver by an earlier king, but was overlaid with plates of gold by *Nebuchadnezzar* himself. (See E. I. H. Ins. col. 3, l. 1 to 7.)

<sup>1</sup> See *Norberg's Onomasticon*, p. 28, and observe also that the Sabæans of *Harran* called the 5th day of the week after *Bel*, in allusion to the planet Jupiter. (Chwolson, vol. ii. p. 22.)

<sup>2</sup> Examples of this association occur, 1st, in the notice of the sacred rites performed by *Tiglath-Pileser II.* at Babylon (B. M. Ser. pl. 17, l. 15); 2ndly, in all the inscriptions of *Sargon* referring to his conquest of Babylon;

3rdly, on Sir T. Phillips's Cylinder of *Nebuchadnezzar*, col. 1, l. 27; 4thly, on the mythological tablets, *passim*; and 5thly, in the E. I. House Inscription of *Nebuchadnezzar*, col. 4, l. 16.

<sup>3</sup> It cannot of course be proved that the name which occurs in the E. I. H. Ins. col. 4, l. 16, refers to *Zir-banit*; but the identification is highly probable. For the convertibility of the initial sign with the phonetic reading of *Ziru*, compare B. M. Ser. pl. 12, l. 10, with pl. 87, l. 17, and for the different orthography of this same word *Zir* with the hard or soft *Z*, comp. Sir T. Phillips's Cyl. col. 3, l. 1, with *Birs-Nimrud* Cyl. col. 1, l. 3. Supposing *Zir* to be a Hamite name, like *Shala*, *Laz*, *Darkina*, &c., the feminine termination in *t* would not be required. [It

this title we must look for the original form of the *Succoth Benoth* of Scripture, the goddess worshipped by the Babylonian colonists in Samaria. Whether, however, *Succoth* is a Hamite term equivalent to *Zir*, imported by the colonists into Samaria, or whether, as may be suspected, it is not rather a Semitic mistranslation of the name — *Zirat*, "supreme," being confounded with *Zarat*, "tents," — is a point we may hardly venture to decide.

There is but one notice of a temple to *Zir-banit* in the inscriptions, which was at Babylon, and probably attached to the temple of *Bit-Saggath*; <sup>4</sup> but as the name of *Zir-fanieh* is applied in Arabic geography to a town on the Tigris, near the site of the ancient Apamæa, there can be little doubt but that the goddess also had a temple in that vicinity.

The numerical symbol of Bel-Merodach, as he is named at full length on the tablet, which applies notation to the Pantheon, is unfortunately erased, and there are no means at present of recognising the emblems either of the god or of his wife *Zir-banit*.

It may be added, however, that he is included in a list of stars, and assigned the second place, perhaps in allusion to the position of Jupiter among the planets.

(xi.) The next god to be examined is *Nergal* or Mars. There can fortunately be no doubt in this case as to the pronunciation of the name, because it occurs in the first place as the initial element in the name of *Nergal-shar-uzur*, the *Νεργλήσαρος* of the Greeks; and, secondly, because the deity in question can be positively identified with the Nergal of Scripture, the god of the Cuthites. This god was of Babylonian origin; and it may be doubted if he was ever known by a Semitic appellation, unless indeed *Aria*, "the lion," may be recognised as one of his proper names. His earliest

It may be added that Dr. Hincks preferred regarding the name *Zirbanit* or *Zirpanit* as a feminine adjective from a root *Zirb*, which also occurs in the name of the god *Bit Zirbu*. On the tablets, however, there is no apparent connection between the two names; and if the *Zir-Umbanit* of the great Nebuchadnezzar inscription be really the same goddess, Dr. Hincks's proposed derivation must fall through.

In the later Persian or Magian mythology the name of *Zirfân* زرفان

was applied to the moon. See Hyde. *De Rel. Vet. Pers.* p. 260.

<sup>4</sup> See Sir T. Phillips's Cyl. col. 1. 1. 32. In this passage the proper name of the temple of *Zir-banit* is not given; but it may be presumed to be the same building as the *Bit Zir* of the E. I. H. Ins. col. 4, l. 14, though that edifice is explained to be the "temple of the god of *Mul-kharris*," which, according to the tablets, was a title of *Martu's*.

He was *Va-gur* or *Va-tur*, of uncertain meaning. His standard name, *Ner-gal*, signified probably "the great hero," the first element adding a peculiar adjunct attached to it to distinguish *Nir*, "a man hero," from *Nir*, "an animal," and the second element *gal*, being a dialectic variation of *gula*, "great." The name is sometimes indicated by the use of the first element alone,<sup>5</sup> as has already been observed in the case of *As* for *Asshur*, *San* for *Sansi*, *Pa* for *Paku*, &c. Another title by which Nergal is frequently designated may be read phonetically as *Si-du*; but this is pure Hamite Babylonian (*si*, "before," *du* "going") and simply means "preceding" or "going before," not however as "a herald," but rather as "an ancestor." Other names which equally apply to *Nergal* are "the brother," and "the great brother,"<sup>6</sup> though neither the phonetic reading of such names, nor the allusion they contain, is very clear. His epithets are not very numerous, but they are for the most part sufficiently distinct; thus, he is "the storm ruler," "the king of battle," "the champion of the gods," "the male principle" (or "the strong begetter"), "the tutelary god of Babylonia," and "the god of the chase;" and more particularly he is "the ancestral god of the Assyrian kings." *Nergal* and *Nin* are the two gods under whose auspices all the expeditions, both for war and hunting, take place, and by whose assistance foes are discomfited and lions and other wild beasts are slain. If there is any distinction indeed to be observed between them, *Nergal* is more addicted to the chase of animals, and *Nin* or *Hercules* to that of mankind.<sup>7</sup>

All these special indications would seem to point to a tradition of Nimrod, "the great hunter," and the founder of the Babylonian empire, from whom the kings both of Babylon and Nineveh would trace their descent through, according to the boast of Sargon, three hundred and fifty generations; and there are circumstances also relating to the local worship of Nergal, which go far to confirm the connection. Thus *Nergal* is constantly spoken of, in exact accordance with Scripture, as the god of *Cutha* or *Tiggaba*.<sup>8</sup> On Sir Thomas

<sup>5</sup> As on the notation tablet so often referred to.

<sup>6</sup> In the inscription of Sargon at *Nimrud*, *Nergal*, under the name of "the great brother," is said to be one of the resident gods of Calah. (B. M. Ser. pl. 34, l. 17.)

<sup>7</sup> See the annals of *Asshur-izir-pal*

throughout, and more particularly the legends on the hunting-slabs of *Asshur-bani-pal*.

<sup>8</sup> For the identification of *Cutha* and *Tiggaba* compare B. M. Ser. pl. 46, l. 15, with pl. 91, l. 82. The city was named *Aryoba* by Ptolemy, *Digba* by Pliny, and *Tigubis* in the Peutingerian

Phillips's cylinder, *Nergal* and *Las* are the gods of the temple of *Milwava* in the city of *Tiggaba*. On a tablet in the Museum, *Nergal* is said to live in *Tiggaba*. *Vul-lush III.* sacrifices to *Nergal* in *Tiggaba*; and it is therefore curious to find that at the time of the Arab conquest of Babylonia, and before Koranic fables could have penetrated into the country, *Cutha* was already recognised as the city of the old Nimrud of popular tradition, and a shrine was established there to mark the spot where the Chaldean tyrant had cast the patriarch Abraham into the fire for refusing to embrace idolatry.<sup>9</sup>

There are other points of considerable interest relating to *Nergal*. A cuneiform term, written precisely like the name of the god, with the exception of the omission of the adjunct which qualifies *Nir*, is used in an inscription at *Khorsabad* as a synonym for the more ordinary term to denote "a lion,"<sup>1</sup> both of the phrases meaning, as it would seem, "the great animal," or "the noble animal." We might thus infer, that *Nergal*, being amongst the gods as the lion amongst animals, was represented in the Assyrian sculptures by the figure of the *Man-Lion*, as his associate *Nin* was by the figure of the *Man-Bull*; and this inference becomes certainty when we discover on another tablet that *Aria*, the Hebrew and Syriac word for "a lion," is the Semitic name for the god who was king of *Tiggaba*. Whether then this name of *Aria* for "the god of battle," may not be connected with the Greek *Ἄρης*, becomes a legitimate object of inquiry.<sup>2</sup>

map. The ruins of *Cutha*, distant about twelve miles from Babylon, were first discovered by Sir H. Rawlinson in 1846, and have since been repeatedly visited by travellers.

<sup>9</sup> *Ibn Athir* in the *Kāmil*, quoting from contemporary authority, states that *Saād*, the Arabian general in A.H. 16, after taking possession of *Cutha* in his advance on Ctesiphon, visited and offered up prayers at the shrine of *Ibrahim-el-Khalil*. The shrine, which still exists, and is yearly visited by crowds of pilgrims, is one of the holiest spots in the country. The fable of Abraham being cast into the furnace, which is founded on a mistranslation of the name of *אורי*, *Ur*, dates from the third century of our era, and may very possibly have been engendered in the neighbouring Jewish academies of *Sura* and *Pumbeditha*;

but no reason can be assigned for transferring the scene of the fable from *Mugheir* to *Cutha*, except the local tradition of the worship of *Nimrud* or *Nergal* at the latter place. In Arabic history the seat of Nimrud's empire is always placed at *Cutha*.

<sup>1</sup> This remarkable variant occurs in the *Ins.*, No. 14, from *Salle* 10.

<sup>2</sup> The more especially as the *Nedim* states that the Sabæans of *Harran* still applied the name of *Ares*, *أريس*,

to the 3rd day of the week, or *Dies Martis*. (*Ssabier und der Saabismus*, vol. ii. p. 22). It may be worth while also to notice the tradition preserved by *Massoudi* that the Assyrian king took the name of *Aria*, or "the Lions," which was the same as *Nimrud*. (*Notices des Manuscrits*, tom. viii. p. 148.)



The only temple with which we are acquainted as belonging to *Nergal* besides the famous shrine at *Tiggaba*, is a small edifice that was lately opened on the mound of *Sherif Khan*, near Nineveh, the slabs and bricks of which bore legends stating that "Sennacherib, king of Assyria, had raised a temple named *Gallumis*, in the city of *Tarbis*, to his lord the god *Nergal*."

Of *Laz*, the supposed wife of *Nergal*, who is associated with the god, both in the inscriptions of Tiglath-Pileser II. and of Nebuchadnezzar, we positively know nothing beyond the name.

The name of *Nergal* has not yet been found in the cuneiform stellar lists; but *Nerig*, a contraction for *Nergal*,<sup>3</sup> is the Mendæan name for the planet Mars to the present day.

It remains to consider whether the name of *Abnil*—a god who was worshipped in Assyria as late as the 4th century, Jovian having destroyed his temple at Nisibis<sup>4</sup>—applies to *Nergal* or *Nin*. As *Abnil* and *Barzil* appear to mean the same thing ("the stone god"),<sup>5</sup> and as the metal iron, which is named *Barzil* in Hebrew, is evidently connected with the god *Bar* in Assyrian, the same cuneiform signs being used for both, it would certainly seem most probable that *Abnil* was also a name for Hercules; and this conjecture is strengthened by the fact that the hieroglyphic name of a god found on the ivories of the north-west palace at Nimrud, and thus recording, it may be presumed, the guardian deity of the spot, whom we know to have been Hercules, has been read *Aubn-Ra*,<sup>6</sup> which is the same as *Aubn-il* or *Abnil*, *Il* and *Ra* for "a god" being used indifferently in the ancient Babylonian; but on the other hand, in the passage upon the cylinder of Nerglissar, where we have the actual cuneiform name of *Abn-Ra*, we must, it would seem, suppose a reference to *Nergal* rather than to *Nin*, inasmuch as the one god was the guardian deity of the king (*Nergal-shar-usur* meaning "*Nergal* protects the king"), whilst the other was, as has been already remarked, almost unknown to the later worship of the Babylonians.

<sup>3</sup> The same contraction may be remarked in the name of *ʾAḥēnāphes*, king of Sais in Charax, mentioned by Josephus, Ant. xx. 2, § 1.

<sup>4</sup> The father of the famous Ephraem Syrus was a priest of this temple. (A. V. Bib. Orient. vol. i. p. 26.)

<sup>5</sup> *Bard* or *Bars* in Kurdish is precisely the same as *בַּרְזִיל* in Hebrew; and traces of the old Hamite Baby-

lonian are constantly to be recognised in that and the other mountain dialects.

<sup>6</sup> Mr. Birch, in his paper on the Nimrud ivories in the Journal of the Royal Society of Literature, has translated this name "the shining sun;" but he was not then aware of the identity of the terms *Il* in Assyrian and *Ra* in Babylonian for "a god."

the immediate vicinity of Apamæa (modern ruins of *Sakherich*),<sup>2</sup> can only by possibility refer to Niffer. In Babylonia itself there is some reason for supposing that he was worshipped under another form, the god whose name signifies "the son of the house," and of whom a sculptured figure was found during the recent excavations at Babylon,<sup>3</sup> taking his place apparently in the later mythology of that city. To this latter deity, at any rate, Nebuchadnezzar raised a temple at Babylon, and assigned the title "he who breaks the shield of the rebellious," which nearly resembles some of the ordinary epithets of Hercules.<sup>4</sup>

That this god, *Nin* or *Bar*, was the son of *Bel-Nimrud*, is constantly asserted in the inscriptions;<sup>5</sup> and we have thus an illustration of the descent of Hercules from Jupiter, and of Ninus from Belus; but he is also called the son of *Kimmur* or *Héa*,<sup>6</sup> as if there were a distinction between *Pal-Zira* and *Pal-Kura*, or between the god *Nin* or Hercules, as worshipped in the two great temples of Calah. It is also clearly stated on one tablet that this same god *Nin* or *Nin-ip*, with the title of "*Khalkhalla*, the brother of the lightning," was the father of *Bel-Nimrud*, in allusion apparently to the descent of Jupiter Belus from Chronos or Saturn.

Of the wife of this god nothing more is known than that she is called "the lady of *Nipur*," "the lady of *Parzûla*," of "*Kar Rubana*," and of other places equally unknown. On her own monuments at *Niffer*, however, she bears the ordinary title of *Bilat Niprut*, and is thus proved to be Beltis, the wife of Belus. May not this evidence then that "the great Queen"<sup>7</sup> was both the mother

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inscribed with the annals of the king, but also bearing an invocation to Hercules.

<sup>2</sup> The identity of the two Apamæas (upper and lower, or the Babylonian and Mesenian) with *Naamaniya* and *Sekherich* respectively, can be determined by a comparison of the Greek and Latin notices of those towns with the Arab geographers, and especially with the Talmudic tract *Kiddushin*.

<sup>3</sup> This figure, with the name of the god attached, is given in Mr. Layard's last work.

<sup>4</sup> See E. I. House Ins. col. 4, l. 44.

<sup>5</sup> So on Michaux's stone, col. 3, l. 2; on the *Shamas-Vul* obelisk, col. 1,

l. 15; and on cylinder seals repeatedly.

<sup>6</sup> The star *Kimmur*, however, is joined in the lists with the lesser *Bel-Nimrud* as titles applied indifferently to *Héa*.

<sup>7</sup> On further examination it seems quite certain that the goddess called "the queen of the land (?)," the invocation to whom is inscribed across the open-mouthed lion now in the British Museum, must be the wife of *Nin*, and the same deity therefore as "the lady of *Nipur*," Beltis in fact assuming the character of Bellona. Her titles are very numerous; she is "the goddess of the land; the great lady; the mistress of heaven and earth; the queen of all the gods; the heroine

and wife of *Nin* explain the tradition of the incestuous intercourse of Semiramis with her own offspring, though it does not at present appear from whence the Greeks could have introduced the name of Semiramis at such a very early period of the Assyrian mythology.

The numerical symbol of *Nin* would appear to be 40; though as that number is already appropriated to *Héa*, some error may be suspected in the tablet. Among the divine emblems he probably owns the horned helmet, which is the same as that worn by the man-bull, and which, moreover, always heads the group wherever, as on the pavement-slab of Sardanapalus and on the monolith of *Namas-Ira*, the invocation is addressed to this particular deity.

One of the metals is also indicated by the exact cuneiform title of the god, the sign *Bar*, preceded by the determinative of divinity. The metal in question seems to be iron; and it can hardly be doubted, therefore, that there must be some connection between this cuneiform name of *Il-bar* and the Hebrew ברזל *Barzil*, which is used for *Iron* in that language, though of very obscure etymology. Whether the term *Barzil* can be connected with *Abnil*, the "stone god," who was a deity worshipped by the pagan Assyrians as late as the 5th century of Christ, will be discussed under another head.

It only remains to notice the name of Σάνδης, which is applied by

who is celebrated amongst the gods, and who amongst the goddesses watches over parturition (?); who warms like the sun and marches victoriously over the heights of heaven and earth: she who controls the spirits; the daughter of *Anu*; illustrious amongst the gods; the queen of strangers (?); she who precedes me; she who brings rain upon the lands and hail upon the forests . . . . the goddess of war and battle; who is alone honoured in the temple of *Bit-Zira*; she who refines the laws (?) and protect the hearts of women (?); who elevates society and blesses companionship . . . . the goddess of prophecy (?); the storm rider (?); the guardian who takes care of the heavens and the earth for the benefit of all races of mankind; of auspicious name; the arbiter of life and death . . . . whose sword is good." These titles are rendered in many cases almost conjecturally, and must

not therefore be critically depended on. They are chiefly of consequence in showing that *Beltis* was held to be the daughter of *Anu*, which however requires confirmation.

In support of the argument that the "queen or mistress of the land" is really *Beltis*, we may compare Michaux's stone, col. 3, l. 10, where the supreme goddess is similarly designated and associated with the great gods *Anu*, *Bel-Nimrod*, and *Héa*; and on the tablet where her twelve titles are enumerated a corresponding form is used. It appears to have been always customary to worship the deities in pairs; that is, the god and his goddess wife were placed together in the same temple; and we may thus be assured that the ruin at *Nimrod* from which the open-mouthed lions were excavated was a chapel belonging to the great temple of *Bit-Zira*, which was especially dedicated to the god and goddess of war.

the immediate vicinity of Apamæa (modern ruins of *Sakherich*),<sup>2</sup> can only by possibility refer to Niffer. In Babylonia itself there is some reason for supposing that he was worshipped under another form, the god whose name signifies "the son of the house," and of whom a sculptured figure was found during the recent excavations at Babylon,<sup>3</sup> taking his place apparently in the later mythology of that city. To this latter deity, at any rate, Nebuchadnezzar raised a temple at Babylon, and assigned the title "he who breaks the shield of the rebellious," which nearly resembles some of the ordinary epithets of Hercules.<sup>4</sup>

That this god, *Nin* or *Bar*, was the son of *Bel-Nimrud*, is constantly asserted in the inscriptions;<sup>5</sup> and we have thus an illustration of the descent of Hercules from Jupiter, and of Ninus from Belus; but he is also called the son of *Kimmur* or *Héa*,<sup>6</sup> as if there were a distinction between *Pal-Zira* and *Pal-Kura*, or between the god *Nin* or Hercules, as worshipped in the two great temples of Calah. It is also clearly stated on one tablet that this same god *Nin* or *Nin-ip*, with the title of "*Khalkhalla*, the brother of the lightning," was the father of *Bel-Nimrud*, in allusion apparently to the descent of Jupiter Belus from Chronos or Saturn.

Of the wife of this god nothing more is known than that she is called "the lady of *Nipur*," "the lady of *Parzulla*," of "*Kur Rubana*," and of other places equally unknown. On her own monuments at *Niffer*, however, she bears the ordinary title of *Bil-Niprut*, and is thus proved to be Beltis, the wife of Belus. May not this evidence then that "the great Queen"<sup>7</sup> was both the mother

inscribed with the annals of the king, but also bearing an invocation to Hercules.

<sup>2</sup> The identity of the two Apamæas (upper and lower, or the Babylonian and Mesenian) with *Naamaniya* and *Sakherich* respectively, can be determined by a comparison of the Greek and Latin notices of those towns with the Arab geographers, and especially with the Talmudic tract *Kiddushin*.

<sup>3</sup> This figure, with the name of the god attached, is given in Mr. Layard's last work.

<sup>4</sup> See E. I. House Ins. col. 4, l. 44.

<sup>5</sup> So on Michaux's stone, col. 3, l. 2; on the *Shamas-Vul* obelisk, col. 1,

l. 15; and on cylinder seals repeatedly.

<sup>6</sup> The star *Kimmur*, however, is joined in the lists with the lesser *Bel-Nimrud* as titles applied indifferently to *Héa*.

<sup>7</sup> On further examination it seems quite certain that the goddess called "the queen of the land (?)," the invocation to whom is inscribed across the open-mouthed lion now in the British Museum, must be the wife of *Nin*, and the same deity therefore as "the lady of *Nipur*," Beltis in fact assuming the character of Bellona. Her titles are very numerous; she is "the goddess of the land; the great lady; the mistress of heaven and earth; the queen of all the gods; the heroine

the two planets Venus and Mercury would be such a solecism in astral mythology, that it cannot be admitted without direct proof. *Ishur* is left without any number on the notation tablet, and her emblem among the divine symbols cannot be recognised with any certainty.

(xiii.) The last of the five minor gods is Nebo, or Mercury. This god was also of Babylonian rather than Assyrian origin, and had the primitive names of *Pakw* (the intelligent ?), *Ak*, and *Nabû*, *Nabu* being a later Semitic reading.<sup>5</sup> His functions are not by any means clearly defined, the epithets which describe them being for the most part of doubtful import. The following titles, however, afford some clue to his character in the Assyrian Pantheon. He is "the holder of the sceptre of power"—"the god who teaches or instructs." Upon his statue, executed by an artist of Calah, for Vul-lush III. and Semiramia, there is a long list of epithets, but a few only can be understood. He is "the inspector over the heavens and the earth"—"he who hears from afar"—"the holder of the sceptre" (?)—"he who possesses intelligence"—"he who teaches"—"the glorifier of Bel Nimrod"—"Lord of lords, who has no equal in power"—"the sustainer"—"the supporter"—"the ever ready"—"whose wand is good."<sup>6</sup> Nebuchadnezzar, who was under his especial protection, calls him "the inspector over the heavens and earth, who has given the sceptre of power into my hand for the guardianship of mankind;" and again, "the lord of the constellations (?), who has granted me the sceptre of power for the guidance of my people." So also Neriglissar—"Nabu, the eldest son, has given the sceptre of power into my hand, to guide mankind and to regulate the people." There are many other epithets which seem to refer to Nebo, as the god of learning, or rather of letters; but it would hardly be safe to translate them. It may, however, be remarked, that on the numerous tablets of *Assur-uballit-pal*, which the king ordered to be drawn up for the purpose of acquainting the people of Assyria with the language, the religion, the science, and even the literature of the earlier and more polished

<sup>5</sup> *Nabû* or *Nabû* has been hitherto believed to be a mere irregular phonetic rendering of the name; but the vocabularies show that *Nabû* was Hamite and *Nabu* Semitic for the same term, which was probably connected with the Hebrew root נָבַא, "to

boil forth" or "prophecy."

<sup>6</sup> There are other titles which appear to relate to Nebo as the patron of the magic art; but further research is necessary before they can be satisfactorily explained.

Babylonians, the work is usually said to be undertaken under the auspices of the "far-hearing" gods, *Nabu* and *Warmita*, in evident allusion to their character as the divinities who presided over knowledge.<sup>7</sup>

The statues of Nebo in the British Museum were found in a chamber at the south-east corner of the mound at Nimrud, which chamber must have belonged to a temple called *Bit-Saggil*, as the god is named in the inscription *Pal-Bit-Saggil*, "the son of the temple of *Saggil*," in the same manner as *Nin* is named *Pal-Zira* and *Pal-Kura* from the various temples in which he was worshipped. The most famous temple, however, of Nebo's was at Borsippa, and is known in the inscriptions under the name of *Bit-Zida*, an old Hamite term of which the Semitic equivalent has not yet been found. This temple, indeed, of Nebo at Borsippa was almost as celebrated as the neighbouring temple of Bel-Merodach at Babylon. Each of these temples had a tower attached, in which was deposited the ark or tabernacle of the god. The tower of the temple of *Bit-Saggath*, containing the ark of Merodach, is fully described in the inscriptions of Nebuchadnezzar; and is that of which Herodotus has given so remarkable an account in his notice of the great temple of Belus at Babylon. The tower of the temple of *Bit-Zida* at Borsippa, which contained the ark or tabernacle of Nebo, and which was built after the fashion of the seven spheres, is that celebrated edifice of which the ruins exist to the present day, bearing the name of *Birs Nimrud*.<sup>8</sup>

On Sir Thomas Phillips's cylinder it is repeatedly stated that *Nana* was associated with Nebo in the worship at this temple; but in no other inscription of Nebuchadnezzar's is there any allusion to

<sup>7</sup> Nebo occupies a very inferior place in the Pantheon under the early Assyrian kings; he is either not mentioned at all, or, at the very close of the invocation passages, as the last of the minor gods. Vul-lush III. indeed appears to have first brought Nebo prominently forward in Assyria after his settlement at Babylon. [In a list of the epithets of Nebo lately discovered, we have distinctly the phrase "inventor of the writing of the royal tablets."—H. C. B. 1861.]

<sup>8</sup> Dr. Hincks has remarked that the two signs employed to represent Nebo

on the often-quoted notation tablet are those which separately indicate "fire;" but he is unable to detect any connection between "fire" or "flame" and the god in question. Norberg, however, under the head *Nebo*, in his *Onomasticon*, p. 98, remarks of Mercury, "*Solatus et perustus, cum cæteris planetis soli vicinior sit, a poetis fingitur;*" and the stage or sphere of Nebo at Birs Nimrud is thus formed of brick burnt into slag, and exhibiting the blue colour which was sacred to him.

such a union. There was a part of Babylon apparently called after *Nasa* "protecting her votaries;"<sup>9</sup> but she has no temple in Nebuchadnezzar's detailed list on the East India House slab; nor is there any allusion to the name of *Varamit*, who was the true wife of Nebo, throughout that inscription. It is only from the tablets and from the Babylonian notices in the Assyrian inscriptions of Tiglath-Pileser and Sargon that we are positively assured of *Varamit* being the wife of Nebo.<sup>1</sup>

There is another interesting circumstance connected with Nebo's patronage of learning. In an interior chamber of the *Birs Nimrud*, which seems to have been a chapel or oratory, all the bricks are found to be stamped—in addition to the ordinary Nebuchadnezzar legend—with the triangular figure of the wedge or arrow-head, an emblem which is also commonly found both on the cylinder seals and among the groups of divine emblems. The inference from this fact certainly is that the arrow-head was adopted as the symbol of Nebo because it was the essential element of cuneiform writing, which must have thus been under his especial care; and there is further a coincidence between this symbol and one of the best authenticated names of Nebo which can hardly be fortuitous. The name alluded to is *Tir*, which means, on the one hand, "an arrow," and which, on the other, is the old Persian name of the planet;<sup>2</sup> and that this title must have been applied to Mercury as early as the time of Nebuchadnezzar is proved by the city which the king built and dedicated to his favourite deity at the mouth of the Euphrates, calling it *Τερήδων*<sup>3</sup> or *Διπιδων*, "given to Mercury."

<sup>9</sup> See E. I. H. Ins. col. 5, ls. 47 and 54.

<sup>1</sup> The reading of *Varamit* or *Urmit* is not quite certain; nor is there any etymology for the name which appears particularly applicable, for a derivation from *ur*, "to be high," would suit any other god or goddess equally well. If the name might be read *Khammamit* (and there is authority for thus valuing the initial sign) a far more interesting field would be opened for comparison with Arabic and Mendæan names.

<sup>2</sup> It is here taken for granted that Nebo is the planet Mercury. The identification indeed is proved both by the books of the Mendæans and by

the calendar of the Sabæans of Harran, in which the 4th day of the week (*Dies Mercurii*) was named *نبوق* *Nebuk*, with the guttural termination which was so often added after a long vowel.

<sup>3</sup> As the name of this city involves some very important ethnological considerations, it may be as well to note that the fact of its foundation by Nebuchadnezzar is given by Megasthenes from Abydenus, on the authority of Berosus. (See Cory's *Frag.* p. 46.) That the name is at any rate as old as the time of Alexander is further proved by the occurrence of the name of *Διπιδων*, which has precisely the

In the Mendæan books also, Nebo, who represents the planet Mercury, is called "the scribe;" and the same character appertains, to a certain extent, to the Egyptian Tet, the Greek Hermes, and the Latin Mercury.<sup>4</sup> Of course it is to this god that we must refer the traditions of the Babylonian Hermes, the reputed author of the Chaldæan oracles.<sup>5</sup> There was an old Syriac legend that Hermes was buried at Kalwadha,<sup>6</sup> the city from whence the Chaldæans perhaps took their name;<sup>7</sup> but no particular connection has been yet detected in the inscriptions between that city and Nebo. The high place of the latter was Borsippa;<sup>8</sup> and it was no doubt in the colleges attached to this shrine of the god of learning that the Borsippene Chaldæans obtained such celebrity.<sup>9</sup> The respective worship of *Bel-Merodach* at Babylon and of *Nebo* at Borsippa, was maintained, it would seem, to the 3rd or 4th century of Christ, as it is mentioned in the Talmudic tract on Idolatry, which is supposed to be of the latter period of history.<sup>1</sup> The tablets do not give any satisfactory information as to the parentage of Nebo or his relationship to the other gods; but on his statue he calls himself the son of *Kimmur*, the astronomical name of *Héa*, and there is doubtless in their functions a general resemblance between the two gods. In this respect, however, Babylonian departs from classical tradition, as the Greek Hermes was the well-known son of Zeus and Maia.

4. A very few lines must suffice for the remaining gods of the Pantheon. Those most deserving of attention are—1. *Allata*, a goddess named independently, as if of some importance, and probably, therefore, identical with the *Ἀλάρτα* of Herodotus. 2. *Bel Zirpa*, a

same meaning in Arrian. de Reb. Ind. p. 588. See all the authorities for Terebon and Diridotis in Cell. Geog. vol. ii. pp. 641, 642. The name of Tiridates, so well known in later history, is of cognate derivation.

<sup>4</sup> The Persians pretended that the planet Mercury received the name of *Tūr*, "an arrow," from the swiftness of its movement. (See Hyde de Rel. Vet. Pers. p. 242.)

<sup>5</sup> See the various notices of this Hermes collected by Chwolson in "Seabier und der Seabismus," also Smith's Biograph. Dic. in voc. Trismegistus.

<sup>6</sup> Abulfarage has preserved this tradition in his *Historia Dynastiarum* (p. 20).

<sup>7</sup> See the quotation from *Massuli's Tentsh* in Not. des Man. tom. viii. p. 158.

<sup>8</sup> *Nabu* is thus especially named on the tablets the Lord of *Borsippa* or Borsippa.

<sup>9</sup> Strabo, lib. xvi. § 6, p. 509.

<sup>1</sup> *Babel* and *Bursif* are repeatedly named together in the Mendæan Sidr precisely as *Babel* and *Burn* are associated in the *Avodha Sara*; but the worship of *Bel* and *Nebo* seems to have expired at these places before the former work was written.





multitudinous names that swarm up out of the Pantheon of the Hindoos or Mendæans, he will be able to form some idea of the result which awaits the labours of any zealous antiquary who will take the trouble to clean the thousands of mythological clay tablets now mouldering on the shelves of the British Museum, and who will afterwards copy and decipher their legends.—[H. C. R.]

# ESSAY XI.

## ON THE ETHNIC AFFINITIES OF THE NATIONS OF WESTERN ASIA.

1. Intermixture of races in Western Asia. 2. Earliest population Turanian. 3. Development of Hamitism and Semitism. 4. Indo-European family. 5. Turanian races: (i.) Parthians—(ii.) Asiatic Ethiopians—(iii.) Colchians—(iv.) Sapeiri—(v.) Moschi and Tibareni—(vi.) Early Armenians—(vii.) Cappadocians—(viii.) Susianians—(ix.) Chaldeans—(x.) Nations probably Turanian. 6. Semitic races: (i.) Cilicians—(ii.) Solymi—(iii.) Lydians not Semitic—(iv.) Cappadocians and Himyaritic Arabs not Semitic—(v.) Other Semitic races. 7. Division of the Semitic races into groups: (a) Eastern, or Assyro-Babylonian group—(b) Western, or Hebræo-Phœnician group—(c) Central or Arabian group. 8. Small extent of Semitism. 9. Late appearance of the Indo-Europeans historically. 10. Spread of the race from Armenia, threefold. 11. Northern migration, into Europe. 12. Nations of the Western migration: (i.) Pelasgi—(ii.) Phrygians—(iii.) Lydians—(iv.) Carians—(v.) Mysians—(vi.) Lycians and Caunians—(vii.) Matienians (?). 13. Eastern, or Arian migration. 14. Nations belonging to it: (i.) Persians—(ii.) Medes—(iii.) Carmanians—(iv.) Bactrians—(v.) Scythians—(vi.) Arians of Herat—(vii.) Hyrcanians—(viii.) Sagartians—(ix.) Chorasmians—(x.) Sarangians—(xi.) Gandarians, &c. 15. Tabular view.

1. IN Western Asia, the cradle of the human race, the several ethnic branches of the human family were more closely intermingled and more evenly balanced than in any other portion of the ancient world. Semitic, Indo-European, and Tâtar, or Turanian races, not only divided among them this portion of the earth's surface, but lay confused and interspersed upon it, in a most remarkable entanglement. It is symptomatic of this curious intermixture, that the Persian monarchs, when they wished to publish a communication to their Asiatic subjects in such a way that it should be generally intelligible, had to put it out, not only in three different languages, but in three languages belonging to the three principal divisions of human speech. Hence the trilingual inscriptions of Behistun, Persepolis, &c., which consist of an Indo-European, a Tâtar, and a Semitic column. Hence, too, through the unchangingness of all things human in the East, the remarkable parallelism of modern with ancient edicts in these regions, where at the present day it is necessary in many places to employ three

tongues, representatives of the three families, the Persian, the Arabic, and the Turkish, in proclamations addressed generally to the inhabitants. Indo-European and Semitic races continue as of old the principal occupants of the territory. The Tatar element is present now, as then, in a less proportion than the others. The only difference is, that from a subject the Tatar has become the dominant race.

In attempting to reduce into some order this chaos, and to refer the several nations existing in Western Asia at the time of Herodotus to their true ethnic type, I shall follow what appears, on a view of the entire phenomena, to have been the chronological series in which the several families spread themselves over the region in question.

2. If then we go back to the earliest times to which either the light of history, sacred and profane, or the less certain but still valuable clue of ethnological research enables us to reach, we seem to find spread over the whole of the tract of which we are speaking, a Scythic, or Turanian population. It is indeed perhaps too much to presume a real affinity of race between all the nations whose form of speech was of this character. For the Turanian type of language is not, like the Semitic and the Indo-European or Arian, a distinct and well-defined family.<sup>1</sup> The title of *Allophylian*, by which the greatest of English ethnologists<sup>2</sup> designated this linguistic division, was not without a peculiar appropriateness; marking, as it did, the fact that there is no such affinity between the various branches of this so-called ethnic family, as that which holds together the several varieties of Semitic and Arian speech. Turanian speech is rather a stage than a form of language; it seems to be the earliest mould into which human discourse naturally, and as it were spontaneously, throws itself; being simpler, ruder, coarser, and far less elaborate than the later developments of Semitism and Arianism. It does not, like those tongues, possess throughout its manifold

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<sup>1</sup> Professor Max Müller says, "The third family is the Turanian. It comprises all languages spoken in Asia or Europe not included under the Arian or Semitic families, with the exception perhaps of the Chinese and its dialects. This is, indeed, a very wide range; and the character-

istic marks of union ascertained for this immense variety of languages are as yet very vague and general, if compared with the definite ties of relationship which severally unite the Semitic and the Arian." (*Language of the Seat of War*, p. 86, 2nd ed.)

<sup>2</sup> Dr. Prichard.

ramifications a large common vocabulary, nor even a community of inflexions. Common words are exceedingly rare;<sup>3</sup> and inflexions, though formed on the same plan, are in their elements entirely unlike. It is only in general character and genius that the Turanian tongues can be said to resemble one another; and the connection between them, although it may be accounted for by real consanguinity or descent from a common stock, does not necessitate any such supposition, but may be sufficiently explained without it. The principle of *agglutination*,<sup>4</sup> as it is called, which is their most marked characteristic, seems almost a necessary feature of any language in a constant state of flux and change, absolutely devoid of a literature, and maintaining itself in existence by means of the scanty conversation of nomades. A natural instinct, working uniformly among races widely diverse, might produce the effect which we see; and at any rate we are not justified in assuming the same original ethnic unity among the various nations whose language is of the Turanian type, which presses upon the mind as an absolute necessity when it examines the phenomena presented by the dialects of the Semitic or of the Arian stock.

3. All then, perhaps, that can be said with any certainty is, that in the most ancient times of which we possess any knowledge, the form of speech called the Turanian seems to have been generally prevalent from the Caucasus to the Indian Ocean, and from the shores of the Mediterranean to the mouths of the Ganges. We might perhaps largely extend these limits, and say that the whole

<sup>3</sup> "The most necessary substantives, such as father, mother, daughter, son, have frequently been lost, and replaced by synonyms in the different branches of this (the Turanian) family; yet common words are found, though not with the same consistency and regularity as in Semitic and Arian dialects. The Turanian numerals and pronouns point to a single original source; yet here again the tenacity of these nomadic dialects cannot be compared with the tenacity of the political languages of Asia and Europe (the Semitic and the Arian): and common roots, discovered in the most distant nomadic idioms, are mostly of a much more general form and character than the radicals of the Arian and Semitic treasures."

(Müller's *Languages of the Seat of War*, p. 65.)

<sup>4</sup> Thus explained by Professor Müller: "Agglutination. The nouns not only that in their grammars pronouns are glued to the verb in order to form the conjugation, or propositions to substantives in order to form declensions. . . . What distinguishes the Turanian languages is, that in them the conjugation and declension can still be taken to pieces; and although the terminations have by no means retained their substantive power as independent words they are still felt as *modifications* applied, and distinct from the words to which they are added." (*Languages of the Seat of War*, p. 90.)

Eastern hemisphere was originally occupied by a race or races, whose various dialects possessed the characteristics of the linguistic type in question.<sup>1</sup> It is, however, enough for our present purpose to confine the assertion to the region known as Western Asia, the tract lying between Hindustan and the Egean, the Black Sea and the Southern or Indian Ocean. Within this district the Armenians,<sup>2</sup> the Susians or Elymians, the early Babylonians, the inhabitants of the south coast of Arabia, the original people of the Great Indian peninsula and of the Kurdish Mountains, and the primitive population of India, can be shown, it is said, to have possessed dialects of this character:<sup>3</sup> while probability is strongly in favour of the general recognition of the whole region by persons speaking the same type of language. The primitive form of the language crystallizing among the less civilized borders, has remained from the early times of which we are here speaking to the present day: the language of thousands of Asia, and of many of the remoter tribes of Europe. It is spoken by the Fins and Lapps, the Turks and Europeans, the Chinese and Siamois, the Tatars and Thibetians, the Mongols, Uzbeks, Turcomans, Manchons, Kirghis, Nagas, &c., by all the various races which wander over the vast solitudes of Northern Asia and Eastern Europe: by the hill-tribes

The original recognition of Asia by Turanian races is proved in the fact, and is generally admitted, the language of Europe in numerous times of tribes having a similar type of speech, which traces everywhere to the Indo-European races, and were either absorbed in them, not known, and retained a separate form in the possession of the Latins, Greeks, and Romans, whose dialects are of the Turanian type, or where the Semitic character is evident, prevails, being seen to be an original, more especially since Hindustan is represented by the best known Hindoos, Pundits & Philosophers of the country. Hence we can see that the Vedic languages of the South of Asia, the Sanskrit, as a type of Semitic, and distinct, approaching from the Turanian family. But the Sanskrit language is in its affinity with the Semitic, the second element of the Semitic language.

Indians, the Armenians, the Persians, and the Manchons, the Fins, the Greeks, and the ancient Egyptians, on the other, may be cited as a proof of the original unity between the languages of Africa and Asia; a unity sufficiently shadowed out in Genesis i. 6-8, and confirmed by the manifold traditions concerning the two Kishites, the Cushites above Egypt, and the Cushites of the Persian Gulf. Hindustan, then, although no doubt the form of speech out of which Sanskrit was developed, is itself rather Turanian than Semitic; and the type of speech corresponding to the Sanskrit, which the earlier civilization adopted may still be retained, the Turanian being classed with the Semitic, of which it is an earlier stage.

<sup>1</sup> For the details of the proof, vide infra, pp. 614-616.



period to Cyprus, Cilicia, Pisidia, Lycia, on the one hand; to Carthage, Sicily, Spain, and Western Africa, on the other.

4. The origin of the Indo-European tongue is involved in complete obscurity. Whether it was from the first a form of language distinct from the Turanian, or whether, like Semitism, it was a development, we have no linguistic records left us to determine. It is perhaps most philosophical to suppose that one law produced both the Semitic and Indo-European types; and as the former can, it is thought, be proved to have been developed from the primitive cast of speech, to assume the same of the latter. This too would be more in accordance with Scripture than the contrary supposition, since we read of a time when "the whole earth was of one language."<sup>3</sup> The place where the development arose was most probably Armenia, whence the several lines of Indo-European migration appear to have issued. Westward from that high mountain region one line may be supposed to have passed into Asia Minor, and thence flowed on to Greece, Italy, and Sicily; northward another to have penetrated the Caucasus, and entering the region of the Steppes to have spread widely over them, proceeding thence round the Black Sea into Central and Western Europe; while eastward a third line, passing to the south of the Caspian, found its way across the mountains of Afghanistan, and settled upon the Indus.

5. Of the original period of Turanian preponderance—the period designated by the term *Σκυθισμός* in early Christian writers<sup>3</sup>—when Turanian or Scythic races were everywhere predominant, and neither Arian or Semitic civilization had as yet developed themselves, it is not of course to be expected that we should possess, either in Herodotus or elsewhere, much authentic history. The second, or Median dynasty of Berosus in Babylon,<sup>4</sup> and the Scythic domination of Justin,<sup>5</sup> are perhaps the most distinct historical notices of the time in question. The most striking trace of the former condition of things which remained in the days of Herodotus, was the existence everywhere in Western Asia of a large Scythic or Turanian element in the population. The historian indeed is not himself distinctly conscious of the fact. But the notices which his work contains of Scyths and Scythic influence in Western Asia,<sup>6</sup> are

<sup>3</sup> Gen. xi. 1.

<sup>4</sup> Paschal Chronicle (p. 49, A); Euphrasianus (adv. Hæres. i. 5-7); John of Malala (Chronogr. p. 25-26).

<sup>5</sup> Beros. Fr. 11.

<sup>6</sup> Justin. i. 1, and ii. 1-4.

<sup>7</sup> Herod. i. 73, 104-6; iii. 93; vi. 64.



indicative of the real condition of things, which the recently discovered cuneiform records place altogether beyond a doubt. Besides the Scythic inscriptions of Armenia (?), Susa, and Elymais, it is found that the Achæmenian monuments, wherever set up, contain in one column a Scythic dialect,<sup>7</sup> which would certainly not have been added unless a considerable section of the population had understood no other tongue.<sup>8</sup> These Scythic writings appear not only in Media, as on Mount Elwand and at Behistun, but in Persia Proper—at Nakhsh-i-Rustam and Pasargadæ. They can only be accounted for by the supposition, that before the great immigration of the Arian races from the East, Scythic or Tâtar tribes occupied the countries seized by them. This population was for the most part absorbed in the conquering element. In places however it maintained itself in some distinctness, and retained a *quasi*-nationality, standing to the conquerors as the Welsh and ancient Cornish to the Anglo-Saxons of our own country. The *Sacæ* of Herodotus, and *Saka* of the inscriptions, distinguished into *Saka Humawarga*,<sup>9</sup> and *Saka Tigrakhuda*, are remnants of this description; and, taken in conjunction with the Armenians (?), Susianians, Chaldæans, and Southern Arabs, mark the original continuity of the Turanian occupation of these countries, just as rocks of the same formation, rising separate and isolated from the surface of the ocean, indicate the existence anciently of a tract uniting them, which the waves have overpowered and swept away.

If we inquire more particularly which of the Western Asiatic nations in the time of Herodotus were either wholly or largely Turanian, we may find probable grounds for including under the former head—besides the *Sacæ*—the Parthians, the Asiatic Ethiopians, the Colchians, the Sapeiri, the Tibareni, and the Moschi; under the latter the Armenians, the Cappadocians, the Susianians, and the Chaldæans of Babylon. A few words must be said with regard to each of these nations.

<sup>7</sup> This was first asserted by Sir H. Rawlinson (Beh. Inscr. i. p. 34). It has since been abundantly proved by Mr. Norris, of the Foreign Office. (Journal of the Asiatic Society, vol. xv. part i.)

<sup>8</sup> M. Bunsen produces a wrong impression when he speaks of the Scythic translation as intended "for the *Transoxanian* or Scythian popula-

tions" (Philos. of Univ. Hist. i. p. 194). They could only be intended for the Scythian population of the places where they were set up.

<sup>9</sup> Behist. Inscr. ii. p. 294. The *Humawarga* are clearly identical with the *Ἀμύργιοι* of Herodotus (vii. 64) and Hellanicus (Fr. 171). The *Tigrakhuda* are proved by the Babylonian transcript to be "Scythian bowmen."

(i.) The Scythic (i.e. Turanian) character of the Parthian kingdom of the Arsacidæ, is generally admitted,<sup>1</sup> and was evidenced as well by their manners and customs, as by the character of their language.<sup>2</sup> It is reasonable to suppose that this kingdom began not by a foreign conquest of the Parthians, but by a revolt of this people.<sup>3</sup> The retention of the name of Parthians is *prima facie* evidence of this, and entitles us to extend to the tribe which bore the name in Achæmenian times, what is certainly known of the later people. Justin, who follows Troguſ Pompeius, asserts the identity, and distinctly maintains the original Scythic character of the race.<sup>4</sup> The Parthians, therefore, though constantly joined, on account of their locality, with Arian races—the Chorasmians, Sogdians, Arians of Herat, Zarangians, Sagartians, &c.<sup>5</sup>—must be considered a remnant of the early population, conquered by the Arians and held in subjection, but never more than very partially assimilated,<sup>6</sup> and probably in the time of Herodotus as purely Turanian as any race included within the limits of the Persian empire.

(ii.) The Asiatic Ethiopians, by their very name, which connects them so closely with the Cushite people inhabiting the country above Egypt, may be assigned to the Hamitic family; and the

<sup>1</sup> Strab. xi. p. 750; Justin. xli. 1-4; Arrian. Fr. 1. The question is discussed at length in the author's Sixth Oriental Monarchy, ch. ii.

<sup>2</sup> Strabo speaks of their customs as *ἔχοντα πολλὰ μὲν τὸ βάρβαρον καὶ τὸ Σκυθικόν*. Justin says, "armorum patrius ac Scythicus mos" (xli. 2). The latter writer derives their name from a Scythic word ("Scythico sermone Parthi 'exules' dicuntur," xli. 1), and says their language was a mixture of Scythic and Median (xli. 2). He represents them, like the Calmucks and other Tatars, as always on horseback (ch. 3). [Justin's etymology, however, if true, would be Arian. His

reference is to the Sanscrit **परदेस**

*Pardes*, "of another country," or at any rate to some word containing the root *Par*, "another."—H. C. R.]

<sup>3</sup> Arrian expressly asserted this (Fr. 1). He is followed by Syncellus (p. 248, v), Zosimus (i. 18), Moses of

Choréné (ii. 1), &c. Strabo mentions Arsaces a king of the Dahæ who conquered Parthia (i. a. c.); but allows that some authors spoke of him as leading a Parthian revolt.

<sup>4</sup> Justin. i. 2; xli. 1. So Arrian. Πάρθοις ἐπὶ Σεσάντρεβες τοῦ Αἰγυπτιακοῦ βασιλέως . . . ἀπὸ τῶν σκῶν καὶ Σκυθίας εἰς τὴν νῦν περσικὴν (Fr. i.). John of Malala relates that Scythians brought them from Scythia and settled them in Persia (p. 26). It is strange that Moses of Choréné should suppose that they were descendants of Abraham by Keturah (ii. 65), and therefore a Semitic race.

<sup>5</sup> See Herod. iii. 93; vii. 66. B. N. Inscr. col. i. par. 6, Persep. Ins. v. par. 2 (i. p. 42, Lassen), Nakhet. Rust. Ins. vi. par. 3 (N. p. 51, Lassen).

<sup>6</sup> Their language became (as Justin says) partly Median; and we may say that they affected Arian names.

connection is confirmed by the uniform voice of primitive antiquity, which spoke of the Ethiopians as a single race, dwelling along the shores of the Southern Ocean, from India to the Pillars of Hercules.<sup>7</sup> The traditions of Memnon, which brought him indifferently from the Eastern or Western Ethiopia, illustrate the primitive belief, to which ethnological research is daily adding corroboration.<sup>8</sup>

(iii.) The Scythic, or at least the Hamitic character of the Colchians, may be regarded as sufficiently evidenced by the resemblance which Herodotus observed between their language, physical type, customs, &c., and those of the Egyptians.<sup>9</sup> If we accept the statement made by Agathias and Procopius,<sup>1</sup> that the Lazi of their day were the true representatives of the ancient Colchians, we may regard their Tatar character as further evidenced by the fact that the modern Lazis speak a Turanian dialect.<sup>2</sup>

(iv.) The Turanian character of the Sapeiri will depend on the correctness of their identification with the Iberians of the geographers,<sup>3</sup> who were certainly Scyths, and who may fairly be regarded as the ancestors of the Georgians of the present day.<sup>4</sup>

<sup>7</sup> Cf. Hom. Od. i. 23. Ephor. Fr. 28. Strab. i. pp. 48-51. Strabo calls this view "the ancient opinion concerning the Ethiopians" (τῆς παλαιᾶς ἐπὶ τοῖς Αἰθιοπίας δόξαν).

<sup>8</sup> For the traditions concerning Memnon, see note on Book v. ch. 54. Recent linguistic discovery tends to show that a Cushite or Ethiopian race dwelt in the earliest times extend itself along the shores of the Southern Ocean from Abyssinia to India. The whole Peninsula of India was peopled by a race of this character before the influx of the Arians: it extended from the Indus along the seacoast through the modern Beloochistan and Kerman, which was the proper country of the Asiatic Ethiopians; the cities on the northern shores of the Persian Gulf are shown by the brick inscriptions found among their ruins to have belonged to this race; it was dominant in Susiana and Babylonia, until overpowered in the one country by Arian, in the other by Semitic intrusion; it can be traced, both by dialect and tradition, throughout the whole south coast of the Arabian peninsula, and it

still exists in Abyssinia, where the language of the principal tribe (the *Galla*) furnishes, it is thought, a clue to the cuneiform inscriptions of Susiana and Elymais, which date from a period probably a thousand years before our era.

<sup>9</sup> Herod. ii. 104.

<sup>1</sup> Agath. ii. 18, p. 103. Proc. de B. G. iv. 2, vol. i. p. 566, C. D.

<sup>2</sup> Müller's Lang., &c. p. 126. 2nd ed.

<sup>3</sup> See note <sup>5</sup> to Book i. ch. 104. The connecting links between the two names are found in writers of the time of the Byzantine empire, as Menander Protector, Priscus Panites, and others. By them the Iberians (who, as usual, are coupled with the Albanians, Men. Protect. Fr. 41) are called Sabeiri, Sabiri, and sometimes, though more rarely, Abeirea. (Ibid. Fr. 42; comp. Steph. Byz. Σάβειρες οἱ τῶν Λαγόμενων Σάβειρες.)

<sup>4</sup> See Prichard's Physical Hist. of Mankind, vol. iv. p. 262. The Armenians still call the Georgians by the name of *Vark*, which is *Iberi* (pronounced *Iveri*) with a guttural termination. Georgian—which is the Per-

The Iberians, according to Strabo, lived within the country to which he gives the name of Moschica, or Moschia<sup>5</sup>—the country, that is, of the Moschi, or *Meshech* of Scripture, whose Turanian character will be proved presently. They resembled the Scythians in their mode of life,<sup>6</sup> and were, he adds, of the same race with them.<sup>7</sup> It is confirmatory of this to find, that the language of their modern representatives, the Georgians, while in many respects peculiar, and to a certain extent mixed, is pronounced by the best judges to belong, on the whole, to the "Turanian family of speech."<sup>8</sup>

(v.) The Moschi and the Tibareni, always coupled together by Herodotus,<sup>9</sup> and constantly associated, under the names of *Muskai* and *Tuplai*, in the Assyrian inscriptions (just as Meshech and Tubal are in Scripture<sup>1</sup>), can scarcely fail to belong to one and the same ethnic family; so that if we can succeed in distinctly referring either of them to a particular branch, we may assume the same of the other. Now the *Muskai* (or *Μόσχοι* of the Greeks) are regarded on very sufficient grounds as the ancestors of the Muscovites, who built Moscow, and who still give name to Russia throughout the East; and these Muscovites have been lately recognised as belonging to the Tohud or Finnish family,<sup>2</sup> which the Slavonic Russians conquered, and which is a well known Turanian race. The Moschi then, and with them the Tibareni, must be assigned to that Scythic or Turanian people, who, as stated above, spread themselves in very early times over the entire region lying between the Mediterranean and India, the Persian Gulf and the Caucasus. It is a confirmation of this view to find the Tibareni dis-

sian Gŭrjy—means nothing but the people dwelling on the Kur or Cyrus river.

<sup>5</sup> Strab. xi. p. 728. Ἡ Μοσχική τριμυρὴς ἐστὶ· τὸ μὲν γὰρ ἔχουσιν αὐτῆς Κόλχοι, τὸ δὲ Ἰβηρες, τὸ δὲ Ἀρμένιοι.

<sup>6</sup> Ibid. p. 730.

<sup>7</sup> Ibid. Σαυθῶν δὲ ἄνθρωποι καὶ Σαρμάται, ὥστε καὶ ὅμοιοι καὶ συγγενεῖς εἰσιν. This testimony is weakened by the addition of the words καὶ Σαρμάται, since the Sarmatians were certainly Indo-European, being the ancestors of the Slavonic race.

<sup>8</sup> Dr. Prichard pronounces the Georgian language to be "unconnected, or

but distantly connected, with any other idiom," and the people to be "a particular race" (Phys. Hist. of Mankind, vol. iv. p. 268); but the progress of philological science enables Professor Müller to determine that the Georgian and other Caucasian dialects form "one of the outstanding and degenerated colonies of the Turanian family of speech." (Languages of the Seat of War, p. 113.)

<sup>9</sup> Herod. iii. 94; vii. 78.

<sup>1</sup> Gen. x. 2; Ezek. xxvii. 13; xxxii. 26; xxxviii. 2, 3.

<sup>2</sup> See a paper by M. Osan in the Philologus, vol. ix. art. ii.

tinctly called by a Scholiast of more judgment than the generality, a Scythian people.<sup>3</sup>

(vi.) That the early inhabitants of Armenia were Turanian, may be inferred from the inscriptions of Van, which are written in a language identical, in many respects, with the old Hamitic dialect of Chaldaea. At what time these primitive inhabitants gave way to the Indo-European race, which at present occupies the country—whose language and literature may be distinctly traced as far back as to the fourth century of our era<sup>4</sup>—is uncertain; but probably the two ethnic elements were blended together in the country from a very ancient date; and it may be suspected that the westward movement of the Arians in the eighth and seventh centuries B.C. was connected with the transfer of power. The Armenian language is not indeed, strictly speaking, Iranian, but it possesses more points of connection with that tongue than with any other.<sup>5</sup> At the same time a Tatar element is traceable in it, indicative of a mixture of races. The statement of Herodotus, that the Armenians were colonists of the Phrygians,<sup>6</sup> though echoed by Stephen, who adds that “they had many Phrygian forms of expression,”<sup>7</sup> is not perhaps entitled to great weight, as Herodotus reports such colonisations far too readily,<sup>8</sup> and his acquaintance with the Armenians must have been scanty. Still, so far as it goes, it would imply that the ethnic change by which an Indo-European had succeeded a Tatar preponderance in Armenia, was prior to his own time; and on the whole there are perhaps sufficient grounds for assigning the movement to about the close of the seventh century before our era.

(vii.) The ethnic character of the Cappadocians has been, beyond that of almost any other nation, a subject of dispute among ethnologists.<sup>9</sup> The question is one presenting peculiar difficulties, and

<sup>3</sup> Scholiast. ad Apollon. Rhod. ii. 1010. *Τῶν Σκυθίων, ἔθνος Σκυθίας*. If we hold, with Herodotus, that the Colchians were of the same race with the Hamites of Egypt, then the close connection of the Moschi and Tibareni, especially the former, with the Colchians, will be an additional argument in favour of their Scythic character. For this connection, which may however be one of mere locality, comp. Herat. Fr. 188 (*Μόσχοι, ἔθνος Κόλχων*), and Strab. xi. p. 728.

<sup>4</sup> See Neumann's Versuch einer Ge-

schichte der Armenischen Literatur, Leipzig, 1836.

<sup>5</sup> Prichard's Phys. Hist. vol. iv. pp. 258-9. Müller's Languages of the Seat of War, p. 34, 2nd ed.

<sup>6</sup> Herod. vii. 73.

<sup>7</sup> *Τῇ φωνῇ πολλὰ φρυγίζουσι* (Steph. Byz. ad voc. *Ἀρμενία*).

<sup>8</sup> As when he accepts the Lydian colonisation of Etruria (i. 94), and the derivation of the Siginnes from the Medes (v. 9).

<sup>9</sup> See Prichard, vol. iv. pp. 557-561.

at the present stage of the inquiry it is impossible to offer more than a probable solution of it. [Perhaps on a review of all the evidence, the most reasonable explanation of the entire matter is as follows:—The *Muskai*, or Moschi of the Greeks, who held possession of the high platform of Asia Minor during the whole period of the Assyrian empire, and who can be historically traced in the inscriptions from the commencement of the twelfth to the middle of the seventh century B.C., were in all probability of the *Tchud* or Finnish family,<sup>1</sup> having ascended the mountain-chain of Syria on being pressed upon by Semitic immigrants. About the middle of the seventh century B.C. the Cappadocians, an Arian race, who formed part of the great immigration which in the eighth and seventh centuries B.C. passed into Western Asia from the East, superseded the Moschi in power, amalgamating to a certain extent with these previous Scythic inhabitants, and forming a mixed Scytho-Arian race, such as we have examples of in the present day in the immediately contiguous nations of the Armenians and Georgians, in the language of one of which the Scythic element predominates, in the other the Arian. At any rate this appears to be the only possible mode of reconciling the following array of incongruous ethnic evidence:—1. The Cappadocians are always called “Syrians,” or “White Syrians,” by the Greeks,<sup>2</sup> in allusion to the country from whence they moved out before ascending the range of Taurus. 2. The names of the Moschian kings, of which we have a tolerably extensive series in the inscriptions, present no trace of either Semitic or Arian etymology. They belong apparently to that linguistic family of which we have various very ancient specimens in the primitive cuneiform legends of the Chaldean monarchs, as well as in the inscriptions of Susa, of Elymais, and of Armenia, and at a later period in the Scythic versions of the records of the Achæmenian kings. 3. The Arian Cappadocians must have been at the Halys at least as early as B.C. 650, for one of the fellow-conspirators of Darius Hystaspes was fifth in descent from Pharnaspes,

<sup>1</sup> See the last page. A trace of the occupation of the high platform of Asia Minor by this people is found in the old name for the great capital city—called in later times Cæsarea—which was *Masaca*. Josephus speaks of this town as founded by *Meshech*, the son of Japhet, whom he makes the progenitor of the *Mosocheni* or *Moschi*;

and he expressly asserts that this people came afterwards to be called Cappadocians (*Ant. Jud.* i. 6). *Moses* of Choréné calls the founder *Mesacus*, and makes him the son of *Aram*, and contemporary with *Abraham* (*i.* 13, p. 39).

<sup>2</sup> See note <sup>2</sup> to Book i. ch. 72.

king of Cappadocia, who married Atossa, sister of a Cambyses, king of Persia (probably the great-grandfather of Cyrus the Great), and who must therefore certainly have been an Arian: and further, all the names which are given in the early royal line of Cappadocia are evidently of Persian origin.<sup>3</sup> 4. Strabo seems to consider the Cappadocians to be cognate with the Persians, as he assigns the same customs and religious ceremonies to the two nations,<sup>4</sup> and expressly says that the Cappadocians worshipped Persian deities.<sup>5</sup> And lastly, the names of these deities are distinctly Arian, Omanus being *Vahman*, Anandates *Amendat* (the Pehlevi form of *Amerdad*), and Anaitis, the *Anahita* whose worship was first introduced into Babylon from Persia by Artaxerxes Mnemon.<sup>6</sup> The Cappadocian months also, which occur in the Hemerology of the Florence Library, have all Persian names.—H. C. R.]

(viii.) The Tâtar character of the Susianians is evidenced unmistakably by the inscriptions, existing not only at Susa, but also along the northern shore of the Persian Gulf, which are in a language resembling that of the second column of the trilingual inscriptions, distinctly proved by Mr. Norris to be Turanian.<sup>7</sup> A mixture of races followed the Persian conquest of the country, when the Arians from Persia Proper descended the flanks of Zagros and spread themselves into the fertile plain at its base, deserting for this region their own poorer country, and transferring the seat of empire from the outlying cities of Pasargadæ and Ecbatana to the more central situation occupied by the Susian capital. On the occurrence of this influx the Tâtar population was by degrees swallowed up, so that Susiana came to be looked upon as a part of Persia,<sup>8</sup> and its inhabitants almost lost any special appellation. In the time of Herodotus, however, the absorption was only in progress, and the name of Cissian (*Κίσσιοι*), which was in use in his day, and which is a mere variant for Cush or Cushite,<sup>9</sup> serves to show that the Scythic descent of the inhabitants was, at least tacitly,

<sup>3</sup> See Diod. Sic. ap. Phot. Bibl. p. 1150.

<sup>4</sup> Strab. xv. pp. 1039-1042.

<sup>5</sup> Ἐν τῇ Καππαδοκίᾳ πολλοὶ εἰσὶ τὸ τῶν Μάγων φύλον . . . πολλὰ δὲ καὶ τῶν Περσικῶν θεῶν ἱερὰ, xv. p. 1040.

<sup>6</sup> Berosus, Fr. 15.

<sup>7</sup> Journal of the Royal Asiatic Society, vol. xv. part 1.

<sup>8</sup> Strab. xv. p. 1031. Ἐπεὶ δὲ τὴ καὶ ἡ Σουσίη μέρος γεγένηται τῆς Περσίδος. Compare Solin. c. 58; Eustath. ad Dion. Perieg. 1076. Susiana, however, is distinguished from Persia by Pliny (H. N. vi. 26), and Ptolemy (Geogr. vi. 3-4).

<sup>9</sup> So Bochart, Geograph. Sac. iv. 12.

recognised, and their connection with the Egyptian, Ethiopian, and other Hamitic races<sup>1</sup> acknowledged.

(ix.) The monuments of Babylonia furnish abundant evidence of the fact that a Hamitic race held possession of that country in the earliest times, and continued to be a powerful element in the population down to a period but very little preceding the accession of Nebuchadnezzar. The most ancient historical records found in the country, and many of the religious and scientific documents to the time of the conqueror of Judæa, are written in a language which belongs to the Allophylian family, presenting affinities with the dialects of Africa on the one hand, and with those of High Asia on the other. The people by whom this language was spoken, whose principal tribe was the *Akkad*, may be regarded as represented by the Chaldæans of the Greeks, the *Casdim* (כַּסְדִּים) of the Hebrew writers.<sup>2</sup> This race seems to have gradually developed the type of language known as Semitic, which became in course of time the general language of the country; still, however, as a priest-caste a portion of the Akkad preserved their ancient tongue, and formed the learned and scientific Chaldæans of later times. Akkadian colonies also were transported into the wilds of Armenia by the Assyrian kings of the Lower Empire, and strengthened the Hamitic element in that quarter.<sup>3</sup>

<sup>1</sup> Cush is the son of Ham, and brother of Misraim (Gen. x. 6). In the Hebrew Scriptures the word Cush (כּוּשׁ) is used frequently in an ethnical sense, and ordinarily means the Ethiopians. In Numbers xii. 1, however, it seems to designate the Midianities, a people of Southern Arabia, which was originally occupied by Cushites (Gen. x. 7), who thus extended from the country above Egypt through Arabia to the shores of the Indian Ocean. In Ezek. xxxviii. 5, where Cush occurs in connection with Phut and Elam, Susiana or an adjoining district must be intended. The eastern Ethiopians of Herodotus (iii. 94; vii. 70) are probably Cushites from the south-eastern portion of the Persian empire. (Supra, pp. 674, 675.)

<sup>2</sup> See Sir H. Rawlinson's note on Book i. ch. 181. It must not, however, be supposed that there is any etymological connection between the

words *Akkad* and *Casdim*. The latter term is represented by the cuneiform *Kaldai*, which is found in the same inscriptions with *Akkad*, and is a completely different word. The *Kaldai* appear to have been the leading tribe of the *Akkad*.

<sup>3</sup> This is possibly the true explanation of the occurrence of Chaldæans among the mountain-tribes of Armenia (so often found in the Greek historians and geographers, Xen. Anab. iv. iii. § 4; vii. viii. § 25; Strab. xii. p. 802; Steph. Byz. ad voc. Χαλδαῖαι. Eustath. ad Dionys. Perieg. 768, &c.), which led to the wild theory of Gesenius, Heeren, and others, that the Chaldæans of Babylonia were a colony from the northern mountains, settled in that country by some one of the later Assyrian kings. Or perhaps the name Chaldæan was widely spread among the Hamitic inhabitants of Western Asia, before the development



(x.) Besides the nations here enumerated as wholly or in part Turanian, for whose ethnic character there is more or less of direct and positive evidence, the following may be assigned with some degree of probability to the same stock—viz. the Alarodians, the Macrones, the Mosynœci, the Mares, the Median tribes of the Budii and the Magi, and the earlier, though not the later, Cilicians.<sup>4</sup> Local position, constant association with tribes known to have been Turanian, peculiarity of nomenclature, and other reasons, seem to incline the balance in these comparatively obscure cases in favour of a Tatar or Scythic origin for the nation in preference to any other. The conclusion, however, in these cases is conjectural; and it is far from improbable that in some of them the conjecture may be disproved in the further process of ethnological and historical discovery.

6. The development of Semitism, as has been already remarked, belongs to the early part of the 20th century B.C., long subsequently to the time when Hamitic kingdoms were set up on the banks of the Nile and the Euphrates. Commencing in Babylonia among the children of Ham, but specially adopted and perhaps mainly forwarded by those of Shem, who were at that time intermixed with the Hamites in Lower Mesopotamia,<sup>5</sup> it advanced into the continent northward and westward, up the course of the two great streams, and across the upper part of Arabia, extending gradually in the one direction to the Sinaitic peninsula,<sup>6</sup> in the other to the shores of the Mediterranean and the range of Taurus. The races which in the

of Semitism in the Mesopotamian valley caused a separation between the northern and the southern Hamites.

<sup>4</sup> The Alarodians are coupled with the Sapiri by Herodotus (vii. 79; cf. iii. 94), and said to have worn the same arms as the Colchians (vii. 79). The Macrones, Mosynœci, and Mares are always joined with the Moschi and Tibareni (iii. 94; vii. 78; Xen. Anab. vii. viii. § 25), and are said to have been armed as the latter. The Scythic origin of the Magians has been discussed in the Essay on the Religion of the Ancient Persians, and that of the Budians may be concluded from their probable identity with the *Phut* of Scripture (vide

supra, page 418, note <sup>4</sup>). The early Cilicians are so closely connected with the Moschi and Tibareni in the Assyrian inscriptions, that they must be regarded as belonging to the same race. (See note <sup>7</sup> on Book i. ch. 74.)

<sup>5</sup> Asshur had dwelt in Babylon before he "went forth" into Assyria (Gen. x. 11). Elam was settled in Susiana. The descendants of Arphaxad lived in "Ur of the Chaldees" (ib. xi. 28).

<sup>6</sup> Where the rock-inscriptions are Semitic, and seem to have a connection with the language of the northern or Juktanian Arabs. (See Bunsen's *Philosophy of Universal History*, vol. i. pp. 231-233.)

days of Herodotus may be assigned to this family are the following:—the Assyrians, the Syrians or Aramæans, the Phœnicians with their colonies, the Canaanites, the Jews, the Cyprians, the Cilicians, the Solymi, and the northern Arabians. The Babylonians also, as distinct from the Chaldæans, may be joined to this group, for in the time of the later empire they had fully adopted the Semitic character and speech.

(i.) With regard to the nations here mentioned there is no great diversity of opinion among ethnologists. They are for the most part inclined to extend somewhat further the limits of the ethnic branch in question, but they are tolerably well agreed concerning the Semitic character of the peoples enumerated. Gesenius indeed affects to doubt the Semitism of the Cilicians;<sup>7</sup> but his negative arguments are of little weight against the positive testimony of historians supported by the evidence of facts. Herodotus<sup>8</sup> and Apollodorus<sup>9</sup> witness to the traditional connection of Cilicia with Phœnicia; and Bochart<sup>1</sup> proves a community of names and customs which even alone would be decisive of the point. Besides, if the Solymi of Herodotus and the Pisidians of later writers, are granted to be of Phœnician, i.e. of Semitic origin, the intermediate country of Cilicia can scarcely be assigned to a different race. It is likely enough that the first occupants of Cilicia were Turanian;<sup>2</sup> but when the maritime power of the Phœnicians grew up on the adjoining coast, Cilicia naturally fell under their influence, and the Turanians were absorbed or driven to the mountains. It is granted that at least the later coins of Cilicia have all Phœnician legends,<sup>3</sup> which would not have been the case unless the population had been a kindred people. Cilicia during Persian times always maintained a position of *quasi*-independence, and was quite separate from Phœnicia, which even belonged to a different satrapy.<sup>4</sup>

(ii.) The ethnic character of the Solymi depends mainly upon the

<sup>7</sup> See his *Scripturæ Lingusque Phœnicis Monumenta*, p. 11.

<sup>8</sup> Herod. vii. 91. *Οἱ τοὶ (Κίλικες) ἐπὶ Κίλικος τοῦ Ἀγένορος ἀνδρὸς Φοίνικος, ἔσχον τὴν ἐκωνυμίην*. Compare Arrian. Fr. 69.

<sup>9</sup> Bibliothec. iii. i. § 1. Apollodorus makes Agenor the brother of Belus, and gives him three sons, Cadmus, Phœnix, and Cilix. Another account made Cilix the son of Phœnix. (Schol.

ad Apollon. Rhod. ii. 178).

<sup>1</sup> Phaleg, part ii. book i. ch. 5.

<sup>2</sup> See the last page, note <sup>4</sup>, and compare note <sup>3</sup> on Book i. ch. 74. Were the Cilicians of the western coast of Asia Minor (Hom. II. vi. 397; Strab. xiii. pp. 878-880) a remnant of the same race?

<sup>3</sup> Gesenius, l. s. c.

<sup>4</sup> Herod. iii. 90, 91.

assertion of Chærilus<sup>5</sup> that they spoke a Phœnician dialect. It is confirmed by their name, which connects them very remarkably with the Hebrew *צֶלֶם* and *צֶלֶמֶן* (*Salem and Jerusalem*), by their habit of shaving the head with the exception of a tuft,<sup>6</sup> by their special worship of Saturn,<sup>7</sup> and by the occurrence of a number of Phœnician words in their country.<sup>8</sup> If we regard the Solyimi as Semitic on this evidence, we must suppose an early Semitic occupation of the whole southern coast of Asia Minor, followed by an Indo-European invasion, before which the primitive inhabitants yielded, losing the more desirable territory and only maintaining themselves in the mountains. The Milyans, according to Herodotus<sup>9</sup> and Strabo<sup>10</sup> and the Cabalians, according to the latter,<sup>11</sup> were tribes of the Solyimi, to whom the Pisidians also belonged, according to Pliny<sup>12</sup> and Stephen.<sup>13</sup> The war between the old inhabitants and the new-comers is represented in the myth of Bellerophon, and the fabled Chimæra denotes the valour and agility of the mountaineers.<sup>14</sup>

(iii.) It may perhaps be thought that in thus bringing a Semitic people as far into Asia Minor as the confines of Caria, the way is prepared for extending them still further, and an increased probability imparted to the theory of the Semitic origin of the Lydians. This theory, however, notwithstanding that it has the support of the most eminent of modern ethnologists,<sup>15</sup> has been already opposed in these pages, and seems to be based on no sufficient evidence. The argument from the etymology of the names Sadyattes and

<sup>5</sup> Ap. Euseb. Præp. Ev. ix. 9, and Joseph. c. Ap. i.

<sup>6</sup> Tzetzes (Chil. vii. Hist. 149) says that they were *τροχονούδες*, "shorn all round their heads," a custom ascribed by Herodotus to the Arabs (iii. 8), and mentioned in Scripture as practised by the Edomites, Moabites, and Ammonites (Jer. ix. 26), who were all Semitic tribes.

<sup>7</sup> Plut. de Def. Orac. ii. p. 421, D.

<sup>8</sup> As the mountains Solyima, Phœnix and Massicytus (comp. Heb. *צֶלֶם*, "steep"): the district Cabalia (Heb. *צֶלֶם* as in Psalm lxxiii. 7; Arabic, *جبل*, as in *Gebel al Tarif*, "Gibraltar"), &c. And see Bochart, part ii. book i. ch. 6.

<sup>9</sup> Herod. i. 173.

<sup>10</sup> Strab. xiv. p. 952.

<sup>11</sup> Ibid. xiii. p. 904.

<sup>12</sup> H. N. v. 27.

<sup>13</sup> Ad voc. *Πισidia*.

<sup>14</sup> The term *Shalamu* was used by the Assyrians for the West, in allusion to the Sun's retiring to rest—and this may be the origin of the name of the Solyimi. It is at any rate from this word *Shalam*, "the West," that the name of Selm is derived, who ruled over the western division of the dominions of Feridun.—[H. C. E.]

<sup>15</sup> See Bunsen's *Philosophy of Universal History*, vol. ii. p. 10; Movers, *Phönizier*, i. 475; O. Muller, *Sandon and Sardanapal*, p. 38; Prichard, *Phys. Hist. of Mankind*, vol. iv. p. 562; Lassen, *Ueber die Sprachen Kleinasiens*, pp. 382, 383.

Alyattes, which has been lately paraded,<sup>1</sup> is in the highest degree uncertain, resting as it does entirely upon conjecture. We have far more satisfactory, because historic, evidence of the Indo-European character of several Lydian words, than has as yet been adduced for the Semitic derivation of any.<sup>2</sup> Again, the testimony of Herodotus, on which the advocates of the theory are wont to insist,<sup>3</sup> is invalidated by his inconsistency; for while on the one hand he seems to favour the Semitic character of the people by making Agron, the son of Ninus and grandson of Belus, founder of a Lydian dynasty, on the other he may be quoted as distinctly opposed to the view, since he derives Agron and his dynasty from the Grecian Hercules, and connects the Lydian race with the Mysians and Carians,<sup>4</sup> the latter of whom he considers actual Leleges.<sup>5</sup> The Lydians therefore must be regarded, unless additional evidence can be produced, as an Indo-European people, and the Semites of the continent must be considered to have reached at furthest to the eastern borders of the kingdom of Caria.

(iv.) The other races, usually reckoned among the nations belonging to the Syro-Arabian or Semitic group, which are here excluded from it, are the Cappadocians and the Ekkhili or Himyarite Arabs. The grounds for regarding the Cappadocians as a mixed race, half

<sup>1</sup> See Bunsen, l. a. c., who refers to an essay by P. Boetticher, entitled 'Rudimenta Mythologiæ Semiticæ,' published at Berlin in the year 1848, where Sadyattes is explained by  $\text{𐤠𐤢𐤕}$  "potens per Attidem," and Alyattes by  $\text{𐤠𐤢𐤕𐤠𐤢𐤕}$ , "elevatus per Attidem" (p. 15); on which it is enough to observe that the Lydian form of the god's name was not Attes or Attis, like the Phrygian (Dem. de Cor. 324; Pausan. vii. xvii. § 5, and xx. § 2; Polyhist. Fr. 47; Diod. Sic. iii. 57), but Atyz (Herod. i. 7, 34, 94; vii. 27, 74; Xanth. Fr. 1; Dionys. Hal. A. R. i. 28).

<sup>2</sup> The Arian derivation of Candanes (from Sanscr.  $\text{कन्दन}$  = Gr.  $\kappa\acute{\alpha}\nu\omega$ , Lat. canis, Germ. hund, and  $\text{द्री}$  dri, "to tear") is witnessed by Hippônax (Fr. 1), a poet of the time of Croesus, in the famous line,  $\text{Ἐπὶ κούρχα Μρονιστ}$

$\text{Κανδάλια}$ , whence Tzetzes (Chil. vi. 482) has his explanation:  $\tau\acute{o} \delta\epsilon \text{Κανδάλιας Αὐδιδῶς τὸν σκυλοπύκτην λέγει}$  (Chil. vi. Hist. 54). That Sardis in Lydian meant "the year" was declared by Lydus (de Mensibus, iii. 14); and a similar word with that meaning is found in Sanscrit, Zend, Armenian, and Achæmenian Persian (see note on Book i. ch. 7). *Ma* was the Lydian term for Rhea, "the great Mother" (Steph. Byz. ad voc.  $\text{Μάδευρα}$ ); and *nymphæ* ( $\text{νύμφαι}$ ) was the Lydian name for the Muses (Dionys. Rhod. Fr. 11). Perhaps the supposed connection of Atyz with  $\text{ἄττις}$  (Etym. Magn. ad voc.  $\text{ἄττις}$ ; cf. Clem. Al. Cohort. ad Gentes, p. 16) is not purely imaginary.

<sup>3</sup> Prichard, l. a. c.

<sup>4</sup> By making Carand Mysus brothers of Lydus (i. 171).

<sup>5</sup> Ibid.  $\text{Κάρης . . τὸ ναλάνδον ἔδωκε Μίω τε καὶ ἑκατοὶ καλὰ ἔμελλε Ἀλέγες}$ .

Sythic half Arian, have been already stated,<sup>6</sup> and need not be repeated here. The Himyaritic Arabs are excluded because it is believed that their language, admitted to be closely akin to the Ethiopian, is Cushite; and so, though intermediate between the Turanian and the Semitic, really more akin to the former.

(v.) The Semitic character of the Assyrians, the later Babylonians, the Syrians or Arameans, the Phœnicians, the Jews, the later Canaanites, and the Northern or Joktanian Arabs, rests upon abundant evidence, and cannot reasonably be questioned. The primeval Canaanites were indeed of the race of Ham,<sup>7</sup> and no doubt originally spoke a dialect closely akin to the Egyptian; but it would seem as if before the coming of Abraham into their country they had by some means been Semitized, since all the Canaanitish names of the time are palpably Semitic.<sup>8</sup> Probably the movements from the country about the Persian Gulf, of which the history of Abraham furnishes an instance, had been in progress for some time before he quitted Ur; and an influx of emigrants from that quarter had made Semitism already predominant in Syria and Palestine at the date of his arrival. Of the other nations the language is well known through inscriptions,<sup>9</sup> and in some instances through its continuance to modern times;<sup>1</sup> and this language presents in every case the character and features which are familiar to the modern student through the Hebrew.

7. It has been customary to divide the languages of this class into four groups,<sup>2</sup> which might be called respectively the eastern, the western, the central, and the southern group; but the arrangement here made requires the reduction of the number to three, the southern or Ekkhili Arabic being assigned to the Turanian division.

(a.) The eastern group consists of the nations inhabiting the Mesopotamian Valley, extending northward to Armenia, and west-

<sup>6</sup> Supra, pp. 677, 679.

<sup>7</sup> Gen. x. 6 and 15-20.

<sup>8</sup> As Melchizedek מֶלֶךְ-צֶדֶק "king of righteousness"), Abimelech (אֲבִימֶלֶךְ "a king is my father"), Salem (שָׁלֵם "peace"), &c.

<sup>9</sup> On the Semitic character of the later Babylonian language, see Sir H. Rawlinson's *Memoir* (*As. Soc. Journal*, v l. xiv. part i.); on that of the Assyrian, see his '*Commentary*' (pp. 10.16); on the Semitic character of

the Phœnician remains, see Gesenius (*Scripturæ Lingusque Phœnicia Monumenta*); on the Sinaitic rock-inscriptions, compare Bunsen (*Philosophy of Univ. Hist.* vol. ii. pp. 231. 239).

<sup>1</sup> As in the case of the Arabic and the Syriac, which is continued in the Chaldee.

<sup>2</sup> Prichard, *Phys. Hist. of Mankind*, vol. iv. p. 556; Bunsen, *Philos. of Univ. Hist.* vol. i. pp. 193-245.

ward to the mountain-chain of Lebanon. It comprises the Assyrians, the later Babylonians, and the Aramaeans or Syrians, whose language seems to be continued in the modern Chaldee.

(b.) The western group is formed of the nations on the coast of the Mediterranean from the borders of Egypt to Pamphylia, and thence inland to Caria. It includes also the colonies sent out from places within this district, which were numerous and of great importance. The nations of this group are the Canaanites, the Jews and Israelites, the Phœnicians, the Cilicians (with whom may be classed the Pisidians and the Solymi), the Cypriots, and the Pœni of Africa. Remnants of this race remain in the modern Hebrews, and perhaps to some extent in the Maltese<sup>3</sup> and the Berbers of northern Africa.<sup>4</sup>

(c.) The central group occupies the desert between the Valley of the Euphrates and that of the Jordan, and likewise the northern and western portions of the great peninsula. It consists of the Joktanian and Ishmaelite Arabs, to the latter of whom may be assigned the Sinaitic inscriptions.

8. What is especially remarkable of the Semitic family is its concentration, and the small size of the district which it covers, compared with the space occupied by the other two. Deducting the scattered colonies of the Phœnicians, mere points upon the earth's surface, and the thin strip of territory running into Asia Minor from Upper Syria, the Semitic races in the time of Herodotus are contained within a parallelogram 1600 miles long from the parallel of Aleppo to the south of Arabia, and on an average about 800 miles broad. Within this tract, less than a thirteenth part of the Asiatic continent, the entire Semitic family was then, and, with one exception, has ever since been comprised. Once in the world's history, and once only, did a great ethnic movement proceed from this race and country. Under the stimulus of religious fanaticism, the Arabs in the seventh century of our era burst from the retirement of the desert, and within a hundred years extended themselves as the ruling nation from the confines of India to Spain. But this

<sup>3</sup> See the Essay of Gesenius, entitled 'Versuch über die Maltische Sprache,' published at Leipzig in 1810. Other writers call the Maltese "a corrupt Arabic" (Müller's Languages of the Seat of War, p. 26).

<sup>4</sup> The Berber language is far more

decidedly Semitic than the Egyptian (Müller, p. 24), which is probably the result of Carthaginian influence, or even admixture. Phœnician inscriptions are found in the heart of Numidia, and the coins of Juba have Phœnician legends.

effort was the fruit of a violent excitement which could not but be temporary, and the development was one beyond the power of the nation to sustain. Arabian influence sank almost as rapidly as it had risen, yielding on the one side before European, on the other before Tatar attacks, and, except in Egypt and northern Africa, maintaining no permanent footing in the countries so rapidly overrun. Apart from this single occasion, the Semitic race has given no evidence of ability to spread itself either by migration or by conquest. In the Old World, indeed, commercial enterprise led one Semitic people to aim at a wide extension of its influence over the shores of the known seas; but the colonies sent out by this people obtained no lasting hold upon the countries where they were settled, and after a longer or shorter existence they died away almost without leaving a trace.<sup>5</sup> Semitism has a certain kind of vitality—a tenacity of life—exhibited most remarkably in the case of the Jews, yet not confined to them, but seen also in other instances, as in the continued existence of the Chaldeans in Mesopotamia, and of the Berbers on the north African coast. It has not, however, any power of vigorous growth and enlargement, such as that promised to Japhet,<sup>6</sup> and possessed to a considerable extent even by the Turanian family. It is strong to resist, weak to attack, powerful to maintain itself in being notwithstanding the paucity of its numbers, but rarely exhibiting, and never for any length of time capable of sustaining, an aggressive action upon other races. With this physical and material weakness is combined a wonderful capacity for affecting the spiritual condition of our species, by the projection into the fermenting mass of human thought, of new and strange ideas, especially those of the most abstract kind. Semitic races have influenced, far more than any others, the history of the world's mental progress, and the principal intellectual revolutions which have taken place are traceable in the main to them.<sup>7</sup>

9. The first distinct appearance of the Indo-European race in

<sup>5</sup> The exceptions are the somewhat doubtful cases above mentioned of the Berbers and the Maltese.

<sup>6</sup> Gen. ix. 27.

<sup>7</sup> The West has known two great revolutions, conversion to Christianity and the Reformation. The East has only experienced one, conversion to Mahometanism. Of these three changes, two proceeded, beyond all question,

from the Semitic race. Even the Reformation, which we are apt to consider the mere fruit of Teutonic Reason, may be traced back to the spirit of inquiry aroused by the Arabians in Spain, who invented algebra, turned the attention of studious persons to physical science, and made Aristotle intelligible by means of translations and commentaries.

Western Asia, as an important element in the population, is considerably subsequent to the rise of the Semites. At what exact time the Indo-European type of speech was originally developed, it is indeed impossible to determine; and no doubt we must assign a very early date to that primitive dispersion of the various sections of this family, of which a slight sketch has been already given,<sup>8</sup> and which may possibly have been anterior to the movements whereby the Semitic race was first brought into notice. But no important part is played by Indo-European nations in the history of Western Asia till the eighth or seventh centuries before our era,<sup>9</sup> the preceding period being occupied by a long course of struggles between the Semites and the Turanians. The Indo-Europeans thus occupy, chronologically, the third place in the ethnic history of this part of Asia, and consequently the consideration of their various tribes and divisions has been reserved to form the closing portion of this discussion.

10. It may reasonably be conjectured, as has been already remarked, that the scene of the original development of the Indo-European dialect, or at any rate of the first large increase of the races speaking this language, was the mountain district of Armenia. It is from this point that the various tribes constituting the Indo-European family may with most probability be regarded as diverging, when the straitness of their territory compelled them to seek new abodes. As Cymry, Gaels, Pelasgi, Lithuanians, Teutons, Arians, Slaves, &c., they poured forth from their original country, spreading (as we have said) in three directions—northward, eastward, and westward. Northward across the Caucasus went forth a flood of emigrants, which settled partly in the steppes of Upper Asia, but principally in Northern and Central Europe, consisting of

<sup>8</sup> Supra, page 672.

<sup>9</sup> The Medes, who (according to Berosus) reigned in Babylon before the first (historical) Chaldean dynasty (from about B.C. 2458 to B.C. 2234), are not to be regarded as Indo-Europeans, but as Turanians of the primitive type. (See above, Essay iii. p. 390, and vi. p. 422.) It is doubtful whether the name Mede is originally Arian, or whether it was not adopted from the previous Scythio inhabitants by the first Arian occupants of the country known in history as Media.

If, however, it be considered strictly Arian, we may suppose Berosus to have meant that Babylon was in these early times held in subjection by a race which issued from the country called Media in his day. The latter seems to me the more probable supposition; for I cannot imagine that, if there had been really a powerful race of Medes in these parts, they would have disappeared altogether from history for fifteen hundred years, and then reappeared stronger than ever.



the Celtic, Teutonic, Lithuanian, Thracian, Slavonic, and other less well-known tribes. Westward into the high plateau of Asia Minor descended another body, Phrygians, Lydians, Lycians, Pelasgi, &c., who possessed themselves of the whole country above Taurus, and in some instances penetrated to the south of it, thence proceeding onwards across the Hellespont and the islands from Asia into Europe, where they became, perhaps, the primitive colonists of Greece and Italy. Eastward wandered the Arian tribes in search of a new country, and fixed their home on the Pamir steppe, in the mountains of Afghanistan, and upon the course of the Upper Indus.

11. With the first mentioned of these three migrations we are in the present discussion but slightly concerned. Its main course was from Asia into Europe, and the Asiatic continent presents but few traces of its progress. It is perhaps allowable to conjecture that the *Massa-getsæ* and *Thyssa-getsæ* (Greater Goths and Lesser Goths) of the steppe country near the Caspian,<sup>1</sup> were Teutons of this migration, and the Thracians of Asia Minor appear to have been an eddy from the same stream;<sup>2</sup> but otherwise Asia was merely the region whence these Indo-European races issued, and their various movements and ultimate destinies belong to the ethnic history of Europe.

12. The western and eastern migrations come properly within our present subject. The former may be supposed to have been about contemporaneous with an occupation of the southern coast of Asia Minor by the Semites, the two races being for some time kept apart by the mountain barrier of Taurus, and extending themselves at the expense of the Turanians, who were thinly spread over the peninsula. After a while the barrier was surmounted by the more enterprising people, and the Indo-Europeans established themselves on the south coast also, driving the Semites into the mountain fastnesses, where we have already found them under the names of Solymi and Pisidæ. The nations of this migration are the Pelasgi, the Phrygians, the Lydians, the Carians, the Mysians, the Lycians, and Caunians, and perhaps the Matiæni.<sup>3</sup> These last form a con-

<sup>1</sup> Herod. i. 201; iv. 11, 22.

<sup>2</sup> Among the Asiatic Thracians are to be reckoned, besides the Thyni and Bithyni, to whom the name especially attaches (Herod. i. 28; vii. 75), the Mariandyni, and the Paphlagonæ (see Schol. ad Apollon. Rhod. ii. 181; Strab. viii. p. 501; and xii. 785; Theo-

pomp. Fr. 201). Perhaps we should add to these the Chalybes, unless they are a remnant of the ancient Turanian population. (Compare the *Χάλυβες Σκυθῶν ἑσώκτες* of Aeschylus, Sept. c. Th. 725).

<sup>3</sup> The Matiæni intended are those on the Halys, for whose existence Hero-

necting link between Armenia, the country whence the migration issued, and Phrygia, that into which it was directed and whence it proceeded onward to fresh conquests.

(i.) The Indo-European origin of the Pelasgi seems to be sufficiently established by the fact that the Greek or Hellenic race, and the Latin probably to some extent, sprang from them.<sup>4</sup> It is impossible to suppose that Hellenism would have gradually spread itself, as it did, from a small beginning over so many Pelasgic tribes *without conquest*,<sup>5</sup> unless there had been a close affinity between the Hellenic tongue and that previously spoken by the Pelasgic races. The statement of Mr. Grote<sup>6</sup> that we "have no means of deciding whether the language of the Pelasgians differed from Greek as Latin or as Phœnician" is one of undue and needless scepticism. There are sufficient grounds for concluding that the two languages differed even less than Greek and Latin,<sup>7</sup> the Pelasgic being an early stage of the very tongue which ripened ultimately into the Hellenic. This view is quite compatible with the declaration of Herodotus,<sup>8</sup> that certain Pelasgic tribes in his day "spoke a barbarous language," since the earlier stages of a language become in course of time utterly unintelligible to the nation which once spoke them, and would not be recognized by the ordinary observer as in any way allied to the tongue in its later form. Anglo-Saxon is a barbarian or foreign tongue to a modern Englishman; and so is Gothic to a modern German, Provençal to a Frenchman, Syriac to a Chaldee of Mosul. The diversity between the Hellenic and the Pelasgic was probably of this nature, as Niebuhr,<sup>9</sup> Thirlwall,<sup>1</sup> and C. O. Müller suppose.<sup>2</sup> The nations were essentially of the same stock, the Hellenes having emerged from among the Pelasgi; and we may

dotus is our chief authority (see i. 72, and vii. 72). They are unnoticed by the later geographers, but seem to be the *Matieni* spoken of by Xanthus (Fr. 3) and Hecæteus (Fr. 189).

<sup>4</sup> Even if the grammatical forms of the Latin language are traceable rather to the Oscan than to the Greek, as Lassen thinks (*Rheinische Museum*, 1833-4), yet the large number of roots common to the Latin and Greek would seem to be best explained by a Pelasgic admixture in the former people.

<sup>5</sup> See Herod. i. 58, and Thucyd. i. 3. It must be remembered that the Ionians (including in them the *Æthe-*

nians), the *Æolians*, and the *Achæans* were all originally Pelasgic tribes (Herod. i. 56; vii. 95; Strab. viii. p. 485).

<sup>6</sup> History of Greece, vol. ii. p. 356, note.

<sup>7</sup> The Pelasgic, according to the view taken in the text, differed from the Greek, as Gothic from German; the Latin stood to the Greek more as English to German.

<sup>8</sup> Herod. i. 57.

<sup>9</sup> History of Rome, vol. i. p. 27. E. T.

<sup>1</sup> History of Greece, vol. i. p. 56.

<sup>2</sup> Dorians, vol. i. p. 6. E. T.

confidently pronounce on the Indo-European character of the latter from the fact that the language of the former belongs to this family.

The Pelasgi scarcely appear as a distinct people in Asia at the period when Herodotus writes. They formed apparently the first wave in the flood of Indo-European emigration, which passing from the Asiatic continent broke upon the islands and the coasts of Greece. Abundant traces of them are found in early times along the western shores of Asia Minor;<sup>3</sup> but except in a few towns, as Placia and Scylacé on the Propontis,<sup>4</sup> they had ceased to exist separately in that region, having been absorbed in other nations, or else reduced to the condition of serfs.<sup>5</sup>

(ii.) The Indo-European character of the Phrygians is apparent from the remnants of their language, whether as existing in inscriptions, or as reported by the Greeks.<sup>6</sup>

<sup>3</sup> Hom. II. ii. 840; Herod. i. 57; Strab. v. p. 221; xiii. p. 621. Comp. what has been shown (i. 171, note <sup>2</sup>) of the Leleges, a kindred race.

<sup>4</sup> Herod. i. 57.

<sup>5</sup> As in Caria. See Philipp. Theang. Fr. 1.

<sup>6</sup> The inscription on the tomb of

Midas (vide supra, i. 14) has long been known, and its Greek character noticed. (See Müller's Dorians, vol. i. p. 9, note <sup>1</sup>, E. T.) It has been copied by several travellers, among others recently by M. Texier, and is found (according to him) to run as follows:—

ATES:APKIAEFA:IAKEMANAFOS:M/DAI:MAFATAEI:FAPAKTEI:EDAEI  
BABAI:MEMEFAR:IPPOITAFOS:KPHAMAFETOS:IKEMAN:EDAEI

Here the characters, the case endings, and several of the words are completely Greek. Line 1 may be understood thus:—"Ates-Arciaëfas, the Acenanoçafas, built (this) to Midas the warrior-king." Line 2 thus:—"Lord (lit. father) Memefais, son of Prætas, . . . a native of Sica, built (this)." It will be seen that the nominative, genitive (?), and dative cases exactly resemble common Greek forms. The nom. is marked by -as, -es, (= ης), ις, and ος—in one instance by α. (Compare νεφεληγερέτα, εἰρύδα, ἰππότα, κ. τ. λ.) the gen. by -afos (compare παῖς, γράς, γήρας, κ. τ. λ.), the dative by ε and -ει. The verb, which is probably in past time, seems to have the augment (ε-δæς); while the third pers. sing. is marked by the ancient suffix s (retained in δίδωσι, τίθησι, κ. τ. λ.) The

word βαβα reminds us of the Greek βάβας, Ζεὺς Πάβας, and the like; while φακτεῖ is within a letter of φακτεῖ, and εδæς suggests a variant of δέμας, indicated likewise by the Latin word ædes. The locative termination -μας (if the word Ἰκεμας be rightly rendered), although unknown in Greek, reappears in Oscan, and may be traced even in the Latin *tamen* (= ta-men, "these things being so situated").

Another inscription, of greater length and of a more ancient character, given to the world for the first time by Texier (Asie Mineure, vol. ii. p. 157), confirms the impression which the writing on the tomb of Midas has created among comparative philologists. It is written in the manner called *βουτροφῆδον*, and is unfortunately somewhat illegible in the

(iii.) That the Lydians belonged to this Indo-European family is probable from what we know of their language,<sup>7</sup> as well as from

latter portion. Texier gives it thus:—

ΖΕΡΕΤΑΜ:ΖΑΤΑΙ:ΥΥΤΑΥΑ:ΣΑΥΛΑΧ  
 ΣΟΣΕΣΑΙΤ:ΜΑΤΕΡΕΣ:ΕΦΕΤΕΚΣΕΤΙΣ:ΟΦΕΦΙΝΟΜΑΜ:ΑΑΥΠ:ΓΛ(?)  
 ΟΥΑΙΟΥΑΥΑ:ΧΟΜΟΒ ΥΙΤΖΑΖΑΡΑ:ΥΑΡΕΤΑΥ  
 ΕΡΕΚΥΜ:ΤΕΛΑΤΟΣ:ΣΟΣΤΥΤΙ:ΑΚΑΚΕΜΑΥ:ΑΦΟΣΑΡΕΡ  
 1ΤΡΙΑΤΑΤ:ΥΟΖΕΥΑΖΡΥΧ:ΥΑΖΙΜΑΤΑ

This may be read conjecturally:—

Κηλοκης Φεραττων αφτας ματερες

"Celoces sepulchrum suar matris

σοσεσαιτ ματερες Εφετεκσετις Οφεφινονομαυ λαχιτ γα

extruxit matris Ephetexetis ex Ofefinone. Sortita est Tellus

ματεραν αρεσαστιν

Βονοχ, Ακενανογαφος,

matrem amatam. Bonok, qui Acenano-gafus erat,

ερεκυμ τελατος σοστυτ Ινανων, Ακενανογαφος,

hordeum sacrificii obtulit. Inanon, Acenano-gafus, \* \* \* \*

In this archaic Phrygian, while the forms and words in general resemble the Greek, there are some which differ from those upon the tomb of Midas, and are more akin to the Latin. The third pers. sing. of the verb is marked by the termination -τ instead of -ς, as in σοσεσαιτ, λαχιτ, and (probably) σοστυτ. (Compare the Greek passive terminations -ται, -το, and for the υ in σοστυτ compare δεικνυμι, (ε)γγνυμι, &c.) The augment is wanting, being replaced in one instance (σοσεσαιτ) by a reduplication. The accusative has the termination -ω where the Latins have -em, the Greeks only -α. Again the genitive, ματερ-ες, is more like the Latin "matr-is" than the Greek μητέρ-ος. Some expressions, however, are thoroughly Greek: αφτας ματερες is almost exactly αὐτῆς μητέρος—λαχιτ γα ματεραν αρεσαστιν is (ἐ)λαχε γῆν μητέρα ἑραστην (or ἑρίστην). The rare form of the letter χ deserves special notice. It is written almost like a capital Ψ, as in the alphabet of the Theraeans.

The probable connection of the Phrygian βέκος, "bread," with the German backen and our "bake," is

ioed in the foot-notes to the second

book. The Phrygian words for "fire," "water," "dog," and many other common terms, were so like the Greek as to attract the attention of the Greeks themselves (Plat. Cratyl. p. 410 A). The terms mentioned are most of them widely spread in the Indo-European family. Fire is in Greek πῦρ, in high German rieri, in low German fūr, in Armenian hūr. Water is Sansc. uḍa, Lat. unda, Greek ὕδωρ or rather φῦδωρ, Phrygian βίδν, Slav. voda, Goth. wato, Engl. water, Germ. wasser, Celtic dour or dwr. Dog is Sansc. çvan, Greek κύων, Lydian κω, Lat. canis, Armen. shun, Germ. hund, Engl. hound. The moon is Greek μήνη, Phrygian μῆν, Germ. mond: compare Lat. men-sis and our mont'. God was in Phrygian Βεγαιος (Hesych. ad voc.), in old Persian bagha, in Zend bagha, while in Slavonic it is still bogh. "Bake" is Sansc. pac, Serbian pec-en, Anglo-Sax. bac-en, Erse bac-aill-im, as well as Germ. backen, English bake, and Phrygian βέκ. The few words said to be Phrygian, which appear to be Semitic rather than Indo-European (Βαλῆν, 'Αδω, 'Αδωγῆς), are either late importations, or assigned upon very weak grounds to the Phrygian language.

their geographical position, and connection with other Indo-Germanic races. They had common temples with the Carians and Mysians,<sup>8</sup> and in mythical tradition the three nations were said to have had a common ancestor.<sup>9</sup> In manners and customs they closely resembled the Greeks;<sup>10</sup> and their habit of consulting the Hellenic oracles<sup>11</sup> would seem to show that their religion could not have been very different. They may therefore with much probability be assigned to this family, and regarded as a race not greatly differing from the Greeks.

(iv.) The Carians, whose connection with the Lydians was peculiarly close, are said by Herodotus to have been Leleges<sup>12</sup>—a statement which is probably beyond the truth,<sup>13</sup> but which he could scarcely have made (having been born and bred up on the Carian coast) unless the two races had been connected by a very near affinity. That the Leleges were closely akin to the Pelasgi does not admit of a doubt.<sup>14</sup> Of the Carian tongue the remains are too scanty to furnish us with any very decisive argument; but Philip of Theangela, the Carian historian, remarked that it was fuller than any other language of Greek words.<sup>15</sup> The Carians too seem to have adopted Greek customs with particular facility,<sup>16</sup> and perhaps the very epithet of "strange-speaking," which they bear in Homer,<sup>17</sup> is an indication of their near ethnic approximation to the Greek type, whereby they were led to make an attempt from which others shrank, and to adopt in their intercourse with the Greeks, the Greek language.<sup>18</sup>

(v.) The Mysians, who, like the Carians, claimed kinship with the Lydian people, and had access in common with persons of these two nations to the great temple of Jupiter at Labranda<sup>19</sup>—who

<sup>7</sup> See p. 684, note 1, and compare Betticher's Rudiment. Myth. Semit. pp. 13, 14.

<sup>8</sup> Herod. i. 171; Strab. xiv. p. 943.

<sup>9</sup> According to Herodotus (l. s. c.), the native Carian tradition made Lydus and Mysus the brothers of Car.

<sup>10</sup> *Λυδοί . . . νόμοισι μὲν παραλησίοισι χρίονται καὶ Ἕλληνες* (Herod. i. 94). Compare vii. 74: *Λυδοί . . . ἀγχοτάτω τῶν Ἑλληνικῶν εἶχον ὕλην*. And see also i. 35.

<sup>11</sup> Herod. i. 14, 19, 46, 55, &c.

<sup>12</sup> Herod. i. 171.

<sup>13</sup> See the foot-note on the passage.

<sup>14</sup> See, for a summary of the argu-

ments, Thirlwall's History of Greece, vol. i. pp. 42-45, and Clinton's Fasti Hellenici, vol. i. pp. 31-34.

<sup>15</sup> See Müller's Fragm. Hist. Gr. vol. iv. p. 475 (Fr. 2), *ἡ γλῶττα τῶν Καρῶν . . . πλεῖστα Ἑλληνικὰ ὀνόματα ἔχει καταμεμιγμένα*.

<sup>16</sup> Strab. xiv. p. 947; Herod. vii. 93.

<sup>17</sup> Hom. Il. ii. 867.

<sup>18</sup> This at least is the explanation which Strabo (l. s. c.) gives of the Homeric epithet. Lassen admits its truth (Ueber die Sprachen Kleasiens, p. 381), while maintaining the Semitic character of the Carians.

<sup>19</sup> Herod. i. 171. Strab. xiv. p. 943.

spoke, moreover, a language half Lydian and half Phrygian,<sup>1</sup> must evidently be classed in the same category with the races with which they are thus shown to have been connected.

(vi.) The Lycians and Caunians belong likewise to the Indo-European family, though rather to the Iranic or Arian, than to the Pelasgic group. Their language is now well-known through the inscriptions discovered in their country, and, though of a very peculiar type,<sup>2</sup> presents on the whole characteristics decidedly Indo-European. Herodotus says that in manners and customs the Lycians resembled the Carians and the people of Crete, and their art has undoubtedly a Grecian character; but these are points upon which it is not necessary to lay any great stress, since their ethnic affinity is sufficiently decided by their language.

(vii.) The Matiëni are added to this group conjecturally, on account of their position and name;<sup>3</sup> but it must be admitted that these are merely grounds affording a very slight presumption. The term itself may not be a real ethnic title; it is perhaps only a Semitic word signifying "mountaineers,"<sup>4</sup> and may not have been really borne by the people. It certainly disappears altogether from this locality shortly after the time of Herodotus, while even in

<sup>1</sup> Xanthi Fragm. ap. Müller (Fr. 8), τὴν [τῶν Μυσῶν] διδλεκτον μελοιδίαν πῶς εἶναι καὶ μεσοφρύγιον.

<sup>2</sup> Professor Lassen of Bonn has recently published an account of these inscriptions (Ueber die Lykischen Inschriften, and Die alten Sprachen Kleinasiens, von Professor Christian Lassen, published in the Zeitschrift v. Morgenland), in which he has proved, more scientifically than former writers, the Indo-European character of the language. This, however, had long been sufficiently apparent from the labours of Sir C. Fellows and Mr. Daniel Sharpe. Bilingual inscriptions, in Greek and Lycian, upon tombs rendered the work of decipherment comparatively easy. The most important specimens are given at the end of this Essay.

These inscriptions are sufficient to show that in syntactical arrangement and inflexional rules and forms the Lycian language is Indo-European, coinciding, as it often does, almost word for word with the Greek: e. g.,

Ewūnu	itatu	mēnē	prinafutu
τοῦτο	(τὸ) μῆμα	[δ]	ἐργάστω
Polēnida	Mollewesēu	sē	Lapara
Ἀπολλωνίδης	Μολλίσσιος	καὶ	Λαπάρας
Polenidau	Porewemētēu	prinēzēyēwe	
Ἀπολλωνίδου	Πορμῆτιος	εἰκῆν	
urppe	lada	ēpttēwe	sē
ἐπὶ	(ταῖς) γυναιξὶ	(ταῖς) ἑαυτῶν	καὶ
	tedēmē.		

(τοῖς) ἐγγόνους.

The roots, however, are for the most part curiously unlike those in any other Indo-European language: the most certainly known, *tedēme* (child), *prinafu* (work), *itatu* (memorial), *se* (and), *urppe* (for), &c., have no near correspondents either in the Arian or the European tongues. The pronouns, however, have some analogy to the Zend.

<sup>3</sup> Their position as a connecting link between Armenia and Phrygia, has been already noticed (*supra*, pp. 689, 690). Their name seems to connect them with the Medes (*Medai*). Comp. *Sauro-mata*.

<sup>4</sup> See note <sup>2</sup> on Book i. ch. 139.

Mount Zagros it vanishes after a while before that of the Gordiæi or Kurda,<sup>8</sup> so that its claim to be considered the real name of a race is at least questionable.

13. The eastern or Arian migration, whereby an Indo-European race became settled upon the Indus, is involved in complete obscurity. We have indeed nothing but the evidence of comparative philology on which distinctly to ground the belief, that there was a time when the ancestors of the Pelasgian, Lydo-Phrygian, Lycian, Thracian, Sarmatian, Teutonic, and Arian races dwelt together, the common possessors of a single language. The evidence thus furnished is, however, conclusive, and compels us to derive the various and scattered nations above enumerated from a single ethnic stock, and to assign them at some time or other a single locality. In the silence of authentic history, Armenia may be regarded as the most probable centre from which they spread; and the Arian race may be supposed to have wandered eastward about the same time that the two other kindred streams began to flow, the one northward across the Caucasus, the other westward over Asia Minor and into Europe. The early history of the Arians is for many ages an absolute blank; but at a period certainly anterior to the fifteenth century before our era they were settled in the high tract from which flow the waters of the Oxus, Jaxartes, Indus, &c., and becoming straitened for room began to send out colonies eastward and westward. On the one side their movements may be traced in the hymns of the Rig-Veda, where they are seen advancing step by step along the rivers of the Punjab, engaged in constant wars with the primitive Turanian inhabitants, whom they gradually drove before them into the various mountain ranges, where their descendants still exist, speaking Turanian dialects.<sup>9</sup> On the other, their progress is as distinctly marked in the most ancient portions of the Zendavesta, the sacred book of the western or Medo-Persic Arians. While their Vedic brethren possessed themselves of the broad plains of Hindoostan, and became the ancestors of the modern

<sup>8</sup> Strabo calls a certain part of Media by the name of Media Mattiana (i. p. 108, xi. 742), but he barely mentions the Mattiani (xi. p. 748): his chief inhabitants of Mount Zagros are the Gordiæi (xi. p. 769, 772, xvi. p. 1046, 1060, &c.). In Pliny the Mattiani are found only east of the

Caspian (vi. 16). In Ptolemy they disappear altogether.

<sup>9</sup> See Muller's Essay on the Bengali Language in the Report of the British Association for 1848, p. 329; and Bunsen's *Philosoph. of Univ. Hist.* vol. i. pp. 340-364.

Hindoos, the Zendic or Medo-Persic Arians descended from the Pamir steppe<sup>7</sup> upon the regions watered by the upper streams of the Jaxartes and the Oxus. Here too the Arians would come into contact with Scythic or Turanian races, whom they must either have dispossessed or made subject. Sogdiana, Bactria, Aria (or Herat), Hyrcania, Arachosia, Rhagiana, Media Atropatene (Azerbaijan),<sup>8</sup> were successively occupied by them, and they thus extended themselves in a continuous line from Affghanistan to beyond the Caspian. At this point there was, perhaps, a long pause in their advance, after which the emigration burst forth again with fresh strength, projecting a strong Indo-European element into Armenia, and at the same time turning southward along the chain of Zagros, occupying Media Magna, and thence descending to the shores of the Persian Gulf, where Persia Proper and Carmania formed perhaps the limits of its progress. Everywhere through these countries the Tâtar or Turanian races yielded readily to the invading flood, retiring into the desert or the mountain-tops, or else submitting to become the dependents of the conquerors.

14. The nations which may be distinctly referred to this immigration are the following:—The Persians, the Medes, the Carmanians, the Bactrians, the Sogdians, the Arians of Herat, the Hyrcanians, the Sagartians, the Chorasmians, and the Sarangians. The similarity of the language spoken by the more important of these nations has been noticed by Strabo,<sup>9</sup> who includes most of them within the limits of his "Ariana." Modern research confirms his statements, showing that the present inhabitants of the countries in question, who are the descendants of the ancient races, still speak Arian dialects.<sup>10</sup> A few words will suffice to indicate the special grounds upon which these various tribes are severally assigned to this family.

(i.) The Persian language, which we possess in five of its stages,<sup>11</sup>

<sup>7</sup> This tract is probably the *Aryanem Vaejo* of the Vendidad. (See Hupfeld's *Exercitatus*. Herod. Spec. Diss. ii. p. 16.)

<sup>8</sup> The *Varena* of the Vendidad is, perhaps, this region. (Vide supra, Essay iii. p. 391, note 7.)

<sup>9</sup> Ἐκτείνεται δὲ τοῦτομα τῆς Ἀριανῆς μέχρι μέρους τινὸς καὶ Περσῶν καὶ Μηδῶν, καὶ ἔτι τῶν πρὸς ἑκτῶν Βακτριῶν καὶ Σογδιανῶν εἰσι γὰρ πῶς καὶ ὁμοί.

γλωττοὶ παρὰ μικρὸν. Strab. xv. p. 1026.

<sup>10</sup> See Müller, *Languages of the Seat of War*, pp. 32-34.

<sup>11</sup> These are, 1. The Zend, or language of the Zendavesta, the earliest type of the speech, corrupted however in places by an admixture of later forms. 2. The Achaemenian Persian, or language of the Cuneiform Inscriptions from the time of Cyrus to that of Artaxerxes Ochus. 3. The several



furnishes the model by which we judge of Arian speech, and distinctly shows the ethnic character of the people who spoke it, proving their connection on the one hand with the non-Turanian inhabitants of India, on the other with the principal races of Europe. As this point is one on which ethnologists are completely agreed,<sup>1</sup> it is not necessary to adduce any further proof of it.

(ii.) That the Medes of history were Arians, closely akin to the Persians, has been already argued in the Essay 'On the Chronology and History of the Great Median Empire.'<sup>2</sup> Whether the name originally belonged to the Scythic races inhabiting the country immediately east of Armenia and Assyria, and was from them adopted by their Arian conquerors—as that of Pashtú or Pushtú is said to have been by the Affghans,<sup>3</sup> and as that of Britons has certainly been by the Anglo-Saxons—or whether it is a true Arian sectional title first brought into that region by the Arian races at the time of their conquest, is perhaps uncertain.<sup>4</sup> But, however this may be, there can be no reasonable doubt that the Medes of authentic history, the conquering subjects of Cyaxares, were Arians, of a kindred race to the Persians, who had accompanied them from the east during the migrations recorded in the Vendidad. The name Arian was recognised by all the surrounding nations as proper to the Medes.<sup>5</sup> The similarity of their language with the Persian was noticed by Nearchus, the naval commander of Alexander,<sup>6</sup> and by Strabo;<sup>7</sup> it is also remarkably evidenced by the entire list of

varieties of Pehlevi (A.D. 226-651), known to us from rock inscriptions, legends on coins, and the sacred books of the Paraces. 4. The Pazend or Parsi, preserved to us in the commentaries on the Zend texts, and recently critically treated by M. Spiegel. And, 5. The Persian of the present day, which is a motley idiom, largely impregnated with Arabic, but still chiefly Arian both in its grammar and its roots.

<sup>1</sup> See Prichard's Phys. Hist. vol. iv. c. x.; Bunsen's Philosophy of History, vol. i. pp. 110-127; Muller's Languages of the Seat of War, p. 32.

<sup>2</sup> Supra, pp. 388-391.

<sup>3</sup> Muller's Languages of the Seat of War, p. 32.

<sup>4</sup> In favour of the view that Scythic Medes preceded the Arian Medes in

these parts may be urged, 1. The belief of Berosus in a Median dynasty at Babylon before B.C. 2234 (Fr. 11). 2. The Greek myths of *Andromeda* and *Medea*, which connect the Medes with the early (Scythic) Phœnicians and with the Colchians. The strongest argument against it is the absence of the word *Mede* (*Mad*) from the Assyrian inscriptions till the time of the black-obelisk king, ab. B.C. 800. (Vide supra, p. 391.)

<sup>5</sup> Herod. vii. 62. *Οἱ Μῆδοι ἐκαλέοντο πάντα πρὸς πάντων Ἀριοί.* Compare Mus. Chor. i. 28.

<sup>6</sup> Ap. Strab. xv. p. 1053. *Νέαρχος τὰ πλείονα ἐξη καὶ τὴν διδασκον τῶν Καρμανιτῶν Περσικά τε καὶ Μηδικὰ εἶρηκε.*

<sup>7</sup> See note <sup>5</sup> on the preceding page, where the passage is quoted.

authentic Median names, which are distinctly referable to Arian roots,<sup>8</sup> and have a close resemblance to the names in common use among the Persians. Isolated Median words, the meaning of which is known, lead to the same conclusion.<sup>9</sup> And the special trust reposed by the Persians in the Medes,<sup>10</sup> together with the identity between the two races presumed by the Greeks,<sup>1</sup> mark still more strikingly the affinity which they bore to one another.

(iii.) The Carmanians are included by Herodotus among the tribes of the Persians,<sup>2</sup> and were said by Nearchus, who coasted along their shores, to resemble the Medes and Persians both in customs and language.<sup>3</sup> Their descendants, the modern people of *Kerman*, spoke a distinct dialect allied to Persian up to a recent period of history.<sup>4</sup>

(iv.) The Bactrians are included by Strabo in his 'Ariana,' and are said by him to have "differed but little in language from the Persians."<sup>5</sup> Herodotus remarks their similarity in equipment to the Medes.<sup>6</sup> That they belonged to the most ancient Arian stock is evident from the Vendidad, where Bakhdi, which is undoubtedly Bactria, is the third country occupied by the Arians after they quit their primitive settlements. It may further be noticed that the few Bactrian names which have come down to us on good authority are either Persian or else modelled upon the Persian type.<sup>7</sup>

<sup>8</sup> See the analysis of the Persian and Median names at the close of Book vi.

<sup>9</sup> As *spaca*, "dog," which occurs in the same sense in Zend, and in some modern Persian dialects: *Aj-dahak* (*Astyages*), (nom. *Ajis Dahako*), which is used symbolically for the Median nation throughout the Zend Avesta, and means literally in Zend "the biting snake;" being, moreover, still used for "a dragon" in Persian at the present day.

<sup>10</sup> See note <sup>7</sup>, p. 389.

<sup>1</sup> See note <sup>1</sup>, p. 389.

<sup>2</sup> Herod. i. 125. The form of the name used by Herodotus is *Germanians* (*Γερμανιοί*); a word which may teach us caution in basing theories of ethnic affinity on a mere name.

<sup>3</sup> See note <sup>6</sup> on preceding page.

<sup>4</sup> Von Hammer (*Farhang Jehangiri*, preface), quoted by Prichard (*Phys. Hist.* vol. iv. p. 16). [At present there is

no distinct dialect known as *Kermāni*. —H. C. R.]

<sup>5</sup> See note <sup>9</sup> on page 696. Apollonius of Artemita had included Bactria in Ariana before Strabo. (Strab. xi. p. 752).

<sup>6</sup> Book vii. ch. 64.

<sup>7</sup> As the *Bozana* and *Oxyartes* of Arrian, which are Persian (comp. Arrian, *Exp. Alex.* vii. 4, with Ctes. *Pers. Exc.* § 12), and his *Spitamenes*, which is on a Persian type. Compare the Median names *Spithobates* (Diod. Sic.), *Spitamas*, *Spitaces*, *Spitades* (*Ctesias*), the initial element in all these names being the Zend *Svanta* or *Spenta*, "Sacred," and the lapse of the nasal before the dental being a peculiarity of Persian articulation; and for the termination *menes* compare *Achæmenes*, *Hieramenes* (Thucyd.), *Phradasmenes* (Arrian), &c. *Tenagrus* in *Xechylus* (Pera. 308) is probably a fictitious name.

(v.) The reasons adduced for regarding the Bactrians as Arians apply for the most part to the Sogdians. Cūghdha, or Sogdiana, appears in the Vendidad as the first place to which Ormazd brought his worshippers from the primitive *Airyanem vaejo*. Strabo includes it with Bactria in his 'Ariana,' and makes the same remark concerning the language of the two peoples. Sogdian names are wanting; but the intimate connection of Sogdiana with Bactria<sup>5</sup> would alone render it tolerably certain that the two countries were peopled by cognate races.

(vi.) The Arians of Herodotus seem to parade their ethnic character in their name; but it is not improbable that this apparent identity is a mere coincidence. Herodotus himself distinguishes between the *Ἀριοι* and the *Ἀρειοι*;<sup>1</sup> and a still wider difference is observable in the corresponding terms as they come before us in the Zendavesta and the cuneiform monuments. In the Vendidad the original Ariana is *Airya* (*Airyanem vaejo*), the later Aria is *Haroyu*. Similarly in the inscriptions of Darius, Arian in its wider sense is *Ariya*,<sup>2</sup> Aria (the province) *Hariva*.<sup>3</sup> The initial aspirate, which was lost by the Greeks,<sup>4</sup> but which still maintains its place in the modern *Herat* and in the *Heri rud*, or "Arius amnia," sufficiently distinguishes the two words, which differ moreover in the final element—Aria (the province) having a terminal *u* or *v*, which has no correspondent in the other word. The eastern Arians therefore (*Ἀρειοι*) are not to be assigned to the Medo-Persic or Iranic family on account of their name. They are, however, entitled to a place in it from the occurrence of their country in the Zendavesta among the primitive Arian settlements, as well as from their being constantly connected with races whose Arian character has been already proved.<sup>5</sup> Herodotus also, it is worthy of notice, mentions that in

<sup>5</sup> Sogdiana follows immediately upon Bactria in the three lists of the antapies (Beh. Ins. col. i. par. 6; Persep. Ins. par. 2; Nakhsh-i-Rustam Ins. par. 3). The Bactrians and Sogdians are closely united by Strabo in many places (ii. p. 107, 169; xi. 752.3, &c.). Compare Arrian (Exp. Alex. iii. 8; iv. 1; v. 12, &c.).

<sup>1</sup> This is the name given to the Arians of Herat in Book iii. ch. 93. In Book vii., however, the difference is overlooked, and both they and the true Arians are called *Ἀριοι*. (Comp.

chs. 62 and 66).

<sup>2</sup> Nakhsh-i-Rustam Ins. par. 2, ad fin.; Behist. Ins. (Scythic version), col. i. par. 5.

<sup>3</sup> Behist. Ins. col. i. par. 6; Persep. Ins. (I. Lassen) par. 2. The Nakhsh-i-Rustam inscription is imperfect.

<sup>4</sup> By Hellanicus (Fr. 168), Strabo, and Ptolemy, as well as by Herodotus.

<sup>5</sup> In the Inscriptions they usually accompany the Bactrians. In Herodotus they are placed with the Sogdians and the Chorasmians (iii. 93, sub fin.).

their arms and equipments they resembled the Medes and Bactrians.<sup>6</sup>

(vii.) The country of the Hyrcanians (called Vehrâna) appears in the Zendavesta among those occupied by the Arians. Their equipment in the army of Xerxes exactly resembled that of the Persians.<sup>7</sup> A name too mentioned in Ctesias as that of a Hyrcanian is Arian.<sup>8</sup> These seem to be sufficient grounds for assigning them to the Medo-Persic family.<sup>9</sup>

(viii.) That the Sagartians were Persians in language,<sup>10</sup> and to a great extent in dress and equipment,<sup>11</sup> is witnessed by Herodotus. Their Arian character is apparent in the inscriptions, where Chit-ratakhma,<sup>12</sup> a Sagartian, throws Sagartia into revolt by proclaiming himself a descendant of Cyaxares.<sup>13</sup> Darius seems to include their country in Media,<sup>14</sup> while Herodotus informs us that in the army of Xerxes they "were drawn up with the Persians."<sup>15</sup>

(ix.) The Arian character of the Chorasmians is apparent from the mention of their country (Khairizao) in the Zendavesta<sup>16</sup> in close connection with Aria (*Herat*), Margiana (*Merv*), and Sogdiana (*Sughd*). The word itself is probably of Arian etymology,<sup>17</sup> and the Chorasmians are almost always found conjoined with races of the Arian stock.<sup>18</sup> A Chorasmian name too, preserved by a Greek writer, is plainly Arian.<sup>19</sup>

<sup>6</sup> Herod. vii. 66. "Ἄριοι δὲ τόξοις μὲν ἱσπευασμένοι ἦσαν Μηδικοῖσι, τὰ δὲ ἄλλα κατὰ περ Βάκτριον.

<sup>7</sup> Herod. vii. 62. "Γράνιοι κατὰ περ Πέρσας ἑσσεδάχατο.

<sup>8</sup> Artasyras, Persic. Exc. § 9. Compare, for the initial element, the names Arta-xerxes, Arta-banus, &c., and for the final one, the Sanscrit *surya*, "light," or "the sun."

<sup>9</sup> It may be added that the name Hyrcanians signifies "the wolves" in Zend, and is exactly represented by the modern Persian *Gurgan*.—[H. C. R.]

<sup>10</sup> Herod. vii. 85. Σαγάρτιοι . . . ἔθνος Περσικὸν τῇ φύσιν.

<sup>11</sup> Ibid. Σαγάρτιοι . . . σκευὴν μεταξὺ ἔχουσι πεποιημένην τῆς τε Περσικῆς καὶ τῆς Πактyкiнc.

<sup>12</sup> For the Arian character of this name, see Sir H. Rawlinson's Vocabulary of the Ancient Persian Language, pp. 143.5; and compare the note on *Iritantæochmes* (supra, i. 192.)

<sup>13</sup> Behist. Ins. col. ii. par. 14.

<sup>14</sup> After relating the revolt of Sagartia under Chit-ratakhma, and its reduction, Darius concludes by saying, "this is what was done by me in Media" (ibid. par. 15).

<sup>15</sup> Herod. vii. 85. ἐπετεράχατο [οἱ Σαγάρτιοι] ἐς τοὺς Πέρσας.

<sup>16</sup> In the fourth Fargard. See Burnouf's Commentaire sur le Yaçna, p. 108.

<sup>17</sup> Burnouf derived it from *khairi*, "nourishment," and *zemo*, "land," or "earth," giving it the sense of "fruitful land." Sir H. Rawlinson suggests a connection with the Sanscrit *svarga*, "heaven." (Vocabulary, p. 91.)

<sup>18</sup> Herodotus joins them in the same satrapy with the Sogdians and Arians of Herat (iii. 93). In the army of Xerxes he unites them with the Sogdians and Gandarians, noticing that they wore the same arms with the Bactrians (vii. 66). In the cuneiform inscriptions they are conjoined with the Arians and the Bactrians (Beh. Ins. col. i. par. 6), with the Sogdians

(x.) The Sarangians of Herodotus, whose arms resembled those of the Medes,<sup>1</sup> and who are generally conjoined with Arian tribes,<sup>2</sup> seem to be correctly identified with the Drangians of later writers,<sup>3</sup> whose close affinity to the Persians is witnessed by Strabo.<sup>4</sup> Their name does not occur in the Vendidad; but their country, called after its chief river, the Etymandrus<sup>5</sup> (modern *Helmend*), is distinctly noticed among the earliest settlements of the Arians.<sup>6</sup>

(xi.) The Gandarians, whose country (*Sindhu Gandhara*) lay upon the Upper Indus,<sup>7</sup> have not been included among the Arians of this migration, since they appear to have been (as Hecataeus was aware") an Indian rather than an Iranian race.<sup>8</sup> They probably remained in the primitive settlements of the Arian people, while the Medo-Persic tribes moved westward, sending with them only some few colonists, who carried the name into Sogdiana and Khorassan.<sup>10</sup> With the Gandarians may perhaps be classed the Sattagydiens and the Dadicæ, who were included with them in the same satrapy,<sup>11</sup> and who occur generally in this connection.<sup>12</sup> These nations form a subdivision of the Arian group.

and Sattagydiens (Persop. Inscr.), and with the Sogdians and Sarangians (Nakhsh-i-Rustam Inscr.).

<sup>10</sup> Pharasmanes (Arrian, Exp. Alex. iv. 15). Compare the Pharismanes of the same author (ib. vi. 27), who is a Persian; and see the analysis of Arian names appended to Book vi.

<sup>11</sup> Herod. vii. 67.

<sup>12</sup> With the Sagartians (Herod. iii. 93); with the Arians of Herat (Beh. Ins. and Persop. Ins.); with the Chorasmians and Arachotians (Nakhsh-i-Rustam Ins.).

<sup>13</sup> Strab. xv. pp. 1023-1026; Arrian, Exp. Alex. iii. 21, 28; vii. 10, &c.; Ptol. vii. 19; Steph. Byz., &c.

<sup>14</sup> Strab. xv. p. 1027. *Οἱ Ἀράγγοι περὶ ὧν τὰλλα κατὰ τὸν βίον ἀπὸν ἐπαίχουσιν.*

<sup>15</sup> The reasons for regarding the Sarangians as the inhabitants of the country called in the Zendavesta *Haštumat* are given by Ritter. (Erd. kunde, West-Asien, ii. pp. 64-66.)

<sup>16</sup> As the primitive historical traditions of Persia refer to this province, so does the name of the Drangians etymologically signify "the ancient." It was probably indeed here that the Perso-Arians first exercised sove-

reignty.—[H. C. R.]

<sup>17</sup> See Sir H. Rawlinson's Vocabulary, sub voc. *Gadara* (pp. 125-8). The Gandarians of the Indus seem to have first emigrated to Candahar in the fifth century of our era.

<sup>18</sup> Cf. Hecat. Fr. 178. *Γάνδαροι, Ἰνδὸν ἔθνος*; and for his knowledge of their location upon the Upper Indus, compare his *Κασωάντες, πόλιν Γανδαρῆς* (Fr. 179) with Herod. iv. 44.

<sup>19</sup> The Gandarians appear as Indians in Sanscrit history (Wilson's *Ariana Antiq.* p. 131, et seqq.; Lassen's *Indisch. Alterthumskunde*, p. 422, &c.), and are commonly joined with the Indians in the Inscriptions. (Persop. Ins. and Nakhsh-i-Rustam Ins.)

<sup>20</sup> Gandarians (Candari) are found on the northern frontier of Sogdiana in Pliny (H. N. vi. 16), and Ptolemy (vi. 12). Compare *Mela* (i. 2). Isidore of Charax has a town *Gadar* in Khorassan (p. 7).

<sup>21</sup> Herod. iii. 91.

<sup>22</sup> The Gandarians and the Dadicæ were united under one commander in the army of Xerxes (Herod. vii. 66). Gandaria occurs in juxtaposition with Sattagydia in the Behistun and Nakhsh-i-Rustam inscriptions.

15. The subjoined table will exhibit at a glance the connection which it has been here the object of this Essay to trace among the various races:—

INHABITANTS OF WESTERN ASIA.	TURANIAN ... ..	Hamitic or Cushite ... ..	{ Southern or Himyaritic Arabs. Canaanites (early). Chaldeans (early). Sudaniens (early). Ethiopians of Asia.
		Scythic or Tâtar ... ..	{ Cappadocians (early). Cilicians (early). Armenians (early). Sapirians. Colchians. Moschi. Tibereni. Alarodii (?). Macrones (?). Mosynoei (?). Mares (?). Bodii. Magi. Sace. Parthians.
	SEMITIC ... ..	Assyro-Babylonian ... ..	{ Assyrians. Babylonians. Syrians.
		Hebræo-Phœnician ... ..	{ Canaanites (later). Hebrews. Phœnicians. Cyprians. Cilicians (later). Solymi. Pisides.
		Arabian ... ..	{ Joktanian Arabs. Ishmaelite Arabs.
	INDO-EUROPEAN ... ..	Lydo-Phrygian ... ..	{ Phrygians. Lydians. Mysians. Carians. Pelagii. Greeks.
		Lycian ... ..	{ Lycians. Carnians.
		Thracian ... ..	{ Thynians. Bithynians. Mariandynians. Paphlagonians. Chalybes (?).
		Western Arian or Medo-Persic	{ Persians. Medes. Bactrians. Sogdians. Arians of Herat. Hyrcanians. Chorasmians. Sagartians. Sarmatians. Armenians (later). Cappadocians (later).
		Eastern Arian or Indic.. ...	{ Indians. Gandarians. Sattagydiens (?). Dedies (?).

(1.) At Limyra.

↑Β↑ΕΙΡ:↑ΡΡ↑Ρ↑ΙΕΙΡ:Μ↑ΤΕ

ēwēoya

ērafasoya

mēte

↑Ρ↑Ι↑Ρ↑Ρ↑Τ↑Υ ΣΕΔ↑ΡΕΙΡ Μ↑

prīnafatu

Sedēroya

Pē . . .

Μ↑↑:ΤΕΔ↑ΕΜΕ ↑Ρ↑Ρ↑Ε↑ΤΛΕ↑↑ΒΕΣ↑

nēu

tedēome

urppe

ētle

ēuwe

sē

ΛΡΔΕ:↑↑ΒΕΣ↑ΤΕΔ↑ΕΜΕ Μ↑

lade

ēuwe

so

tedēome

P . . .

Λ↑↑↑ ΤΟΜ↑ΗΜΑΤΟΔΕΕΟ

lēyē

to

μνημα

τοδε

ἐπ.

ΟΙΗΣΑΤΟΣΙΔΑΡΙΟΣΓΑΡΜΕ

οἰήσατο

Σιδάριος

Γάρμε.

ΝΤΟΣΥΙΟΞΕΑΥΤΩΙΚΑΙΤΗΙΓΥ

ντος

υἱος

ἑαυτοῦ

καὶ

τῇ

γυν.

ΑΙΚΙΚΑΙΥΙΩΓΥΒΙΑΛΗ

αἰκί

καὶ

υἱῶ

Πυβιαλῶ.

(2.) At Antiphellus.

ἈΒΥΨΗΨΑΡΞΕΨΩΦΟΜΑΤΕΡΠΕΡΑΡΡΑΤΨ

ēwūnu prūnu mēte prūnafatu . . . . .

ὕΤΤΡΑΨ+ΛΡΑΨ: ΤΕΔΑΕΜΕΨ+ΡΡΕΛΡΔΕΨ+ΒΕ

Igtta(ə)ulan tēdēme urpe lade ēuwe

ΣΑΤΕΔΑΕΜΑΨ: Ψ+ΒΕΙΨΣΑΕΙΨΤΕΑΔΕ: ΤΕΚΜΥΤΨ

sē tēdēmē ēuweyē sē eyē tēdē tekmutu

ΜΑΗΑΨΟΡΣΤΤΟ: ΨΝΕ: ΨΔΡΑΨΕΨΒΕΙΨ+ΕΣΨΕΨΔΦΕΨ+ΞΤΨΕ

mēnē uastto une ulawe ēweyē . . . . .

ΙΚΤΑΣΛΑΑΝΤΙΦΕΛΛΗΝΤΗΣΤΟΥΤΟΤΟΜΝΗΜΑΗΡΓΑΣΑΤΟΑΥΤΩΙ

'Iktasla 'Antifellēnis touto to mnēma hērgasato autō

ΤΕΚΑΙΓΥΝΑΙΚΑΙΤΕΚΝΟΙΣΕΑΝΔΕΤΙΣΑΔΙΚΗΣΗΛΙΟΓΡΑΣΗΤΟΜΝΗΜΑΗΤΩΑΥΤΟΝΕΠΙΤΝΥ

te kai gynwmai kai teknois ēan de tis adiastō [h] ēgorgasē to mnēma hēlito autōn ēpitn. ψ.



(8.) At Leveeay.

ΑΒΥΞΗΨΕΤΡΤΥ <sup>éwainu</sup> itatu <sup>méné</sup> prínafatu <sup>Poiénida</sup> Molowénén <sup>sé</sup> Lapera <sup>Polénidan</sup> Pore-  
+ΕΨΑΚ)ΤΑΤΑΝΡ <sup>wemé</sup> . . . tén <sup>pr</sup> . . . . <sup>uáezayéwo</sup> up . . . po <sup>lada</sup> épttáwé <sup>sé</sup> todhomé <sup>sé</sup> oyé <sup>tosé</sup> retí  
ΔΕΤΕΛΕΞΕΤΡΤ <sup>deleé</sup> itat(u) <sup>éwéwo</sup> mēoyé <sup>oóto</sup> ponamakke <sup>adadawado</sup> ada . . . .  
ΤΑΥΤΟΤΟΜΜΗΜΑΕΡ <sup>teuto</sup> to <sup>μημα</sup> <sup>ep[ɣ]aewto</sup> <sup>Ἀπολλωνίδης</sup> <sup>Μολλυσιος</sup> <sup>και</sup> <sup>de[ɣ]aew</sup>  
ΑΓΩΛΩΜΙΔΟΥΤΥΡΙΜΑΤΙΟΘΟΙΚΕΙΘΙΕΡΙΤΑΙΣΓΥΚΑΙΞΙΝΤΑΙΣΕΑΟΤΩΝ  
<sup>Ἀπολλωνίδου</sup> <sup>Περιμματος</sup> <sup>οίκειος</sup> <sup>ἐπι</sup> <sup>τας</sup> <sup>γυναιξιν</sup> <sup>τας</sup> <sup>de[u]tan</sup>  
ΚΑΠΘΙΣΕΠΤΟΘΙΣΚΑΙΑΝΤΙΣΑΔΙΚΗΣΗΙΤΟΜΝΗΜΑΤΟΥΤΟ  
<sup>κα</sup> <sup>τας</sup> <sup>ἐγγονας</sup> <sup>και</sup> <sup>ἐν</sup> <sup>τιν</sup> <sup>ἀδελφον</sup> <sup>το</sup> <sup>μημα</sup> <sup>teuto</sup>  
ΕΞΩΛΕΑΚΑΙΓΑΝΩΝΕΑΕΙΚΑΥΤΩΙΓΑΝΤΩΝ  
<sup>ἐξωλεε</sup> <sup>και</sup> <sup>εστωλεε</sup> <sup>οιη</sup> <sup>ἀνθρω</sup> <sup>ταυτων.</sup>

## NOTE (A).

## ON THE VARIOUS TITLES OF JUPITER.

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HERODOTUS, in ch. 44 (p. 173), invokes Jupiter under three names, illustrative of the subdivision of the Deity, mentioned in notes on ch. 131, B. i. App. and on ch. 4, B. ii. App. Cicero (*de Nat. Deor.* b. iii.) mentions three Jupiters: one the son of Æther, and the father of Proserpine and Bacchus; another the son of Heaven, and father of Minerva; and the third born to Saturn in Crete, where his tomb was shown. Many characters and epithets were also given to him by the Romans, as by the Greeks. (Cp. *Aristot. de Mundo*, 7.) He often took the place and office of other Gods, as of Neptune, Æolus, the Sun, and many more; he contained all others within himself (see note on ch. 4, B. ii. App.); he was supreme, ordering all human events, and directing them at his own pleasure. Æschylus, however, makes him subservient to Fate, and this accords with the reply of the oracle of Delphi to Croesus, that "it is impossible even for a God to evade destiny" (*Herod. i. ch. 91*); and though Homer shows that Jupiter willed and promised, still man's destiny was settled at his birth, at which therefore the Fates attended. But the promises of Jupiter were equally fixed and unalterable as fate, and thus Sarpedon's death once pronounced to Thetis could not be revoked. (*Cic. de Div. ii. 10.*) Of the philosophers, the Stoics particularly held to destiny; while the views of the Peripatetics on this subject were less stringent. (Of the Stoics and Fate, see *Cicero de Div. ii. 8*; and of *πρόβουα*, Providence, the *Anima Mundi*, see *Nat. Deor. ii. 22 and 29.*) To illustrate the variety of epithets applied to Jupiter by the Greeks, I avail myself of the following remarks, for which I am indebted to the kindness of the Rev. A. Cumby, who, by a long research in the works of the ancients, has collected a mass of valuable information on their manners, customs, and literature, particularly of the Greeks, which we may hope will some day be given to the public:—

"As the giver of success and failure he is called *Zeús taidótēs*, Pausan. viii. 9, 2; *Z. charidótēs*, Plut. Op. Mor. 1048 C; *Z. tálaios*, Æsch. Ag. 973, Eum. 28, Pausan. viii. 48, 6, Athen. 16 B.; *Z. kýstios*, Demosth. xxi. p. 531, Antiph. i. p. 113; Issus, viii. p. 70, Harpocrat. s. v. *κτῆσιον Διός*. Add *Zeús sathr*, which is frequent in Attic writers, and in Pausanias, Æsch. Suppl. 27, Eur. Hor. F. 48.

"Jupiter presides more especially over celestial phenomena, lightning, clouds, and rain: hence *Zeús détiēs*, Pausan. ii. 19, 8, ix. 39, 4; *debrios*, Plut. Op. Mor. 158 E., Pausan. i. 82, 2. Also *Z. óbrios*, Æsch. Suppl. 694, Cic. in Verr. iv. p. 465 Elsev.; *Z. eóanemos*, Pausan. iii. 13, 8. He also presides over the seasons: hence *Zeús ikmaíos*, Ap. Rhod. ii. 522, and Sch.; *Z. mórios*, Soph. Œd. C. 705; *Z. epikárprios*, Plut. Op. Mor. 1048 C.

"The principal attendants upon Jupiter were Themis, with her two daughters, *Δίκη* and *Εὐνομία*: hence he presides over *dyopol*, and hence *Zeús dyopaios*, Herod. v. 46, Æsch. Eum. 973, Eur. Heracl. Eq. 410, 500, Plut. Op. Mor. 789, D. 792, F. Pausan. iii. 11, 9, v. 15, 4, ix. 25, 4 (cf. *Zeús panomphaios*, Il. 9. 250); *Zeús boulaíos*, Antiph. vi. 146, Plut. Op. Mor. 801 E. (cf. 802 B., Pausan. i. 3, 5).

"We find *Zeús wolieús*, Plut. Vit. Demetr. 909, Op. Mor. 789 D., 792 F., Pausan. i. 24, 4, in which office his temple would be in the Acropolis; so *Zeús tsantos*, Plut. Op. Mor. 1065 E., Pausan. iii. 7, 6, and viii. 14, 7, ix. 19, 3; *tsistos*, Pausan. ii. 3, 1, v. 15, 5, ix. 8, 5. We find *Zeús basileús*, Ran. 1278 and elsewhere, Plat. Alc. ii. p. 143, Pausan. ix. 34, 4; for *Zeús basileús* and *Z. hgermón*, see especially Xen. Cyrop. and Anab. We find from Homer and Hesiod that Jupiter especially protected kings and generals, and determined the event of battles: hence *Zeús tropaíos*, Eur. El. 671, Heracl. 867, 936 (cf. Phron. 1250, 1473), Pausan. iii. 12, 9; *Zeús strátios*, Herod. v. 119, Strab. xiv. 659, Plut. Vit. Eum. 591.

"In adjurations and invocations Jupiter is often called by an appropriate surname: see especially Herod. i. 44, Luc. Tim. 98, 152, Schol. Aristoph. Eq. 500, and Ran. 756, Schol. Eur. Hec. 345: such are *Zeús aidaios*, Æsch. Suppl. 192 (cf. Œd. Col. 1267); *Zeús nemátwv*, Sep. Theb. 485, and κλάριος, Æsch. Suppl. 360, Pausan. viii. 53, 9; *Z. áraíos*, Soph. Philoct. 1181, and Sch.; *Z. étophios*, Ap. Rhod. ii. 1124, 1132; *Z. panótēs*, Æsch. Suppl. 139; *panδοκίτης*, Eur. El. 1177; *phéios*, Ap. Rhod. ii. 1147, iv. 119, Pausan. ii. 21, 2, iii. 17, 9. So, in the comedians, *Z. diótēs kal katótēs*, Aristoph. Ach. 435, and Sch.; *Z. domoastegias*, Ran. 756.

"*Zeús étaíreios*, see Sup. and Athen. xiii. 672 D. E., x. 446 D.; *Z. éphístios*, Æsch. Ag. 704, Soph. Aj. 492, and Sch.; *Z. ikstios*, Æsch. Suppl. 316, 616, Soph. Philoct. 484, Eur. Hec. 345, Ap. Rhod. ii. 215, 1131 sqq., Pausan. i. 20, 7; also the forms *iketéstios*, Od. v. 213; *áplaktwv*, Æsch. Suppl. 1; *iktaios*, Æsch. Suppl. 385; *iktēr*, Æsch. Suppl. 478; *Z. étnios*, Il. v. 625, Od. i. 270; *ξ 284, 389* (cf. Od. 2, 207, and *ξ 57*); Pind. Ol. viii. 38, Nem. v. 61, xi. 9; Æsch. Ag. 61, 362, 748, Suppl. 627, 672, Eur. Cycl. 357, Xen. Anab. iii. 2, 4, Plat. de Legg. v. 730, viii. 843, xii. 953 (cf. ix. 879, xii. 965), Plut. Vit. Arat. 1052, Op. Mor. 766 C. (cf. 158 C.), Pausan. iii. 11, 11, Athen. xv. 696 D.

"*Zeús ómóghios*, Eur. Andr. 921, Aristoph. Ran. 750, 756, and Sch., Plat. Legg. ix. 881; so *Zeús súnaios*, Soph. Antig. 658 (cf. *πρὸς σε θεῶν ὁμογενῶν*, Soph. Œd. Col. 1333, and Ruhnke. Lex. Tim. s. v.); so *Z. patrōs*, Nub. 1468 (cf. Plut. Op. Mor. 758 D., which epithet has frequently a different signification); *so* *patrōs*, Æsch. Sep. Theb. 1018, and elsewhere; *Z. patrōs*, Plat. Rep. iii. 391, Euthyd. 302, de Legg. ix. 881; see Herod. v. 66 and 61.

"*Zeús phátros*, Demosth. xliii. 1054, Athen. xi. 460 F.; *Z. dmáphulos*, Plat. Legg. viii. 843; *Z. genéthios*, Pind. Pyth. iv. 208, Plut. Vit. Alex. M. 682, Op. Mor. 166 D. 1119 E.; here the epithet signifies *patrōs*, but it denotes *presiding over birth*, Pind. Ol. viii. 20 (cf. xiii. 148, cf. also Æsch. Eum. 7, 223,

Soph. (Ed. C. 972); and *protecting parents*, Plut. Op. Mor. 766 C. (cf. *Æsch. Choeph.* 912).

"Zeus ἔρκιος, Soph. Philoct. 1324, Eur. Hippol. 1025, Plut. Vit. Rom. 594 (cf. *Æschin.* i. 16, and Pausan. v. 24, 9).

"Zeus φίλιος, Plat. Phædr. 234, Minos. 321, Luc. Tox. 518 (cf. Aristoph. Ach. 730, Plat. Alo. i. 109, Euthyphr. 6, Gorg. 500).

"To these we may add Zeus ἔρκειος, Eur. Troad. 17, Plat. Euthyd. 302, and Sch. Pausan. ii. 24, 3, iv. 17, 4, v. 14, 7, viii. 46, 2, x. 27, 2; Zeus ἐλευθέριος, Pind. Ol. xii. 1, Herod. iii. 142, Eur. Rhes. 358, Plut. Vit. Aristid. 331, and Pausan. x. 21, 5 and 6; Zeus ὄπιος, Plat. Legg. viii. 842 im., Demosth. vii. 86, Polyb. ii. 39; also in expiation of murder, Zeus μετρίχιος was invoked."

Zeus was put for the heaven (Hor. 1. Od. i. 25, "Manet sub Jove frigido venator"). He was said "to rain;" and Clemens (Strom. v. p. 571) says, "Jove's tears signify rain." Athenæus, x. p. 430a. Pausan. ii. 19 (see *ἑτέριος* above, Ep. Wet.) Διουτήρς was also applied to the Nile (see note on ch. 19, b. ii.) Cp. Clem. Strom. v. p. 603. His name, Diespiter, is the Indian Diuspiter, "Sun-father," or "Heavenly light;" and perhaps connected with Divas-pati, "Lord of the day," or "of the sky," as Jupiter answers to Diu-piter, "Heaven," or "Air-father." Zev, Sev, and Jov are the same word, as Sir W. Jones has shown (vol. i. p. 249), as are zugon and jugum. The old Latin name was Jovi or Jovis. Cp. the Assyrian God Iav. The Samaritans called Ihôh or Ihôah (lengthened by us into Jehovah), 'יאה, according to Theodoret (the β being a ϑ); the Greeks 'Ιδω. Clemens very properly says the name is "of four letters," יהוה (Ihôh). It signified "is," or "will be." "Iah" is יה (Ih). The Royal Scythians called Jupiter Παπæus (Herod. iv. 59). For Jupiter's patronage of kings, cp. διοτρεφέων βασιλέων. (See note on ch. 4, B. ii. App. ch. iii. § 19.)—[G. W.]

## NOTE (B).

ON THE INVENTION OF COINING, AND THE EARLIEST SPECIMENS  
OF COINED MONEY.

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THE question of the first invention of coined money is one of those which it is impossible to solve, and on which we can only hope at best to arrive at a probable opinion. There can be no doubt that the precious metals have been selected in various places quite independently, to serve as the common medium of exchange, for which they are better suited than any other commodity. But whether the practice of stamping certain masses of them with a government mark, as a guarantee of their being of the professed weight and purity, arose in one place only, and then spread from a single centre gradually over the known world; or whether the idea occurred separately to several nations, will perhaps never be determined. The latter of these two hypotheses is at least as likely to be the true one as the former; and in this case it is evident that we can entertain but slight hopes of ever settling the question of priority of discovery. With respect however to the statement of Herodotus concerning the Lydians, it is not necessary to enter on so wide a field. His assertion is limited to the nations of which himself and his countrymen had knowledge. By this we are not to understand, as has been argued (*Edinburgh Review*, No. 211, p. 170), the states of Asia Minor only, with which he was from his birth and breeding most familiar, but the various countries and kingdoms through which he had travelled, or of which he had gained authentic information, extending from India on the east to Sicily and Italy on the west, and including Persia, Media, Babylon, Egypt, Phœnicia, Phrygia, as well as the numerous Greek states scattered over the countries bordering the Mediterranean and its tributary seas, from Olbia to Naucratis, and from Trapezus to Mas-silia. The expression used is the one constantly occurring through-

ont the whole work for knowledge of the most general kind, and which is applied to nations as little known as the Scythians (iv. 46), the Neuri, who dwell above them (iv. 17), and the Atarantes of the African desert (iv. 184). Herodotus then, it appears, was convinced that the practice of coining money originated, not with the Egyptians, Assyrians, Babylonians, Phœnicians, Phrygians, or Greeks, but with the Lydians, who were the first (he says) to coin both gold and silver, and from whom he probably regards other nations as having adopted the practice. It is the truth of this assertion which requires consideration, the question being one of much interest in itself, and important in its bearing upon the general character of Lydian civilization.

Now it is certainly most remarkable, that among the numerous remains of Egyptian and Assyrian antiquity which have come down to us, not a single coin has been yet found. In Egypt it is said to be ascertained from hieroglyphical discovery, that there was at no time a native coinage; and it appears that the Persians first (Herod. iv. 166), and the Greeks afterwards, had to introduce their own monetary systems there, at the time of their respective conquests. Had Assyria or Babylonia possessed a coinage, it is almost impossible that the researches recently pursued with so much success throughout Mesopotamia, should have failed to bring to light a specimen. Clay tablets, commemorating grants of money *specified by weight*, have been found in considerable numbers, but not a coin or the trace of a coin has been discovered. As far therefore as negative evidence can decide a question of this kind, it would seem that the invention of coining was certainly not made by the nations whose position in the van of Oriental civilization would have led us to expect it from them. It is confirmatory of this view to find that the Jews appear to have had no coined money of their own till the time of the Maccabees, when King Antiochus gave leave to Simon to "coin money for his country with his own stamp" (1 Maccab. xv. 6), and that their first knowledge of the invention seems to have been derived from the Persians. (See Gesenius' *Lex. Heb. ad voc. מַדְרֵכֶת*). Previous to the captivity it would appear that the commercial dealings of the Hebrews were entirely transacted after the model of that primitive purchase recorded in Genesis, when Abraham bought the field of Machpelah of Ephron the Hittite, and "weighed to him the silver which he had named in the audience of the sons of Heth, four hundred *shekels* of silver, current money with

the merchant." Coined money is first mentioned in the books of Scripture written after the captivity—Ezra, Nehemiah, and Chronicles; and then the term used appears to represent the Persian "Darius," indicating the quarter from which the invention had reached the Hebrew nation.

One of the countries most likely to originate such an improvement would seem to have been Phœnicia. Engaged in commercial dealings of the most extensive description from a very early time—possessing either actually or through their colonists almost the entire carrying trade of Asia and Africa—the Phœnicians could not but be peculiarly interested in a change which must have had so great an effect in simplifying and expediting commercial transactions. But inventions do not always arise where they are most wanted; and certainly at present there are no grounds for assigning the invention in question to this people. No Phœnician coins hitherto discovered have the appearance of such antiquity as attaches to a large number of specimens belonging to Greece and Lydia. No traditional record ascribes to them the invention, which, had it been theirs, would probably (like that of letters) have been conceded to them at least by some writers. The probable fact noticed above, that the Jews derived their first knowledge of coined money at the time of the captivity from the Persians, makes it very unlikely that it was invented centuries before by their near neighbours, the Phœnicians. Antecedent probability must therefore give way to evidence, and the claim of the Phœnicians to be regarded as the inventors of coining, must be set aside as wholly unsupported by any facts.

It has recently been maintained by a writer of great eminence (Col. Leake, Num. Hellen. App.), that the real inventors of the art of coining money were the Greeks. This conclusion rests in the main upon certain statements of late Greek authors, by whom the invention is ascribed to Pheidon, king of Argos, who flourished about B.C. 750. (See Ephor. Fr. 15; Pollux, ix. 83; Etym. Mag. ad voces *Εὐβοϊκὸν νόμισμα*, and *ὀβελίσκον*. Compare *Ælian. Var. Hist.* xii. 10.) But the authority of these writers is weak, and certainly not to be compared with that of Herodotus, and Xenophanes of Colophon, his older contemporary, who both regarded the invention as Lydian (Pollux, l. s. c.). Even were the two statements supported by authorities of equal value, that of Herodotus would have to be preferred, since it runs counter to the spirit of national

vanity, which the other favours. Besides, it is easy to explain how the tradition of Pheidon may have arisen, without conscious dishonesty; for the earliest writers on the subject might mean no more than that Pheidon was the first who coined money in Greece, and those who followed might misapprehend them, and think they meant the first who coined money *anywhere*. Even moderns have represented the Parian Marble as evidence for the claim of Pheidon (Eckhel, *Doctr. Num. Vet. Proleg.*, cap. iii.; Smith, *Dict. of Antiq. ad voc. Nummus*, p. 810, 2nd ed.), whereas it leaves the question, as between him and the Lydians, wholly untouched. Further, since it is now universally admitted, that Pheidon introduced his scale of weights and measures (known as the Eginetan) from Asia, it is at least not unlikely that he may have been beholden to the Asiatics for his other innovation. On the whole, then, it may be said, that authority and probability are alike in favour of a Lydian rather than a Grecian origin of the invention.<sup>1</sup>

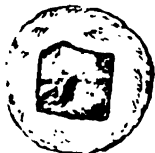
Modern research has not succeeded in throwing any considerable light on this disputed point. It is doubtful whether any of the coins hitherto discovered date within some centuries of the original invention. But in the opinion of many excellent judges the cha-

<sup>1</sup> Colonel Leake, replying to the foregoing passage, in the *Journal of Classical and Sacred Philology* (vol. iv. pp. 243, 244), maintains his former view, and adduces in its support two new arguments; first, anterior probability, which he thinks is in favour of the Greeks; and secondly, the fact that Pheidon lived before Gyges, whom he calls "the founder of the Lydian monarchy." He has apparently forgotten that the Lydian monarchy was several centuries older than Gyges, who changed the dynasty, but had nothing to do with the foundation of the kingdom. Under the head of probability he urges that, considering "the position of Greece amidst the surrounding countries, its geological construction and consequent subdivision into small independent communities, many of which were islands, it is much more likely that, as commerce and civilization advanced, a weight imprinted with the *effigies* of the city should have been used there

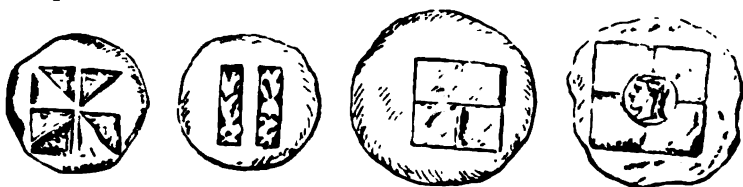
than in Asia Minor, which was at that time under the Assyrian Empire (?), or divided into semi-barbarous states, deriving their degree of civilisation from Phœnicia or Assyria, where, as far as present evidence extends, nothing existed in monetary transactions but the use of the precious metals." For my own part, I regard the question as one to be determined by evidence more than by probability; but, if probabilities are to be weighed, I should question the grounds on which the Lydians of the eighth century a.c. are regarded as less civilised than the European Greeks, and I should altogether demur to the statement that the Lydian civilisation was derived from either Phœnicia or Assyria. So far as we can tell, the civilisation, such as it was, of the Lydians, Phrygians, and Lycians, was of home growth, entirely unconnected with that of Assyria, and only slightly affected by the contemporaneous civilisation of the Phœnician cities.



acter of the Lydian coins actually obtained is indicative of a higher antiquity than attaches to any Greek specimens. (See the article on Ancient Coins in the *Encyclopædia Metropolitana*, and compare Humphreys' *Ancient Coins and Medals*, p. 31.) Within a circuit of some thirty miles round Sardis, the ancient capital of Lydia, a number of gold and silver coins have been found of a peculiar type, and of the rudest character and execution. These coins have a device on one side only, the other being occupied by the punch mark, or *quadratum incusum*, which is the admitted sign of the earliest condition of the art. The masses of metal prepared for coinage were originally placed upon an anvil, with a rough excrescence protruding from it, having for its object to catch and hold the metal, while the impression was made by means of a die placed above and struck with a hammer. This excrescence, a mere rude and rough square at first, was gradually improved, being first divided into compartments, and then ornamented with a pattern, until gradually it became a second device, retaining, however, to a late date its original square shape. In the Lydian coins the *quadratum incusum* is of the most archaic type, having neither pattern nor divisions, and presenting the appearance which might be produced by the impression of a broken nail.



A comparison of this with later forms will show clearly its rude and primitive character.



The device upon the Lydian coins is either a crowned figure of a king, armed with a bow and quiver—the pattern apparently from which the Persians took the emblem upon their Darics—(see note on Book vii. ch. 28) or the head of a lion—sometimes accompanied by that of a bull—as in a coin (see next page) supposed by Mr. Borrell to have been struck by Croesus.



The lion appears from Herodotus to have been a Lydian emblem.

Croesus sent the image of a lion to Delphi, among his other presents (Herod. i. 50); and an ancient myth connected the safety of the city with a certain miraculous lion borne to King Meles by his concubine (ib. i. 84). The animal



was sacred to Cybélé, who seems to have been the deity specially worshipped at Sardis (infra, v. 102. Cf. Sophocl. Philoct. 391-402), and who is generally represented as drawn by lions. (Comp. Orphic

Hymn, *ταυροφόνων ζεύξασα ταχύδρομον ἄρμα λεόντων*. Sophocl. l. s. c. Lucret. ii. 602. Virg. *Æn.* iii. 111-113.)

While the Persians, on their conquest of Lydia, appear to have adopted, with certain modifications, the human figure of the Lydian coins, the Greeks seem generally to have preferred the notion of an animal emblem, which they varied according to their religious belief or local circumstances. The Eginetans adopted the device of the sea-tortoise; the Argives that of the wolf; the Phocæans that of the seal (*Phoca*); the Clazomenians that of the winged boar; the Ephesians that of the bee; the Lampsacenes that of the sea-horse; the Samians that of the lion's scalp; the Cyzicenes and Sybarites that of the bull; the Agrigentines that of the crab; the Syracusans that of the dolphin; the Corinthians that of the Pegasus, or winged horse; the Phocians that of the ox's head; and the Athenians that of the owl, the sacred bird of Athéné. A similar practice was followed in Lycia, where the wild boar, the lion's scalp, the winged lion, the goat, and the griffin, are the emblems of distinct localities. A religious meaning appears for the most part to have attached to the emblem. Where an animal device was not used by the early Greeks, the head of a god was (commonly) substituted, as in the coins of Thasus and Naxos. Human figures and heads do not occur till a comparatively recent date, the earliest being those on the series of Macedonian coins, commencing with Alexander, the son of Amyntas, soon after the close of the Persian War. The shield of the Bœotians, and the silphium of Cyréné (infra, iv. 169), are remarkable; the latter, however, is not without certain parallels (see note *ad loc.*).

Before the introduction of coined money into Greece by Pheidon, it had been customary to use for commercial purposes, pieces of metal called *ὀβελοὶ*, or *ὀβελίσκοι*, literally, "spits," or "skewers." These are thought by Col. Leake (*Num. Hellen.* p. 1, App.), to have

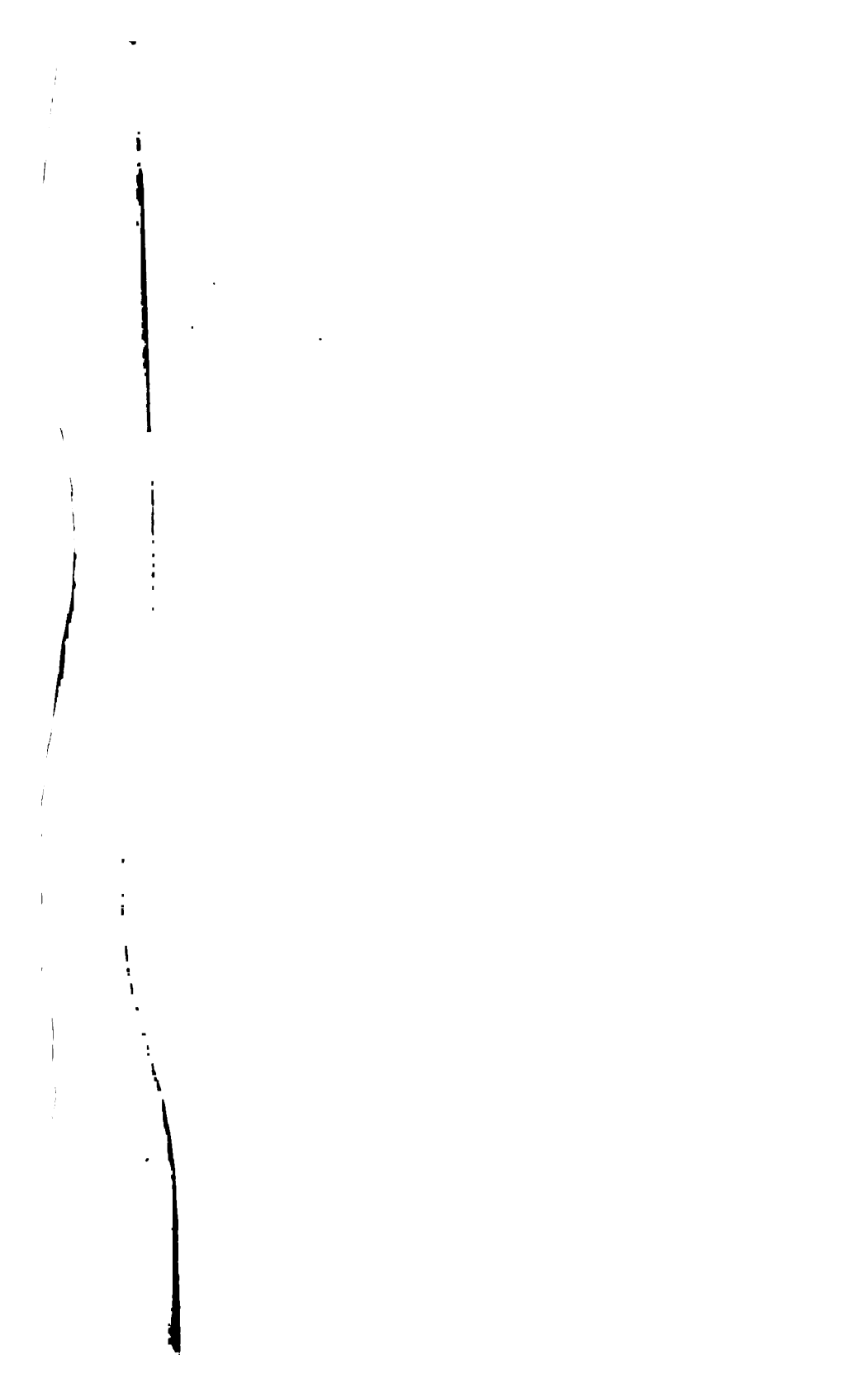
been "small pyramidal pieces of silver;" but the more general opinion is that they were long nails of iron or copper, capable of being actually used as spits in the Homeric fashion. This is borne out by their very small value (three-halfpence of our money), combined with the fact that six of them made the δραχμή, or *handful*, which implies that they were of a considerable size. A number of these spits were deposited by Pheidon in the temple of Juno, at Argos (Etym. Magn.), at the time when he superseded them by his coinage, which consisted of silver *obols* and *drachms*, of the same value and name with the primitive "spits" and "handfuls." These coins, and their divisions and multiples, extending from the λεπτόν, or fifty-sixth part of an obol, to the τετράδραχμον, or piece of the value of four drachms,<sup>2</sup> continued to form the Greek currency down to the Roman conquest. Minæ and talents were not coins, but sums, or money of account. Copper was very little used, and gold scarcely at all, until the time of Alexander, excepting in the Asiatic states. Hence the ordinary Greek word for money was "silver," (ἀργύρος, ἀργύριον—comp. the French use of *argent*); and money-changers were called ἀργυραμοιβοί; money-chests, ἀργυροθήκαι; coiners, ἀργυροκοπιστῆρες, or ἀργυροκοποί; robbers, ἀργυροστερεῖς; ships employed in collecting money, ἀργυρολόγοι νῆες, &c. A gold coinage existed, however, among the Asiatic Greeks from an early date, as at Phocæa, Cyzicus, Lampsacus, Abydos, &c. It was copied from the Lydian, to which it conformed in weight and general character. The name *stater* (στατήρ), which was attached in the time of Herodotus to the ordinary gold coin of Western Asia, whether Persian (iii. 130; vii. 28), Lydian (i. 54), or Greek (Boeckh, Corp. Ins. 150; Thuc. iv. 52), and which means "standard," is said to have been originally applied to the silver didrachm, the prevailing coin of the early currencies; whence it passed to the ordinary gold coin, which was about equal to the didrachm in weight. The original and full name was "the gold stater" (στατήρ χρυσοῦς), whence, by the usual process of abbreviation, the coin came to be called indifferently, στατήρ, and χρυσοῦς. (Compare with the last the Latin *aureus*.) Double staters were also coined occasionally. Subdivisions of the stater, sixths (ἡτάρι), and

<sup>2</sup> Decadrachms, or pieces of ten drachms, were also occasionally coined. Sir H. Rawlinson recently brought from the East a silver piece of this

size, struck by Alexander the Great at Babylon, which is now in the British Museum.

twelfths (*ἡμικτα*), were likewise in use, which were made of *electrum*, a natural amalgam of gold and silver, common in Asia (*Soph. Antig.* 1038; *Plin. H. N.* xxiii. 4), and which seem to have been largely in circulation among the Ionian cities. The staters of Croesus were known to the Greeks as "Croesians" (*Κροισαῖαι*, *Pollux*), and were probably of peculiar purity. Those of Cyzicus were highly valued, and were current at Athens and elsewhere. Hence perhaps the proverb—*βούς ἐπὶ γλάσση*—the bull being the device of the Cyzicenes. The staters of Phocæa were in bad repute (*Hesych. ad voc. φωκαῖς*); they seem to have been light in weight and of debased metal. (See upon the whole subject of ancient coins, *Col. Leake's Numismata Hellenica*; *Eckhel's Doctrina Nummorum Veterum*; *Mionnet's Description de Médailles Antiques*; *Humphreys' Ancient Coins and Medals*; and *Smith's Dictionary of Antiquities*, a. v. *Argentum*, *Aurum*, *Hecte*, *Nummus*, and *Stater*.)

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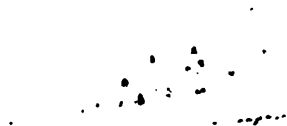
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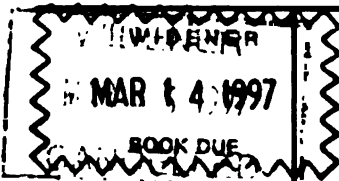






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